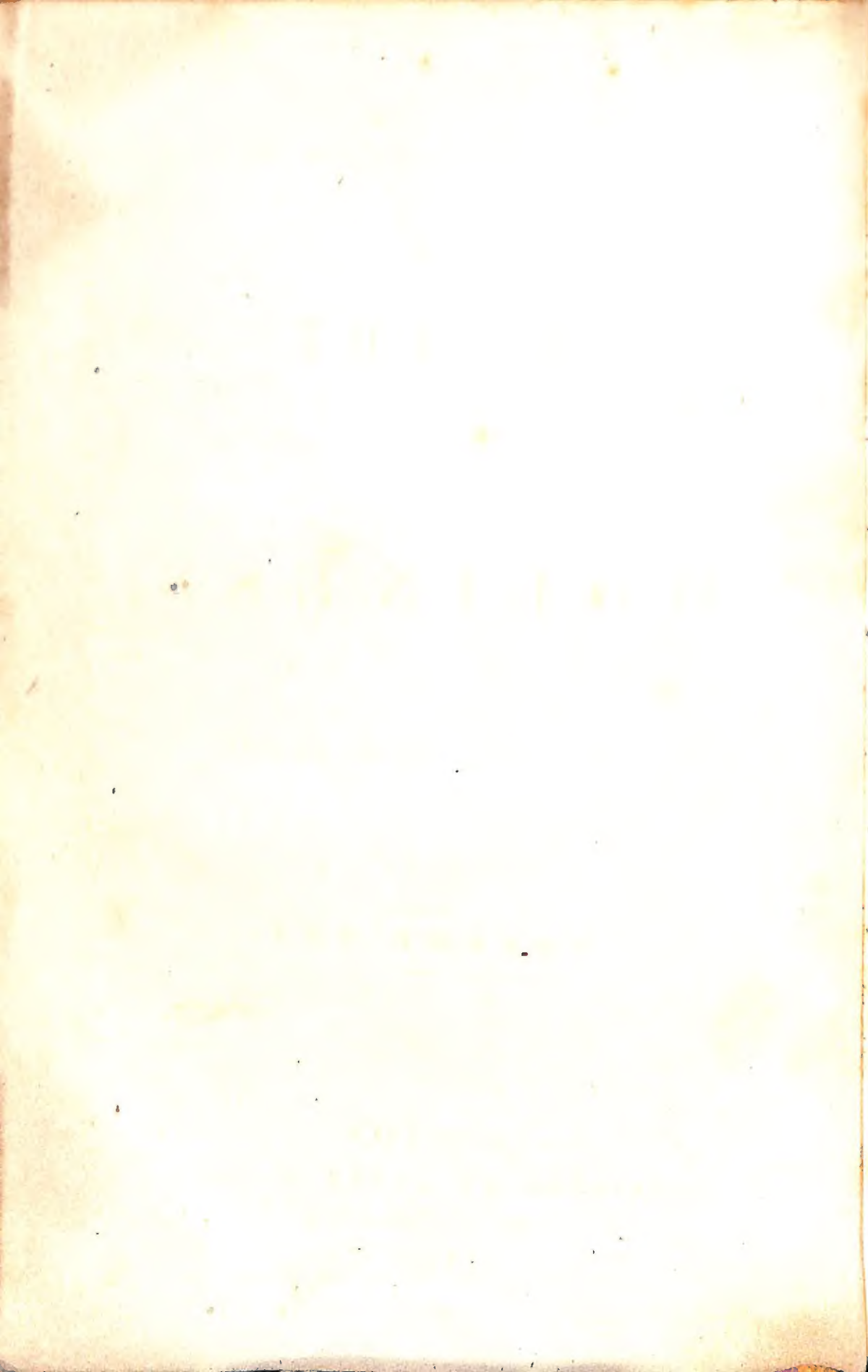




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THE
GUIDE
TO
HOLINES.

REV. H. V. DEGEN, EDITOR.

VOLUME XXI.

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THE

GUIDE TO HOLINESS.

For the Guide to Holiness.

THE NEW YEAR.

BY PRESIDENT PECK.

THE year eighteen hundred and fifty-two promises to be one of intense interest and excitement. The times are pregnant with the destinies of empires, and the fate of millions.

The political world is revealing antagonisms which cannot long delay the trial of their strength. Every day the affairs of Europe are becoming more complicated. Despotism feels itself exposed by the clear light of the age, and summoned to the bar of human rights to answer for the crimes of centuries. During the year upon which we are just entering it will make desperate struggles in its own defence. The great powers will commence the year with strong mutual jealousies, and will try all the skill of diplomacy to undermine and overreach each other. A brief period will develop deeply laid secret plots for the strengthening of dynasties, the crippling of rivals, and the enlargement of empires. The great eastern crisis is imminent, and may be brought on before the year closes. The first collision between the Cossac and the Turk will convulse every government in the Old World.

Meanwhile "the power behind the throne" will appear in the grand drama. The people, whose rights have been trampled in the dust for ages, will be felt, if they are not heard and seen, during this year. The upheavings of forty-eight have been repressed, but to gather intensity and power; and their terrible

eruptions in the future can only be questions of time. The death-struggle between half-blinded right on the one hand, and grasping, wornout tyranny on the other, may be brought on this very year. The fierce passions of depravity, whether concealed or developed, will rage in all their dreadful malignity.

The German question is by no means definitively settled. While rival monarchs are straining every nerve to see who shall enslave the most, and bartering for the people with their petty rulers like so many sheep, *they* are preparing to resume those rights of which they have been unjustly deprived. The last hope of reconciliation between the governors and the governed has been extinguished by the revocation of concessions, the repealing of constitutions, and the formal announcement of absolute power. Suffering millions now feel that they have nothing to lose, and await their time in all the calmness of despair. A single spark in Germany may light the train that will set Europe in a blaze.

France occupies a position at once fearfully critical and responsible. The rising of the people too formidable to be resisted, obtains toleration only in appearance from crowned heads. A vast conspiracy against her Republican rights is no longer questionable. One of the three suppressed dynasties is if possible to be restored. Which it shall be depends upon the highest bid to the conspirators, at the head of whom is the Autocrat of Russia. The disfranchisement of Frenchmen by the hundreds of thousands, the suppression of the Roman Republic, and the open insult to freedom's cause upon the continent of Europe, in the person of her glorious chief, is the best that Prince Louis Napoleon can do for the present! What further he has to offer, and whether or not he can exceed in cowardly servility and base treachery either branch of the Bourbons, a little time will show. But whenever this plot matures it will bring on a European crisis, involving the destinies of millions.

The Italian question is yet open. True, there is no longer *independent* political power in the sovereign Pontiff. This great issue between ecclesiastical tyranny and the present age, we regard as settled. But who shall rule for him; whose bayonets shall charge upon the spirit of liberty whenever she attempts to

rise? is a question of much graver importance than would at first appear. Every Catholic power in Europe feels the need of the moral force *at home* to be derived from the title "Defender of the Faith;" and there is not enough of it to divide. How long the Papal States will consent to be held down by outward force, and insulted by foreign mercenaries, is another question of the greatest moment. Not long, if we do not misconstrue the signs of the times. The fearful watchword of once oppressed America will soon be heard from that land of sighs: "Give me liberty or give me death." Especially if by any means the general struggle between sovereigns and the people is brought on in Germany or France, will the opportunity be seized to rend those chains which have been galling the limbs of Italians for many long centuries.

England will look on with a jealous eye, watching the movements of parties, using all her moral energy to preserve the balance of power, promptly interposing her vast diplomatic resources to prevent a crisis. She is a lion chained. Her immense national debt will hold her from the strife so long as there is hope of maintaining her own proud position. But if the Czar of Russia sets his foot upon Turkish soil, she will break her chain and seize him by the throat.

Our own Republic *must* pass through a political crisis during the year; safely, we trust, but not without peril. The once strong bonds of political parties, stretching from North to South, and disregarding geographical lines, are frightfully attenuated. The spirit of reckless adventure is rife amongst us. The desire of extension by conquest or purchase is daily accumulating strength. The points of collision with foreign powers are multiplying, and our national spirit bears itself proudly and menacingly in the presence of foreign jealousy and officiousness. A severe ordeal is before us.

We do not believe that the questions thus faintly fore-shadowed will be finally settled during the year. Far from it. But they must and will have attention; and it would seem that none but Omnipotent power can prevent their being pressed to an issue before the year expires. In the mean time what suffering awaits our brethren in these ill-fated lands! What frightful crimes will

be covertly or openly perpetrated! What doomed and guilty thousands, mid horrid oaths and fiendish rage, will rush off into eternity! What dreadful punishment must fall upon rulers who have despised the Almighty! What burning wrath will break out upon nations that have so long defied the justice of Heaven! And how much of prayer will mingle in the scene? How much true religious power will appear in the strife? God will reign. If we have eyes to see them, the grand developments of the plans of past ages will be made before us, and the purposes of Providence for ages to come will be revealed to our view.

In the heathen world what will the year eighteen hundred and fifty-two witness? What will take place amid the six hundred millions who have no true idea of God, or of law, of redemption, or of eternity? Alas! as heretofore they will bring their hearts of sorrow to dumb idols for relief! When wrung with a consciousness of guilt, filled with dismay at the approach of enemies, or gloom at the thought of death, these immortal spirits will cry out to stocks and stones to help them! They will offer "the fruit of their body for the sin of their soul!" They will expose their aged and infirm and their helpless babes to the horrors of a lingering or a violent death! They will cut themselves with stones, or swing upon hooks, or howl in anguish to appease the wrath of imaginary deities! They will dash out each other's brains in awful battle, and make haste to sell their captives of war into cruel and hopeless bondage! They will perish by thousands with direful maladies, while the remedies of nature are all around them. They will revel in the most loathsome and unnatural corruptions, and *realize* the sad description of heathen abominations given by St. Paul! They will roll their eyes in gloom for the want of the light which we possess! They will brood in darkness over questions of life and death, of right and wrong, of hope and fear, which our children could answer! They will mourn and laugh, fight and dance, curse and wail, and pass off to the judgment!

And what will the church do for them during the year? How many will risk the most perilous adventures, at home and abroad, by land and sea, for gold — *accursed gold* — to every single one who with the Bible in hand and a tearful eye, moves off to pro-

claim a Saviour to these *perishing* millions? How many thousands will be wasted in luxury, in gratifying pride or lust, or a depraved appetite, to every solitary dollar placed in the treasury of the Lord to save immortal souls from an endless hell?

Thank God, something will be done this year to save the heathen. Some few of Christ's disciples will care for these lost sheep in the wilderness, will beg to be sent out after them. A few will give nobly of their abundance. A few others will abridge their expenses for even the comforts of life, to save means for this glorious work. A few new contributors to the treasury of the Lord will be found, and a few will greatly enlarge their subscriptions. On the whole, it may be reasonably anticipated that the year will witness a valuable increase of liberality in the church and a small extension of Christian missions. But what will it be compared with the real demand? What, compared with the millions wasted at home, and the millions of souls calling for our aid? An alarming responsibility for the covetous and profligate, will accumulate during this eventful year. Myriads of souls for ever lost, it is to be feared, will be placed *this year* to the account of a slumbering church! In God's name let us bestir ourselves. Our probation is rapidly expiring. The souls we were sent here to save are rapidly dying in their sins, and we and they are hastening to meet at the judgment!

In the religious world there will be agitation this year. The outward forms and political rights of ecclesiastical bodies will be the rallying points of zealous combatants. Catholic and Protestant issues in the Old World will be well defined; and in England first, and then on the continent, the battle must be fought, not for ascendancy merely, but for existence. In America the struggle must be deferred; for the great preparation of Romanists for the control of this vast continent are not yet complete. They are profoundly sagacious, and must in due time inevitably develope themselves. This year both parties will do little more than observe each other with jealous eye, and strengthen themselves for the future conflict.

Meanwhile the outward tendency of the church will go on. Numbers in the more evangelical churches will move out into

formalism and fall to various degrees in sectarian bigotry and worldly corruption. The mighty current of apostacy will sweep on from the purest church down to the most corrupt, and from thence to perdition. The living soul of the church will seek to disengage itself from the body of death with which it is encumbered; and hence the extremes, of the worldly and the formal on the one hand, and the humble and spiritual on the other, will recede farther and farther from each other. Both classes will be better defined, and the practiced eye will see, near where the line begins to reveal itself, numbers passing, and perhaps repassing, from the one to the other.

There are clear indications that the year will be one of unusual Christian effort and success. It is immediately preceded by reviving influences. Indeed, the manifestations of the Spirit in many places have been such as to promise a glorious ingathering of souls to the fold of the Redeemer. Preparations are in progress for special labors aiming directly at this result; and no doubt the warnings to sinners will be faithful, and in many instances overwhelming. Altars will be crowded with penitents. The mingled sighs of heart-stricken mourners, and shouts of young converts, will kindle anew the joy of saints on earth, and of angels in heaven.

But while some are passing from death unto life, vast multitudes will harden their hearts, grieve the Holy Spirit, and decide their doom for ever. It is an alarming thought that amongst the numbers who shall die this year will be many who have rejected the Saviour! Many who must go into eternity to mourn propagation lost, and suffer the agonies of hell for ever! Christian parents, will these be your sons and daughters? While others bow at mercy's shrine *this year*, will your own loved ones "despise, and wonder, and perish?" Permit us to say in all candor, this must depend very much upon yourselves. If you are not faithful and sincere in your family devotions morning and evening; if you are only religious while engaged in prayer and upon the Lord's day; if you live and talk like worldlings, and thus make the practical impression that conversion has done little or nothing for you; if you allow a sinful diffidence to prevent

your conversing with them frequently and seriously upon the subject of their salvation: if you do not wrestle earnestly and believingly every day with God in prayer for them: if you wink at their follies, and authorize their sins, permit them to spend the winter in the whirl of fashion, to be at the theatre, opera, ball, or pleasure party, while you are at the church, they will doubtless pass the year without conversion: and if, as is highly probable, they are finally lost, their blood will be required at your hands.

There is, we must confess it, great danger that the work of revival will not be so deep as to render it permanent, so powerful as to make it extensive and general. This, we must faithfully declare, will depend mainly upon the state of the church. If her members have much of God themselves, and little of God in their efforts; if they depend chiefly upon human power and human devices; if they are content to go into the battle with only present attainments, the result will be comparatively superficial and temporary. But if throughout the length and breadth of Zion there is a bowing down into the dust; if there is a general mourning for past unfaithfulness; if there is a crying out for purity; if there is a universal struggle and exercise of faith for the baptism of the Holy Ghost, then will the year eighteen hundred and fifty-two be the most glorious that has yet appeared in the annals of the church. God grant that it may be so. Let no one forget that holiness is the measure of power.

Will the church of Christ consent to remain asleep while all the world is astir? Can we forget that God has designed the church to be the light of this eventful age? That religion is the only effectual conservative power in the great crisis in the world's history? That the spirit of holy, conquering faith and prayer, of divine philanthropy and God-like enterprize, must pervade the Christian church, influence all classes, enter the councils of nations, mould the hearts of rulers, rush into the battle field, to tender its divine consolations to the wounded and the dying, protect the right, and stay the hand of slaughter, and control those great treaty stipulations which involve the liberty of the world. We are not ready for these vast issues! God knows we are not ready. Our moral power is by far too weak, and without a

cleansing, renovating baptism from heaven, that shall reach the very heart and the utmost extremities of the church, we *shall* not, *cannot* be ready. To secure this, the devout of all denominations, and of all lands should heartily co-operate. *To this object the Guide to Holiness is especially dedicated, AND WE CALL UPON ITS READERS TO PREPARE THEMSELVES FOR THE BATTLE.*

For the Guide to Holiness.

F A I T H.

I WOULD fain speak of faith. But how shall I define, explain, illustrate this simple *act* and *state* of mind, on which depends the interests of endless years. How presume to offer light where mighty minds have found only darkness. Guide me, O God of truth. Faith is *not* the "gift of God," in the sense of any actual infusion of substance, material or immaterial; nor in the sense of implantation of any new faculty or power of mind whatever. It is the "gift of God" in the same sense that repentance or consecration are gifts from him, and in *no* other. They are all dependent upon the previous operation of the Holy Ghost, and as naturally follow that operation when there is no resistance, as any effect follows its cause. The distinction ordinarily made between what is termed the faith of credence and the faith of reliance, or trust, is a useless one; for faith and trust are not the same. Faith precedes trust. Faith sees the way, and trust walks in the steps seen by faith. Faith is the perception of truth in its relations and applications, while trust is the conscious resting of the soul upon the facts and verities thus revealed by faith.

God gives, so far as I recollect, but *one* definition of faith, which is this, "Now faith is the substance [*hypostasis*, foundation, support,] of things hoped for; the evidence [*elenchos*, conviction, demonstration,] of things not seen." Nor does he give but one illustration, (except in examples,) though that illustration is several times repeated. This illustration is found in

those passages where faith is represented under the idea or figure of sight: i. e. the sight or seeing of the soul. For instance, in the following: "We all with open (*unveiled*) face, *beholding* as in a glass the glory of the Lord;" "*looking* unto Jesus;" "*as seeing* him who is invisible." This figure is very simple, and thus corresponds to the simplicity of faith; and throws more light upon the subject of faith, as to its nature, exercise, method of attainment, strength and difficulties, than all the disquisitions that have ever been written or spoken upon it. The only object of this article is, to call attention to the clear and beautiful manner in which God thus explains the nature, exercise and effects of faith. Let us notice its bearing and application. Sight is that sense by which we gain a knowledge of the colors, and also by practice, the forms, states and relations of material objects. I open my eyes, and all the glory of nature is at once pictured upon the retina, and by the wondrous medium by which material communicates with immaterial, the whole is daguerreotyped upon the soul at the same time. A multitude of particulars are necessary to make up the complex idea, but those particulars are seized with a rapidity that almost defies the notice of consciousness itself. In this telescopic sweep of natural vision, we see things *as they are*; not as they are in *essential being*, for of the *essence* of being we have no knowledge; but as they are in their manifestations; or, in other words, we see them in their *relation* to us, in the capacities they possess to affect us in various ways. We may also be said to see ourselves in juxtaposition with these objects, that is, as being susceptible to various affections which they, as perceived, excite.

Now to the application. I direct my mind's eye to God. Light was the medium to my natural sight; truth, truth revealed by the Holy Ghost, is the light of my soul. Thus looking, I see God; not as to his essence, but in his manifestations. In the created universe, I see him, the dread Creator and Preserver, Omnipotent, Omnipresent, Omniscient and Immutable. Gazing upon the "face of Jesus Christ," I see him holy and good; and the combined outworkings of those glorious attributes, constitute the particulars which make up the whole of the great scheme of

human redemption. As in the natural world, every object reflects its own colored ray, and these combined form in the mind the idea which we express by the term landscape; so every perfection of the Infinite pours its own ray upon the soul's vision, and together they constitute our notion of Deity. In spirit-vision we stand also in juxtaposition with the object we see, with God; and in the bright light which shines in and around us, we see in striking prominence, the profound susceptibilities of our spiritual nature to religious affections and duties, and also the power inherent in God to awaken those affections to the utmost of their capacity. The soul thus "*looking*" soon is conscious that in connection with its perception of God, there is a mysterious and powerful transference of his moral image to itself, transforming all its powers into harmony with himself—it is "changed from glory to glory, as by the Spirit of the Lord."

How beautiful is this view. God calls, "look unto me." Man hears, obeys; but his first glance is like that of gazing out in the darkness of night. Dark, shadowy forms, enveloped in gloom, are all he sees; but he continues to gaze—the darkness gives way, for the twilight appears—indefiniteness gives place to proportion; and as the light comes careering on, not only is form correctly perceived, but color, with all its array of dazzling beauty, is distinctly apprehended. So also increases the spiritual light, and the spiritual perceptivity keeps pace in capacity with it; for the heavenly light does not injure, but strengthens. The natural eye is a self-adjusting telescope; so is the mental eye, or "eye of faith." If it were possible for the eye to continue to extend its sweep of vision indefinitely, its process would be something like the following: Casting its piercing glance into the azure depths of immensity, it would see, as it now sees, the all-encompassing firmament studded with twinkling gems of silver light. But a few moments, however, would suffice to swell those almost invisible points into massy suns, centres of rolling worlds. But suddenly, beyond these uncounted worlds, the eye rest upon a dim, milky cloud, lying like a spot upon the deepening, ever-enlarging concave of unbounded space. Still gazing, that cloud (nebula) enlarges, separates, resolves itself. What now? Why,

that apparent mist, or cloud of ether, has become a *vast* assemblage of worlds, and *systems* of worlds! Yea, and even systems themselves are seen to become planets to other and larger ones; and all together in one stupendous, harmonious procession, in one grand and mighty chorus, are seen moving in silent, awful majesty around the throne of God. What is a desideratum in the world of matter, is a reality in the world of spirit. Under the intense gaze of the spirit eye, the eye of faith God-directed, the nebula of truth are resolved, the scattered and apparently wandering stars are arranged in systems, grouped in constellations, the great eternal centre is discovered; the mighty bands which bind all in one glorious whole, are palpable to the spirit sense.

"The things unseen by feeble sense,
To reason's glimmering ray,
In faith's commanding evidence
Their heavenly origin display."

In this view, the mental eye thus brightened, faith thus strong, God is seen everywhere. His wisdom, love, power and holiness are seen blending in united, continuous action through all the universe. Each attribute is seen arraying every object with its own golden hues. Creation is one mighty, gorgeous picture-gallery—every picture made by the same Divine Artist, actuated by one purpose—to sketch himself so as to be appreciated by created spirits. It is one vast instrument, every object is a key which spontaneously breathes forth its own appropriate sound, forming the eternal harmony of praise to God.

To a soul thus "*looking*," believing, God looks, speaks from every thing, every event. His spirit ken grasps "*all things in God*," and apprehends "*God in all things*."

If these fugitive thoughts shall aid any one in "*looking to Jesus*," or stir up any to think more justly, and write more clearly, my wish will be met.

J. S. LOVELAND.

Charlestown, Nov. 18, 1851.

For the Guide to Holiness.

TEMPTATIONS TO BE EXPECTED.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. — 1 PETER iv. 12.

There hath no temptation taken you but such as is common to man. — 1 COR. x. 13.

WE often hear the question asked, why is it that so many who have professed the possession of "perfect love" are so inconstant in that state? It has seemed to me that one of the various reasons that might be given in answer to this question is, that we are too apt to be taken upon surprise by the temptations that are unavoidably connected with life in this fallen world; and to think strange of these trials and of the feelings which they are calculated to excite; so that in the time of any special temptation the mind is engrossed in thoughts upon the trial itself, instead of being exercised in direct thoughts of, and trust in Christ, and the Father, and the Spirit. In this way the mind gets shaken from its true centre, the soul loses strength, and the great enemy is successful in making just the use of the disharmony of this world that he wishes to make; he carries it into the human soul, and proceeds as far toward heaven with his turmoil as he dares to.

We certainly have no reason to think it strange that we should be tried by the evil actions of impenitent sinners, since their pleasures, plans and prospects differ so widely from our own; the source of their impulses and motives being as far inferior to the source of ours, as earth is to heaven, and as directly opposed to ours, as hell is to heaven. And if their unholy endeavors are aimed directly at us, why should we wonder at this any more than if they were aimed at others?

And why is it that we are so apt to think it strange that our fellow Christians do not treat us as we believe we should treat them under the same circumstances, when we consider how poorly prepared are minds which have long been accustomed to the routine of selfish thought, (though they are now supposed to be in a better way,) to catch the sympathies of a kindred mind, and to feel and act toward it as one would feel and act toward himself?

And besides, we have reason to remember that many of these persons are as yet imperfect Christians, whose works many of them would have to be burned up, and they themselves suffer loss, should their Lord call for them suddenly.

How can we think it strange that we should be tempted to impatience in the government and direction of others in a business line, or in the process of educating, while we know the great difference there is in the physical and mental development of different individuals, and that the different ways that they have hitherto been trained in; and hence, how rare a thing it is that any two individuals are prepared to see and act together? In outward trials such as these, our surprise is not that we find our minds in a condition to be affected by these trying circumstances, but that they should exist; and hence our uneasiness at the existence of such circumstances, and our liability to fall into the temptation to impatience which they furnish.

A recollection of the facts which necessarily give rise to these trying things, would tend to reconcile us to them, and then instead of gazing at them as strange to behold, we should be calmly and earnestly looking up to God for support under them. Would the mother whose children are ever coming to her with their multitude of wants, and their scores of appeals for justice and sympathy, and every thing else that young untaught beings need, only consider that she is, in their estimation, all-sufficient, sitting in the centre of their universe, her voice being to them the voice that determines upon what they may rely for a happy existence; would she but consider this at all times, she would not think it strange that she should be subject to so many perplexing demands, and worry herself by them; but she would be meditating upon the best mode in which to resist the temptations to impatience which her circumstances bring about her, and in appealing to heaven, that she may have strength to sustain her in her arduous work.

But there are mental trials, temptations addressed directly to the mind, which cause us to look into our own minds and wonder until we grow dizzy, and can hardly look anywhere steadily. Such are temptations to unbelief, pride, and the like. We wonder that

we are sometimes tempted to doubt the reality of the ground for our expectation of future and spiritual things. "Why is it so with me?" we say. "Why am I tempted to feelings that would arise only on the ground that I think I have a claim to know as much as God knows?" "Why am I tempted to be dissatisfied because I have to exercise faith for so much, and can know certainly so little?" And yet we ought not to think it strange that Satan makes use of the fact that our minds are, and long have been, associated with bodies of sense, through which they have been accustomed to receive almost or quite all of their knowledge; and now, what does not come through sense, comes hard to us; and our great enemy, knowing this, would make us weary of the work of faith if he could.

Again, why should we think it strange that we are tempted to pride? To desire the esteem of each other is the fruit of an original principle. We have lost the original excellence upon which that esteem was to be founded, and we feel the lack. Though our affections are restored, we know that our minds and bodies suffer great deficiencies; and Satan takes occasion to come in where we feel this sense of deficiency, and offers us some of his substitutes for real worth; and if he does not succeed in gaining our acceptance of them, he suggests to us on his chosen occasions, that what we already have is sufficient for all purposes. And then he would produce in us a desire if he could to use what we have to the best advantage for gaining superabundant esteem.

Why do we wonder that we are tempted to retaliation? We were made to act and react mutually; but it was only in goodness, of course. And now that evil is in the world, Satan would take advantage of this principle, and induce us if he could to do evil as it is done unto us, giving interest on the principal, as we should always have done in goodness, had not our race become a fallen race.

The consecrated soul sometimes asks in wonder, and almost in despair, "Why am I tempted to that despicable feeling, envy?" We were constituted with an expectation within us of receiving the reward due to the motives of the heart. Since our hearts are made right we are conscious certainly of having pure motives in

what we do: and yet our actions may be imperfect, or we may labor under some disadvantage, in getting a favorable outward expression, and human beings who judge of the outward, and not of the heart, do not in such case give the credit that is due to the heart; and this state of things gives rise to a sort of hidden feeling of disappointment. Satan would make use of this feeling at the time when we see some other one receiving for a like action the credit that was denied us under the same circumstances, with the exception of the disadvantage under which we labored, and try to produce in us a feeling of unhappiness at the sight. I know not on what grounds Satan could even think of tempting a holy soul to any thing more like his own envy than this. He can have no ground for tempting us to a feeling of disfavor toward him who receives what we were denied, though denied wrongfully, unless we have evidence of moral defect in the heart of him who is receiving credit for good deeds.

While wondering at these inward temptations we lose confidence, we suspect some evil in ourselves, we fear we have been deceived in respect to our faith in God; and ere long, unless we turn our attention from what seems to us the strange motion that is going on in our own minds, and look to God alone, we actually lose our strength of purpose to cleave closely to him. Discouragement has got hold of us.

A STUDENT.

November, 1851.

Go on in the strength of the Lord, and put Christ's love to the trial, and put upon it burdens, and then it will appear love indeed; we *employ* not his love, and therefore we *know* it not.

The day of the Lord is at hand, when all men shall appear as they are; there shall be no borrowed colors in that day; men borrow the lustre of Christianity, but how many counterfeit masks will be burned in the day of God. — *Rutherford's Letters*.

For the Guide to Holiness.

LETTER OF MADAME GUYON.

TRANSLATED FROM THE FRENCH.*

TO MADEMOISELLE — :

I HAVE learned with much pleasure, Mademoiselle, your intention of giving yourself to God without reserve. It is the only course which can secure happiness. Give yourself to him with your whole heart, without any intention of taking back the gift. Look upon yourself as a person who belongs to *God alone*. Let no other object or being dispute the ascendancy of your affections for him. In all things whatever let his will be yours.

Among other directions favorable to your growth in holiness which I might perhaps mention, permit me to say here, that you will find INWARD RECOLLECTION very profitable to you. That is to say, in carrying out to its results that act of consecration of which I have already spoken, enter into yourself as it were, by detaching your heart from outward objects and excitements, so that you may hear the still small voice of God in the soul. It is there that God speaks. Sit there with God *contemplatively*, as Mary Magdalene sat in silence at the feet of Jesus. It is thus that you may be said not only to hear God, but to render to God the language of the heart, the powerful but unspoken language of love, which is much more pleasing to him than the mere utterance of the lips, or the unfeeling talk of the intellect. Become nothing in yourself; and let the void of self be filled with faith and love, and all will be well.

Closing with the assurance that I take a sincere interest in the welfare of your soul,

I remain yours,

MARIE B. DE LA M. GUYON.

* Letter I. in the first volume of the French collection of her letters.

Christian Experience.

For the Guide to Holiness.

A LEAF FROM MY DIARY.

Jan. 1, 1841. — Just returned from an interview with the Rev. Mr. J——. His standard of holiness seems to extend scarcely to a clear justified state. Thinks me scrupulous. But O, how sweetly after earnest prayer do I find verified in this moment's experience, what with some misgivings, I pressed upon him as our privilege in Christ. What beauties and untold attractions do I see in my adorable Saviour! In perusing the eighth chapter of Mark, O what heavenly joys! Indeed, I still rejoice as one that hath found great spoil. It is sweeter than honey and the honey-comb. In pleading for the perishing heathen, what indescribable emotions thrill my throbbing heart. With feelings and faith like this, what is sacrifice or suffering?

Friday, 8. — Commenced the day with fasting and prayer. Deep humiliation and self-loathing. An affecting sense of God's infinite condescension. Could not refrain from tears, from sighs, from weeping aloud for joy. O, the inestimable privilege of being wholly the Lord's!

Sept. 5. — Just returned from New York. On Thursday evening was greatly refreshed with the brethren in Allen street. Have not yet lost the hallowed influence. Found my soul most graciously affected in laying myself on the altar for a messenger to the heathen. How can we let those souls for whom Christ died, perish for lack of knowledge?

Had on my way at this place, at Bro. C——'s, a blessed season in secret prayer. O my God! what a crushing sense of thy infinite unmerited goodness. Who can express what I felt on opening to these words, And your joy no man taketh from you? John xvi. 22.

Friday, 19. — Blessed be God, I still find myself without a will; am not my own—all is the Lord's; amen and amen. Once,

fasting induced an irritability of spirit ; but thanks to God who giveth the victory, all now is a heavenly calm, a profound peace, and nothing can by any means offend me. How precious is the sound of Jesus' name ! He is the guide and goal of the race — the reward ! Hallelujah ! I am running *home* to Jesus !

Saturday, 20. — Just returned from a meeting appointed for seeking the blessing of holiness. A time of faith and power. O how delightful to *know* that one's labor is not in vain in the Lord.

21. — O what *can* I say of such love as I find crushing with inexpressible emotions of gratitude my unworthy heart this morning ? Hosanna to the Son of David ! Hallelujah ! Jesus reigns ! O that the world would taste and see the riches of his grace. I have once more proved Satan a liar. Blessed be God for the *privilege* of walking by *faith*. On my return last evening, and early this morning, the enemy would have made me believe I had lost the favor of God. O what a struggle not to cast away my confidence. How trying to the heart of infinite love to doubt his faithfulness at every suggestion of Satan. No ! Jesus is the *faithful* and the *true*, and the devil and the doubter are liars.

22. — Visited out of town to-day at Bro. F——'s. Was peculiarly filled ; felt that heaven was near — that my conversation could not but be in heaven. Had a most searching and pressing talk with Bro. F——, on the subject of an immediate and entire consecration of himself to God.

23. — Read in the prayer meeting this evening an article on Holiness, by "P." During the meeting some five found pardon.
W.

"O, sacred union with the perfect Mind !

Transcendent bliss, which thou alone canst give !

How blest are they this pearl of price who find,

And, dead to earth, have learnt in thee to live ! "

The Missionary Work.

For the Guide to Holiness.

THE MISSIONARY ENTERPRIZE IN 1852.

I.

THE cause of Christian Missions and the doctrine of Christian Holiness, are intimately and inseparably united. Indeed, no fact in church history is more manifest than that while the church was *pure* she was *missionary*, and also that when she relaxed her efforts to save the world, she became corrupt. And undoubtedly if the present revival of evangelical religion is to be permanent, the professors of holiness must identify themselves most intimately with the missionary enterprize. That enterprize is not an addition to, or mere appendage of, Christianity. It is simply *Christianity in action*. The church of the Redeemer is nothing more or less than a great missionary agency, instituted eighteen hundred years since, when the Great Head of the church uttered the "great commission" to the one hundred and twenty members composing the first Christian community, "*Go ye into all the world and preach the gospel to every creature;*" and as these died off, the successive members of that church were to continue the enterprize until the work was done — "lo I am with you *always, even unto the end of the world.*"

No human heart can be right with God unless there be in it a gushing sympathy with the Son of God in his earnest efforts to save the human family. The natural language of a renewed nature is,

"O that the world might taste and see
The riches of his grace:
The arms of love that compass me,
Would all mankind embrace."

As it is intended to present to the readers of the "Guide" a synopsis of the missionary labors and successes of the different "churches of Jesus Christ," we wish in this article to lay before

them an outline of the great organized missionary agency, which has chiefly risen out of the revival of evangelical piety during the past half century, and which in its vastness and success should draw forth the adoring gratitude of every Christian heart.

We take this position that no other agency but that of evangelical missions can save the world; various substitutes for this have been tried, but have signally failed. The church, having lost her evangelical spirit, made many efforts from the fifth to the tenth century to save the heathen world by a ceremonial religion. This effort gave place to the Crusades of the eleventh and twelfth centuries. When these failed, the Jesuit missionaries, from A. D. 1549 into the seventeenth century, attempted the same object on their system of superstition and cruelty. But their boasted success "came to nought" — they were ignominiously expelled from the countries where they labored, and their order was soon suppressed by the Head of the Romish Church. Then came the efforts of an unspiritual Protestantism in the seventeenth and part of the eighteenth century, which, in connection with moral teachings, attempted to Christianize men by various plans of benevolence, enlightenment, and civilization. But such efforts failed, even in the hands of the devoted Moravians among the Esquimaux. And so complete has been the failure of such efforts as those, that in the present day no one successful result can be pointed out in any part of the world, where abiding fruit worthy of the gospel has been realized by them. God will never bestow the honor of elevating and saving men on any other appliance but that of preaching "Jesus Christ, and him crucified."

The past fifty years have exhibited a remarkable concurrence of the providence with the grace of God. The same God of providence who nineteen hundred years ago sent Julius Cæsar to prepare the way for the Apostle Paul, by breaking down the political separations and jealousies which the division of Alexander's empire had given rise to, and by the introduction, as far as possible, of the same language, laws, and political rights, opened a way for the gospel through all the vast portions of that empire, so that St. Paul, as a "free-born" citizen, might be able to "preach the gospel to every creature which is under heaven."

The same God of providence is *now* acting among men. Hence the importance and in many respects unexpected political movements of the present day. The removing of national animosities — the universal drawing of the nations toward each other — the vast and growing means for the extension of knowledge — the facilities of intercourse — the opening of the nations to Christianity, and the edicts of toleration, especially in Turkey and China, and the tendency toward this in other places lately considered impregnable — all taken in connection with the fact that those nations which are pre-eminently qualified to extend a living Christianity among men, are the nations to which the Great Governor of the world has granted the vast resources of intelligence, wealth and commercial enterprize. Thus showing that amid the upheavings and agitations of the mind and circumstances of mankind, there is a presiding and controlling God, guiding the elements in motion to a result which shall yet fill this distracted world with peace, and righteousness, and joy. The universal yearnings which are now exhibited are the throes of that mighty birth into which “the whole creation,” weary of sin and “the curse,” and sighing for a universal renewal, are “groaning and travailing in pain together until now.” God will yet justify these hopes, and the expectant creation “shall be delivered from the bondage of corruption into the glorious liberty of the Son of God.”

Amen! Hallelujah! “The Lord God Omnipotent reigneth.” This glorious future is to be realized by the instrumentality of the missionary enterprize. Already do we behold the morning light of that day when “the light of the sun shall be sevenfold,” because “the Lord shall rise upon” his church, and “his glory shall be seen in her.” Those hundreds of thousands of converted heathen are the “first fruits” of that “harvest” which bends to the missionary sickle, which shall yet be reaped by the “laborers” sent forth by God and his missionary church — a time to which the Redeemer is looking forward as “the joy which was set before him,” and when he shall “see the travail of his soul, and be satisfied” in beholding heaven peopled from this regenerated earth, with innumerable myriads of redeemed men, out of “*every nation and kindred, and people and tongue.*”

We shall introduce an outline of the organized and sustained agency of the present day by a reference to the occasional and unconnected efforts previously made by the Protestant Church.

The Dutch possess the honor of having led the way by commencing missionary operations in Malabar in 1621. They then penetrated into Java, Ceylon, Sumatra, and Cullumbó. They were blessed with considerable success. Frederick IV. greatly aided this mission.

Mr. Elliott in 1646 came from England, and became a missionary to the North American Indians; laboring with great acceptance until 1688—a period of forty-two years.

The Society for the Propagation of the Gospel in Foreign Parts, was instituted in 1701, and still continues its useful career.

In 1705 the Danish Missionary Society was organized.

The celebrated Schwartz was one of their missionaries.

In 1732 the Moravian Missionary Society began its course of wonderful success—a success so marked that their mission converts now far outnumber all the members of the Moravian Church. It began its labors in Danish West India, then in Greenland, Canadas, Africa, South America, Asiatic Russia, and Labrador. For eighty-one years the ship which brings the annual supply to Labrador and Greenland, has made good her passage without a single failure.

In 1735 John Wesley went out as a missionary to the Indians of Georgia, and remained till 1738. The illustrious founder of Methodism thus began his bright career as a foreign missionary. May the system never lose its grand characteristic. He considered that God made Methodism to be a great missionary organization, whose “parish is the world,” and whose mission is “to spread *Scriptural holiness* through all lands.”

In 1769 the English Wesleyan Methodists began to send out their missionaries. Eleven were sent to America, whose labors laid the foundation of the Methodist Episcopal Church. They next sent missionaries to the West Indies and to the East Indies, but did not regularly organize their missionary operations until 1816.

About 1792 we find the various churches roused by the Spirit of God to engage in this blessed work. In that year the English

Baptist Missionary Society' was organized, and the London Missionary Society in 1794. The Church (of England) Missionary Society in 1800; and the London Society for the Propagation of the Gospel among the Jews in 1808.

America now caught the spreading flame, and in 1810 the American Board of Commissioners for Foreign Missions was formed; and the Baptist Missionary Union in 1814. In 1816 The Wesleyan Methodist Missionary Society was organized, as was also the Missionary Society of the United Secession Church in the same year. In 1818 the European Missionary Society, and in 1819 the Foreign Missions of the Methodist Episcopal Church, and those of the New Connection Methodists, were instituted. The next year the American Society for Ameliorating the condition of the Jews began its efforts. French Protestantism now joined the enterprize by the formation, in 1824, of the Society of Evangelical Missions among the Heathen, and the Paris Missionary Society.

In 1830 the Church of Scotland and the Primitive Methodist Missionary Societies were instituted. The Free-Will Baptist Missionary Society in 1833. The Protestant Episcopal (American) in 1835; and the Colonial Society in 1836. The American Presbyterian Board of Missions was formed in 1837; and in 1842 the Evangelical Society of France; then comes the Basle, Berlin, Hamburg and Barmen Missionary Societies, and also the Evangelical Society of Geneva. In 1843 the British Society for Propagating the Gospel among the Jews was formed, and the same year the Association Methodist Missionary Society.

The Foreign Missions of the Southern Baptist Convention were commenced in 1844; and the Free Church of Scotland Missionary Society in 1845; and in the same year the Foreign Missions of the Methodist Episcopal Church, South. The next year the American Missionary Association; and in 1849 the American and Foreign Christian Union was constituted. The last formed missionary organization is that of the Evangelical Association, (the Albrights,) which formed a Foreign Missionary Society at their General Conference in Ohio in September last. Germany is the field they contemplate to labor in.

Having thus traced this great agency from its first feeble action to its present development, we subjoin a reliable summary of its total strength, and shall then add, in conclusion, a view of what each denomination of Christians is doing toward the conversion of the world to God.

FOREIGN MISSIONARY AGENCY.

	Ordained Missionaries.	Assistants as Lay Preachers, &c.	Church Members.	Institutions for training a Native Ministry.	Printing Establishments.	Scholars.	Income in the Past Year.
Grand Total of the Evangelical Missionary Agency,	2,952	11,807	333,604	31	40	224,989	\$ 3,201,410
This Total, divided among the different Christian churches supporting them, gives to the							
French, German, Swiss and Moravians, 9 societies, which sustain	557	68	64,868	7	1	2,253	114,691
United Missionary Enterprise, as Societies for the Jews, &c.,	118	5		1			87,310
Congregationalists, (assisted by some others,) 4 societies, which sustain	386	894	37,873	7	13	38,824	610,237
Presbyterians, (Old School,) 4 societies, which sustain	279	84	2,206	7	6	9,431	827,715
Protestant Episcopalians, 4 societies, which sustain	585	1,365	13,551	6	4	44,394	1,120,455
Baptists, 4 societies, which sustain	120	445	49,122	4	6	28,352	267,258
Methodists, 6 societies, which sustain	900	8,226	105,882	7	10	101,742	684,453

Besides several missionaries from the Free and Established Churches of Scotland, the American Board, and the Presbyterian Board, and others, there are three societies entirely devoted to the *Jews*, sustaining *one hundred and seven* missionaries to that people, with two colleges, hospitals, schools, and several industrial institutions; with a yearly income of \$169,560.

Dr. A. Neander, the historian of the church, and himself a Jew, sometime ago stated his conviction that "more Jews have been converted to Christianity during the past half century, than in all the eighteen hundred years preceding."

Such is a rapid view of that blessed agency which we confidently commend to the sympathies, the prayers, and the liberality of all "who love our Lord Jesus Christ in sincerity."

W. BUTLER.

Shelburne Falls, Ms., Dec., 1851.

Poetry.

For the Guide to Holiness

WHY, O MY SOUL, DOST THOU REPINE?

WHY, O my soul, dost thou repine,
And faint beneath the cross?
Canst thou not rest in love divine,
And count all else but loss?

This trial, by thy Father's hand
In loving kindness given,
May prove at last a golden band,
Binding thee close to heaven.

Resist not then that blessed will
Which speaks in each event;
Though hard the blow, bethink thee still,
It was in mercy sent.

Let all thy painful struggles cease;
They will not ease the rod.
If thou wouldst be in *perfect peace*,
Resign thyself to God, —

Willing thy cross each day to bear,
If such his will should be, —
Ready that crown of thorns to wear
Which Jesus wore for thee.

O sweet it is, my soul, to know
No other will than his!
This is the life-spring's peaceful flow, —
This is the *heaven of bliss*.

For the Guide to Holiness.

SUBJECTION OF THE WILL.

STRENGTH of the will !
That, like a heavy yoke,
Or links of iron, hast the spirit bound,
Thy power at length is broke,
And thou art still.

When want is near,
And pines for daily bread,
Thy angry voice, which oft at other times
We heard with dread,
No more we hear.

When the stern arm
Of envious hate doth smite,
Thou art not quick to render ill for ill ;
With God to shield the right,
Thou fear'st no harm.

When from our hearth
Death takes the lovely one,
Thou speakest nought o'er beauty's fading lines,
But this : " Thy will be done
In heaven and earth."

Henceforth a child,
Thou dost not choose thy way,
Another hand hath marked for thee thy path,
And thou dost not gainsay,
Patient and mild.

O, thus to know
The stubborn will subdued,
Soothed by God's power to joyful quietness,
In each vicissitude,
Is heaven below.

Religious Summary.

Numerous and powerful revivals are in progress in different places through the country. At New Haven, Ct., not less than seven hundred have professed conversion. We learn that one of the prominent laborers in the work has long been a devoted advocate of entire holiness.

The entire cost of converting the Sandwich Islands to Christianity has been only \$854,000, less than it would cost to build and equip one ship of the line.

A NOBLE GOVERNOR.—A grand military procession was proposed at St. Louis, in honor of the men executed in Cuba, on the Sabbath, Sept. 14th. A German military company applied to Gov. King for arms, to be used on the occasion; he refused them promptly, on the high moral ground of obligation to honor God and bless our country, by remembering the Sabbath day to keep it holy.

The London Tract Society reports that there is a circulation of over 17,000,000 newspapers of infidel tendency in Great Britain!

It is confidently reported that Archbishop Hughes has been appointed Cardinal by the Pope. A most desperate effort seems to be making to revive the failing energies of Papacy, and the most murderous and persecuting language is boldly uttered by Catholics.

BENEVOLENCE OF THE HAWAIIAN CHURCHES—The Journal of Missions states that the contributions of the churches on the Sandwich Islands, the last year, in money alone, were \$15,965 47. In addition, they have all been engaged more or less in building and repairing their houses of worship. Such a people, under the continued blessing of God, will not only soon be able to take care of themselves, but will, by their efforts, be blessings to other lands.

The Polynesian publishes a report by which it appears that there are in the islands 441 Protestant schools, with 12,449 scholars, and 102 Roman Catholic, with 2,359 scholars; total number of schools, 544; of scholars, 15,308. The amount paid for teachers' wages in 1850, was \$20,630 58. The average yearly cost of each school was \$47 68; the average wages of each teacher was \$37 99. These facts and figures have a curious interest, as recording the progress of this grand experiment of Christian missions. Where would this healthy young nation have been but for the piety and benevolence of American Christians?

At a recent revival in Western Virginia, one hundred persons joined the church of the United Brethren.

A large amount of revival intelligence is given in the Southern Christian Advocate, published at Charleston, S. C., under date of Nov. 7. The spirit of the Lord seems to be working wonderfully.

Editorial Miscellany.

OUR FUTURE COURSE.

It is with no small degree of diffidence that the subscriber, whose name for the last six months has been appended to this work as publisher, now appears before the public as its editor. Having matured arrangements by which he will be relieved to a very great extent from the *business* department of the Guide, he now purposes to devote himself to the work of preparing material for its pages. Though perhaps not possessed of the experience of our worthy brother who now retires from the editorial chair, he cannot but indulge the hope that, aided by the same corps of contributors, whose communications have hitherto enriched its pages, he will be able to sustain the reputation the Guide has so long enjoyed as a medium of conveying light, life and comfort to those desirous of walking in "the way of Holiness."

Anticipating his new position, he has sought, as far as he was able, to learn from the numerous friends and readers of the Guide, what was wanted to make it meet more fully the demands of the age; and from this source he has derived many valuable suggestions, of which he will endeavor to avail himself in the future management of the work. It cannot be expected that these changes will accord, in every respect, with the judgment of readers in different localities; for it is impossible from any one given stand-point always to judge correctly what is best adapted to the experience and wants of persons so widely and remotely scattered. But it is hoped and presumed that in an enlargement, such a variety may be introduced as will enable us to give to each a portion of meat in due season. The babe in Christ who is just beginning to leave first principles, will here find the several steps by which he is to go on to perfection; while those already perfect in love will continue to find in the Guide a medium through which they may both impart to and receive from their fellow travellers, encouragement to hold fast whereunto they have attained.

Nor will the Guide cease to be the organ through which the children of the kingdom may relate to the praise of infinite grace, the way by which God led them into

"That rest, where all our soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love."

"No work," said one who has for years both read its pages and contributed to them, "furnishes so rich a repository of Christian experience as the Guide to Holiness." Though there may be in this department a degree of sameness, we have too many evidences of the pleasure and profit derived from the perusal of these narratives of the Divine dealings, to think of abandoning them. To those, however, who furnish us contributions of this character, it may not be amiss for us to suggest whether it would not be well to pass lightly over that part of our experience which most resembles that of the mass of Christians, while we dwell more in detail on those portions where we differ.

An important element of variety which we propose to introduce into our work, is a brief view of what is doing in the great Missionary enterprise, not by one denomination, but by all; not in our own country merely, but the world. Nothing can be dearer to the heart of him who is in intimate sympathy with Christ, than the extension of his kingdom.

As many of our readers are not in circumstances to take several religious journals, and as Missionary intelligence given in such journals is mostly denominational, we have thought this department would be hailed with pleasure by all our readers. In perhaps no department of Christian labor, shall we find so clear an illustration of the connection between love to Christ and a spirit of self-sacrifice, as in the missionary field; for but few, except such as can say, "the love of Christ constraineth me," will attempt the work of evangelizing the heathen; and none, we believe, constrained by such a spirit, will find that their labor is in vain in the Lord. From this source, therefore, we shall learn one of the secrets of success, in laboring for Christ."

With a view also of stimulating our friends to a holy zeal in

diffusing light on the principles of the hidden life, we shall introduce, occasionally, familiar correspondence, from which we may learn the progress those principles are making in different parts of the world. For this purpose we are making arrangements not only to secure correspondents in our own country, but if possible one or more in foreign parts.

To accommodate also our friends who have but little other newspaper reading, we purpose to give in each number a brief summary of religious news.

Such are some of the improvements we propose for the future. It will be perceived, however, at a glance, that fully to carry them out, we must continue to make the Guide what we have, by way of experiment, ventured to make the present number — a monthly of thirty-two pages. This cannot be done with safety to the publisher, at the present subscription list; it remains for its friends to say whether the additional thousand, required to sustain it at its present size, shall be made up. Now is the time for a simultaneous effort all over the country. Let every one interested in this subject take this number as a specimen, expatiate on the proposed improvements, and before the emissaries of Satan have an opportunity of palming their corrupting publications, on those in whose hearts a gracious work has begun, induce them to become subscribers and readers of that which will incline them to resist the devil and all his works.

Twelve years and a half have elapsed since the Guide made its first appearance among the publications of our country. The enterprize though novel, was one in the success of which those who loved the doctrines it proposed to advocate, took a deep interest. The image of the sainted Merritt, as he came to solicit our own subscription, is still fresh in our memory. With much toil and self-denial he traversed the city of New York, and other places, in getting the number of subscribers needed to justify the commencement of the work. Prayer ardent, no doubt, accompanied those efforts, and God was pleased to answer in rendering them successful. Since that period what has God wrought! Notwithstanding the opposition which the promulgation of truth invariably arouses, the heaven has been spreading, light has been

increasing, so that now, ceasing to be restricted by denominational bounds, it finds its advocates among nearly, if not quite all evangelical denominations in Christendom. Not among the least of the many encouragements we have to prosecute our work, is the fact, that the *Guide to Holiness* now numbers among its readers and patrons a large proportion of Congregationalists, Baptists, Episcopalians, and others, as well as Methodists, who have long since found in this blessed faith, a platform where they may all meet, and bury denominational differences.

HENRY V. DEGEN.

☞ THE article on the Missionary Enterprise in 1852, prepared by Rev. W. Butler, author of "A Compendium of the Missionary, Bible and Tract Institutions of Evangelical Christendom," may be regarded as about the most complete chronological and statistical outline of missionary agency which has ever been presented to the public. It does justice to *all*, and possesses full authority, being directly taken from the authorized publications and reports of the various societies.

LITERARY NOTICES.

THE SHEAF; or the Life of God in the Soul as illustrated in the Personal Experience of Mrs. Cordelia Thomas. Boston: Henry V. Degen.

This is a very interesting work, just issued from the press. The much esteemed character of the writer, and the remarkable nature of the experience which she relates, can hardly fail to make it sought after. Better than almost any other memoir which we have seen, it illustrates very strikingly the progress of the soul after the time of its entire consecration; until, with strife added to strife, and victory to victory, it at last enters into a state of spiritual calmness and rest, which prefigures the rest of heaven. Many who are enduring the vicissitudes and pains of inward conflict, will find instruction and aid in its pages.

THE YOUNG LADY'S COUNSELLOR; or Outlines and Illustrations of the Sphere, the Duties, and the Dangers of Young Women. By Rev. DANIEL WISE, A. M. Boston: J. P. Magee.

Few works of recent issue have had a more rapid sale and extensive circulation than "The Young Man's Counsellor," "Bridal Greetings," "Guide to the Saviour," and other works of this attractive writer. "The Young Ladies' Coun-

seller" is not behind its predecessors. It is beautifully got up and would make a fine present for the holidays.

ARVINE'S CYCLOPEDIA OF ANECDOTES OF LITERATURE AND THE FINE ARTS. Boston: Gould & Lincoln.

The fourth number of this work has come to hand. When completed, it will make one of the most valuable collections of anecdotes ever published. It is issued semi-monthly; comprising *eight* numbers at twenty-five cents each, forming together one large beautiful imperial octavo volume of more than seven hundred pages.

A NEW METHOD OF LEARNING THE GERMAN LANGUAGE. By W. H. WOODBURY. Mark Newman & Co., New York.

Mr. Woodbury has produced an excellent book. He has struck out a course entirely new, which happily combines the practical with the philosophical, shows the principle and its application, and illustrates to the student every step of progress, with numerous examples. To be fully appreciated, it must be used by those who have taught or studied the language according to other methods. For learning to read, speak, and write the German language, it is without controversy the best text book which has yet appeared in this country.

THE SUNNY SIDE; or the Country Minister's Wife. American S. S. Union. Boston: H. Hoyt, No. 9 Cornhill.

Seldom have we read a book with greater interest than this. In a story founded on fact, it reveals a picture of life in a parsonage—its hopes, fears, trials, and comforts. Its perusal will awaken new interest towards those who labor among us in word and doctrine; and inspire stronger faith in an overruling Providence amid the trials and privations of life.

THE LADIES' REPOSITORY for January, 1852, has made its appearance. Besides its usual complement of two engravings, it has a beautiful medallion likeness of Bishop Hedding. Its literary character and typographical execution both reflect great credit to the church under whose denominational patronage it is issued. Rev. B. F. TEFFT, D. D., Editor. Cincinnati: L. Swornstead & J. H. Power. Boston: J. P. Magee, Agent.

METHODIST QUARTERLY REVIEW. J. MCCLINTOCK, D. D., Editor. New York: Lane & Scott. Boston: J. P. Magee, Agent, 15 Washington street.

We are happy to commend this work to our readers as one of surpassing ability. The October number contains an excellent article from the pen of Dr. Jesse T. Peck, on "Holiness," in which, after a brief review of Foster on "Christian Purity," he discusses the question, *What is the central idea of Christianity?* This article is well worth the price of the book.

METHODIST MONTHLY; devoted to Religion, Education and Literature. T. N. RALSTON, A. M., Editor. W. H. Anderson, A. M., and G. W. Brush, Associate Editors. Lexington, Ky.

This work comes to us very irregularly. Will our brother examine his mail list and see that all is right there?

THE
GUIDE TO HOLINESS.

ORIGINAL.
ENTIRE SANCTIFICATION.
ITS NATURE.

BY REV. ROBERT YOUNG.

No. I.

SANCTIFICATION is a term we often meet with in the Holy Scriptures, and as it designates a blessing essential to eternal life, it is of great importance that we understand its meaning. They who regard it as the synonyme of regeneration, undoubtedly mistake its true sense. Regeneration is holiness begun; sanctification is holiness in progress. The former is the principle of spiritual life implanted in the soul of the penitent believer; the latter is the unfolding of that principle in a consistent walk and conversation. The one is always complete in itself, but the other developes various degrees of perfection. It would be absurd to say that one man is more "born again" than another; not so, to say that one man is more sanctified than another.

The Scriptural meaning of the term includes two ideas, viz.: *separation* and *dedication*, or the separation of any thing from common and polluting use, and its dedication to the service of God. The vessels of the temple were said to be sanctified; and hence they were separated from every employment reputed unclean, and dedicated to the service of Jehovah in his holy sanctuary. In this sense the Christian believer is said to be "a

vessel unto honor, sanctified, and meet for the master's use." 2 Tim. ii. 21.

Now, the believer who is *entirely* sanctified, is wholly separated from every thing which defileth; not only from the guilt, and power, and love of sin, but from its very *being*, and consequently from all its forms and degrees of pollution. The Lord having created in him a clean heart, and renewed within him a right spirit, he is enabled to "reckon himself to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. vi. 11. Being thus separated he is wholly dedicated to the service of that Being who has done so much for him. This dedication is seen not only in the redemption of his time, in the improvement of his talents, in the employment of his influence, in the expenditure of his property, and in the education of his children; but also in the strength of his faith, in the depth of his humility, in the ardor of his love, in the kindness of his spirit, in the spirituality of his conversation, and in the full and beautiful unfolding of all the graces of the Christian character. Thus is his holiness both negative and positive. He is "cleansed from all filthiness of the flesh and spirit," — 2 Cor. vii. 1; and he "glorifies God in his body and in his spirit which are God's." 1 Cor. vi. 20.

Every man who is justified is also sanctified, for in his state we see separation and dedication; but he is not *entirely* sanctified, and the points of difference between a justified person, and one who is entirely sanctified, are sufficiently obvious. He who is merely justified is a babe in Christ; whereas, he who is entirely sanctified is a father in the Lord. In the former, "the flesh which lusteth against the Spirit" is subdued, but still exists; in the latter, that "flesh, with the affections and lusts," is crucified and dead. In the one case, the evil and corrupt tree is cut down; in the other case, all its roots of bitterness are extracted.

This distinguished blessing is frequently alluded to in the word of God; and various forms of expression are employed in its description and elucidation. Our Saviour speaks of it when he says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," — Matt. xxii. 37; and

thus describes it as a state in which all the affections of the heart, all the powers of the mind, and all the capabilities of the whole man, are placed under the full and constant control of love to God. St. Paul likewise speaks of it when he says, "Christ also loved the church, and gave himself for it, that he might present it to himself, a glorious church, not having spot, or wrinkle, or any such thing," — Eph. v. 25–27; and thus represents it as a state of salvation from sin, and of full conformity to the image of God; for wherever there is sin, there is a *spot*, and wherever there is a want of conformity to the divine image, there is a *wrinkle*; but entire sanctification removes every spot, destroys every wrinkle, and brings out the image of God in all its fulness and beauty. Elsewhere it is alluded to by the apostle when he prays for the Ephesians, "that they might be filled with all the fulness of God," — Eph. iii. 19; which astounding language shews that it is to have the soul filled with meekness, gentleness, goodness, love, justice, holiness, mercy and truth. And as neither sin nor Satan can inhabit what God *fills*, it implies that the soul is emptied of all evil; that sin neither has dominion over it, nor a being in it; but that God alone is there in the plentitude of his grace, filling the temple with his redeeming power and glory. In other parts of the word of God, the recipients of this inestimable gift are said to be "pure in heart," "filled with the Spirit," and "perfect in Christ Jesus."

Elevated and glorious as is this state of grace, it does not however exclude all impurities. Consistently with its enjoyment there may be occasional heaviness arising from manifold temptation; languor in devotion, arising from causes purely physical; and mistaken judgment, arising from the imperfection of human knowledge. But though it does not exclude all infirmities, it does exclude all that is offensive in the sight of God; for the "blood of Jesus Christ his Son cleanseth from all sin," — 1 John i. 7; not merely has cleansed, or will cleanse, but *cleanseth*. The present tense being employed indicates the momentary and continuous efficacy of Christ's all-cleansing blood.

This blessing may be lost. The present is a state of probation. Probation implies trial, and trial implies a liability to fall. If a

Christian could therefore reach any point of religious attainment from which he could not draw back, at that point his probation would virtually end; and all beyond it would be a state of security which Adam himself did not enjoy, when amid the lovely scenes of paradise he walked and conversed with his Maker. Besides, the Scriptures contain many cautions which would be without adaptation, were it not possible to lose the grace of God, however plentifully bestowed. And as this is a state of grace from which the Christian may backslide, so is it a state beyond which he may advance. It is true the soul is then plunged into the ocean of love, but it may descend to a greater depth, and become more fully acquainted with the deep things of the Spirit of God; then is it filled with the Spirit, but that very fulness expands its capacity, and prepares it for the still farther manifestations of the glory of God.

Such is the nature of entire sanctification: a blessing which all Christians may possess. And will they remain under the influence of infantile weakness, when they may enjoy all the vigor of young men, and all the maturity of fathers in Christ Jesus? Will they continue to resemble the stunted shrub in the parched desert, when they may appear with all the majesty of the forest oak, or with all the loveliness of the tall cedar of Lebanon? Will they contentedly sit in the mere twilight of spiritual enjoyment, when they may bask in the rays of noontide splendor? will they abide lingering in the outer court, when they may boldly enter into the holy place, and feel the out-beamings of the divine glory? or will they yet skim on the mere surface of piety, when they may be

"Plunged in the Godhead's deepest sea,
And lost in his immensity?"

God forbid! "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Isaiah lii. 1. Christians should not enquire how little religion will save them, but how much it is their privilege to enjoy. Not how they may obtain a position *just within the gates of heaven*, lest the temper of mind which makes such inquiry should at last result in their finding themselves *JUST WITHOUT THOSE GATES*.

London, Nov. 28, 1851.

A paper on the following theme was forwarded to precede the one published in the November number, but it did not reach us. This is designed to supply its place.

ORIGINAL.

TO PROFESSORS OF PERFECT LOVE.

BY PRESIDENT PECK.

TRIALS AWAIT YOU.

DEAR BRETHREN:—

You are doubtless fully aware that the devil is still your enemy. He is surely not less so from the fact that you have utterly rejected him and consecrated yourselves wholly to the Lord. Indeed, if before the moment of complete salvation he had reasons for malice and alarm he has much stronger ones since. Hence those feelings of dismay, of "heaviness through manifold temptations," which sometimes beset you with peculiar power when you are aware of no disobedience, when you have been living closely with God. But especially

YOUR FAITH WILL BE TRIED.

The direct point of union between your consecrated souls and God, is firm trust in the "blood that cleanseth from all sin." It is therefore not unlikely that this will be early and artfully assailed. Before you are aware of the cause, you will be conscious of a suspicion that the cleansing efficacy of Christ's blood is not what you have supposed it to be. When you feel that you have nothing else to depend upon, that you have great need of present help and support, you will perhaps feel a hesitancy in trusting in Christ. You will be conscious of an effort to do it, and it will require sometime, and possibly a struggle in prayer, before this sense of complete reliance is restored. You will probably not at first feel inclined to doubt the *general* efficacy of the atonement. But the query will be, does it avail for me? Now, at this moment, may I claim it as my own? Would it not be presumption? I am so unworthy; I have been so imperfect. Even when in sincere purpose I have been entirely devoted to God, my failures have been so numerous, so evident to others, can I venture to trust in this blood for present entire sanctifica-

tion? I fear to do it! At least, I must have time to reflect and improve before I can venture! And if you yield thus far, you will find yourself inclined to go further. The suggestion will assume a bold form. Can any blood cleanse sinful man? At all events are not most, or even all of those who think they are cleansed from all sin, mistaken? And at best, must it not require time, long continued sorrow, long and severe self-discipline, great power of pious habit before any work of grace can wholly purify the soul?

But, brethren, beware. Here is a plain denial of the merits of Christ and the efficacy of his blood. It seems plausible at first; the veriest humility indeed! But it is certainly a suggestion of the devil. What! is this a limited atonement? Must we depend partly upon this and partly upon something else for full redemption? Does it avail for me at one time and not at another? Who says this? God does not. The Bible does not. Experience does not. Surely none but the deceiver can originate so unworthy a suggestion. The testimony of eternal truth is, that the blood of Christ is precisely the demand of justice, the full demand, at all times for all persons. True, the condition must be met. But the question is not whether this blood will cleanse those who reject it, who do not apply it, who do not "walk in the light as God is in the light," who do not confess their need of it. It is simply and exclusively whether it avails for me if I do trust it? Whether if I take it now, just as I am, without reservation for my sanctification, it really is so? Whether if I walk in the light the blood does verily now cleanse me from all sin? God forbid that I should doubt it. If I do I cannot refer that doubt to any want of power in the infinite Saviour, to any limit to the merit of his blood, to any want of veracity in him, to any intimation in his holy word. It is false — maliciously and dangerously false. It can have but one origin. It is a temptation. It is a trial of faith. It should be recognized as such instantly, and by an act of the will the very thought should be dashed aside. The tempter may be foiled by seizing some precious promise, and presenting it to the throne, and holding it there with steady hand until you feel it is redeemed.

But here will arise a modified form of the temptation. One promise after another is suggested and laid aside. This, says the tried spirit, is very precious, but it is not for me! Nor this! Nor this! And so on until all that come to mind are exhausted! And at last there arises a general fear that the whole system will prove a failure! The suggestion is distinct and alarming—"These assurances will never be realized!" What surer evidence can there be that this doubt is false, than that it questions the word of Jehovah? It certainly comes from the father of lies. We *must* contradict it. The veracity of God cannot fail. He does redeem all his promises. The experience of thousands attests it. And it is a grievous sin to hearken to this temptation. No marvel that he who does it is so soon prostrate in the mire. The devil has charged God falsely, and one of his own dear children has credited the charge! adopted it! vouched for it! Alas for our weakness! Alas for our folly! Unbelief, the most unreasonable, the most ruinous of all our sins, and yet the most common, the most probable. How much more consistent with our own ignorance, with true humility of heart, to say in firm sincerity,

"Lord, I believe thy every word,
Thy every promise true;"

and we can believe it. We can see that every promise is true. Indeed, we are convinced of its truth by the reason which has grasped a revelation, by the impressions of the eternal Spirit on our souls, by the living words spoken in our hearts, by a thousand redemptions of his sacred pledges to our own spirits. It is only by bewildering temptations direct from Satan that the holy Christian can be induced to falter in his faith. Confusion of mind brings on darkness and fear, and the word verily believed is not voluntarily trusted. The Saviour accredited, is not freely and fully relied upon. But it is in no sense necessary to fall at this point. Let the soul be alive to recognize the temptation; let it instantly assert that whatever doubts the word of God is false—that whatever shakes the faith in the present available truth of Jehovah's promise is from beneath; let the eye be fixed upon the sprinkling blood—the prayer be breathed to heaven for help—

remembering above all that blessed word, "resist the devil, and he will flee from you; draw nigh to God, and he will draw nigh to you."

But in connection with this trial of your faith in the efficacy of the blood and the verity of the word, will come the artful suggestion that you are not sanctified wholly—that you have somehow forfeited the blessing, or that you prematurely believed at first, and hence have been deceived yourselves, and have deceived others, by false testimony. Now I do not mean that every conviction that you are not holy, is a temptation—that every fear as to the present or past is necessarily an ungrounded fear. For doubtless it may in some instances be true, that the blessing has been lost, and that it has been claimed where it did not exist. All cases of this kind can be traced and identified and have their remedy. But apply the tests. I address those who profess the great blessing, and would assist them in guarding against a snare of the devil. Is the thought accompanied by a desire of evil—a desire to seek gratification in some forbidden object—a secret wish that you had never taken the responsibilities of a holy life upon you—that you might somehow be honorably discharged from them? Then you have reason for fear. Whatever may have been your former state, you are now doubtless without the evidence of entire consecration. You can probably remember some instance of yielding when you were tried—of unbelief which grieved the Holy Spirit—and perhaps of some bolder form of sin which has shorn you of your strength. O repent, and hasten again to the sacred fountain. May God help you. Redeem your sacred vows before it is too late.

But on the contrary, is this suggestion a source of grief to you? Do you feel that if it should prove to be true, it would rob you of your chief glory; that it is directly against all the desires and inclinations of your soul; that whether true or false you would not for the world distrust your Saviour, or grieve his Holy Spirit; that whether for life or death your all is still the Lord's, and whatever is the issue, no word of your solemn vow which consecrated all to God shall ever be revoked? Then

praise the Lord. You are only walking through the fire, and if there be no shrinking "when you are tried, you shall come forth as gold." You deceived in the faith that you are wholly the Lords, when you are distinctly conscious that all you have and are is freely, joyfully consecrated to him! Deceived in claiming "the fulness of the blessing of the gospel of peace" when you rely wholly upon the merits of Christ and the promise of his word for this very thing! Deceived in obeying the divine command, "reckon ye yourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord," when you shrink from the very thought of sin as from deadly poison, and your whole soul is absorbed in doing the will and promoting the glory of God. Impossible. Lie low at the Saviour's feet till the storm is over past. Watch closely the motions of your own spirit, and of the Spirit of God. You will feel the witness in the very midst of the temptation, and triumph in the very face of the foe. As to the past have no argument with the devil. You live by the moment; your present consecration, your present acceptance, your present witness, is all you need. Be content with that; it would be enough to complete the bliss of an archangel. The past is with God; there leave it with filial confidence. The devil, who would defraud you of your present treasure, would certainly misrepresent all that has been done to obtain it.

One other form of this trial I feel bound to mention. Where the tempter cannot unsettle the present, nor destroy the past, he makes desperate exertions to over cast the future with clouds of darkness. He starts the suspicion that our weakness will sometime yield; but this is all idle. The one good and reliable rule of living by the moment will destroy the temptation. He suggests that the cause of experimental holiness cannot succeed — that it is unpopular — that special attempts to promote it destroy the influence of men — that possibly its friends have acted unwisely in bringing it so prominently forward, and thus exposing it to the special assaults of the world — that a more discreet policy is much easier for us, and more useful in the end! Alas! what a concatenation of misrepresentations is here! And yet I seriously fear that many of our dear brethren are yielding to the fatal

delusion. What if it be unpopular? Is not that an evidence in its favor? Make holiness too prominent! It is that one blessing and life "without which no man shall see the Lord." Expose it to the attacks of the world! It is the grand element of our moral power. Easier to propose and be responsible for a lower standard! Yes, if we call a compromise with the devil *ease*. Will never succeed! Then no more souls will get to heaven. Must be given up! Then the word of God must fail.

No, brethren, sisters. It will not, cannot fail. It is God's special care on earth. It is the great end of the atonement. It is the glorious work of the church. It is the centre and sum of the Christian scheme. Then "listen not to the voice of the charmer, charm he never so wisely." True, it must be slow in progress while the practical opposition to it is so immense! It is not the *choice* of poor blind man even if a religion is to be adopted. But it will not show passionate resentment. It will not yield to discouragement. It will bear itself meekly, but firmly, until its triumph is declared from the throne of the Omnipotent Judge in the ears of an assembled world.

Such briefly are the leading temptations to which you, dear brethren, are exposed for the trial of your faith. If you yield to them, the sacred cause will mourn; the church will feel the loss of your moral power; fearful struggles between light and darkness, hope and fear, are before you; and God's Holy Spirit will be grieved. If you bear up against them courageously, the holiest triumphs await you. May God protect your faith.

YE did it *unto me*, or ye did it not *unto me*: these are the terms of aggravation in which the Saviour depicts himself describing every act, and by which he informs us that, as he sits on the throne of judgment, the great centre of the congregated world, every act will be seen like a line pointing to him as its object and end, or else in forgetfulness and enmity, diverging from him, and losing itself in outer darkness. — *Harris*.

ORIGINAL.

WINNING SOULS TO CHRIST.

WHOEVER has made himself tolerably acquainted with the laws of nature, knows that in the material world there are two forces of opposite tendencies: the one attracts, the other repels—the one causes objects to approach, the other makes them recede from each other. If we turn our attention from the natural to the social and moral world, we shall find similar forces operating among men. In some people we behold a happy combination of qualities, a prepossessing appearance, interesting manners, a pleasing address, and what constitutes the chief element of their attractiveness, a sweet and amiable disposition. When we come into the presence of such people, we are pleased, and our hearts are involuntarily drawn towards them. On a further acquaintance we admire their character, love the spirit which they manifest, delight in their society, and feel that we have sustained a loss when they have gone from our midst.

With others it is not so. They exhibit such impropriety of manners, such inconsistency of life, such unhappy traits of character, and worst of all such unloveliness of disposition, that we are sometimes displeased, often disgusted, and always repelled by them. From the society of such persons we instinctively turn away. When they have gone from our sight, we feel relieved, and desire not soon to see them again.

We have all lived long enough, have seen and felt enough, to know that there are operating in human society, in every family circle, and between man and man, attractive and repulsive forces. Every person has some kind of moral character, either good or evil; and from that character emanates a personal influence, which bears with it, in every direction, one or the other of these forces. Whether conscious of it or not, there is constantly going out from us an influence which either attracts or repels men. It seems that the Saviour had this fact in view when he said, "He that is not with me, is against me, and he that gathereth not with me, scattereth abroad." He, the influence of whose life and

character does not go out in an attractive form to draw men nearer to Christ, sends it forth under the opposite form of repulsion to scatter them farther and wider from the cross. This it is that makes it a solemn and a fearful thing to live. The most insignificant human creature that lives in society, is invested with tremendous power, and compassed about with weighty and fearful responsibilities. Personal influence is mighty, because it acts steadily and perpetually, falling in upon the springs of life and character as gently as the dew distils from heaven upon the mown grass. This influence derives its character, and produces its effects upon others, not so much from what we *do* with a purpose, as from what we *are* in character and in spirit.

Christ is interested in saving the world from sin. He is pleased to associate men with him in this great work, and to use sanctified human influence and instrumentalities in bringing sinners to the cross, where he can save them. All true Christians feel grateful for this privilege, and desire not only to be happy here and gain heaven at last, but also to exert a good influence in the world, and win souls to Christ. O that I may be successful in securing the salvation of at least one soul, is the feeling that deeply moves the heart of the young convert when he first enters upon a religious life. If he continues faithful to the grace given him this desire will not diminish, but increase — “will grow with his growth, and strengthen with his strength.” This desire has a peculiar prominence in persons that are truly holy. With that class, and with all who sincerely desire and intend to serve God, this becomes an important question, *What method of operation will be most effective in winning souls to Christ?* To such persons we suggest for their consideration the following proposition:

That personal influence and human instrumentality are most effective in bringing sinners to Christ, when they take the *attractive* form, and *draw* towards the cross. May we not say that it is the attractive force only that can be of any use in saving them? It is difficult, if not impossible, to *drive* men into religion.

The shepherd of the Alps, when he would pasture his flock higher up the mountain does not attempt to drive them, but goes up before them, and they follow after him. So of the good

Shepherd, "when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice — He calleth his own sheep by name, and *leadeth* them out." Are not Christians bound to imitate their Master in this respect, and seek to draw sinners to Christ by an attractive influence? Says Christ, "No man can come to me, except the Father, which hath sent me, *draw* him." Observe here that the effective power with which God brings the sinner to Christ is a *drawing influence*. Something is disclosed to the eye of his faith that attracts him. Whatever other means God may use, whatever other powers he may put forth for this purpose, all are insufficient, and would utterly fail of success, without the *drawings* of the Father. If the All-wise and Almighty God condescends to *draw* the sinner, and seeks to bring him to the knowledge of the truth, wholly or chiefly in this way, is it wise for us to expect to be successful in any other way? "He that *winneeth* souls is wise." This intimates that souls must be *won*, and that wisdom is necessary to him who would win them.

If the sinner is such by nature, by depravity, or by experience, that he will not yield his heart to any power, though it comes from God, which does not draw him, it is not probable that the same heart will be favorably affected by any human influence which does not win. If we carefully study ourselves, we shall find in our hearts a stubbornness which will not yield a particle of true affection only as it is fairly won from us. In this respect others are like ourselves. We can persuade them, we can draw them by gentle means, we can attract them by the powers of love, we can win them with mild words and kind treatment; but drive them to goodness we cannot. It is a great law of human nature that affections cannot be bought nor sold, cannot be obtained by authority or compulsion; but always must be drawn out by what appears lovely and attractive. "We love him *because* he first loved us." When Christ sent forth his disciples as sheep in the midst of wolves, to seek the salvation of men, he commanded them to "be wise as serpents, and harmless as doves." Professing Christians cannot be harmless in this world, nor can they be wise, if they allow a repulsive influence to go out from them among men.

The message which the faithful minister of Christ is bound to deliver from God to the people, the warning and plain dealing which the Christian should give to sinners around him, may sometimes offend and become repulsive ; but there should be nothing in the manner or spirit of the person, faithfully discharging his duty, which should repel men. The interest taken, the feeling manifested, and the manner of Christians towards sinners should be such as to commend to the conscience, and win upon the heart, whatever the effect of the truth spoken may be. People are more frequently offended by the manner or spirit of the person preaching, than by the truths preached. It is not enough that the truth be preached clearly, plainly and earnestly ; it must be preached in the spirit of the gospel. We should be faithful in delivering the message ; we should not for any consideration shun to disclose the whole counsel of God, but it should always be done in love and the spirit of meekness. Hence the necessity of holiness in the individual and in the church, if they would be instrumental in saving souls. There is great beauty in holiness. Probably there is nothing so beautiful in the sight of God as holiness. When the saints become holy, they are said to put on their "beautiful garments." Whatever appears beautiful is attractive. There is a great deal of love in holiness, and love is always and everywhere attractive. Holiness is the perfection of love. There is great power in holiness. When Zion becomes holy she puts on her strength. One of the elements of its power over others, if not the only one, is its attractiveness. It produces such consistency of character, inspires such confidence in others, breathes such a mild and humble spirit, and sheds such beauty around the life of the Christian, that his attractive influence is almost resistless.

Dec. 16.

[To be continued.]

E. N.

ANY man who is not prepared to recognize the claims of God to his body, soul, and spirit, to his time, influence, and talents, and to his money also, cannot be his disciple. — *Dr. Thomas Smith.*

ORIGINAL.

LETTERS ILLUSTRATIVE OF CHRISTIAN
EXPERIENCE.

VIII.

To L———:

The question which you wish me to answer, if I understand it rightly, is this: With what truth, or with what propriety, can I call myself *holy*, when I have reason to think that there are still some remains of sin in me? This is an important question; and knowing the sincerity and conscientiousness of the mind from which it comes, I will answer it frankly, though briefly.

My answer is this: All persons may properly be regarded as holy, and may be spoken of as holy, who have fully and permanently consecrated themselves to God, although they may not as yet have realized all the results which may be expected to flow ultimately from such consecration. My answer to your question, therefore, is in the affirmative, and the grounds of it are these: By the common consent of Christians, and by the admitted use of language, it seems to be agreed and established, that holiness may be regarded under two points of view, namely, as *imputed* or *virtual* holiness, and as *absolute* holiness.

Through the atonement which is in Christ Jesus, God has made provision for the forgiveness of men, and for the bestowment of all those gifts and graces which are involved in man's restoration to himself. That provision is made personally available to any and to all men, who recognize themselves to be poor unworthy sinners, and look to God for forgiveness; at the same time consecrating themselves to God to be his for ever, by renouncing their natural or perverted life, and accepting the life and power of God in their souls; all such persons may properly be regarded as *HOLY* in the *virtual* or *imputed* sense; although it may be true, and generally is true, that there still exist in them some remains of sin. Such persons are not the subjects of absolute or perfected holiness; but they may properly be termed holy and be regarded as holy, on the same grounds that many pious persons in the

Scriptures are spoken of as holy ones, or saints. There are three considerations which may be brought forward in support of this view. First, such persons may properly be denominated saints or holy ones, notwithstanding the sins which still adhere to them, because their sins, since the period of their consecration, are no longer intentional or deliberate, but rather sins of *ignorance*, (such, for instance, as are described with such particularity in the book of Leviticus,) and sins or trespasses resulting from former evil habits — habits the effects of which are likely to be felt for a long time. Second, because the promises of God are sure and can never fail; and all that God asks in the case of the consecrated soul is, that the work of restoration may be carried on in accordance with the laws of the human mind, which ordinarily require time. Third, because in the view of God, with whom there is no present, past, or future, but all time is one, and also in the view of all beings who can connect the future with the present, the death-blow of sin has been struck, and its dying, when thus placed beyond any ordinary contingencies, and its death are essentially the same.

To me, therefore, my respected brother, you are a *holy* one. I look upon you and love you as such, notwithstanding those imperfections and trespasses to which you refer. Be of good cheer. They are daily growing less and less. Remain firmly upon the altar of consecration. Your sins show themselves only that the hand of the great Master may the more surely cut them off and destroy them. Your soul in going through this trying crucifixion, is daily emerging more and more into the purity of the image of Christ.

Yours, in our common Lord,

L. M.

Go where you will, your soul will find no rest but in Christ's bosom. Inquire for him, come to him, and rest you on Christ the Son of God. I sought him, and I found in him all I can wish or want.

ORIGINAL.

SACRED MEDITATIONS.

"If the Son shall make you free, ye shall be free indeed."

Who can restore freedom to the soul, as He who made the soul, who gave to it its freedom? All sin is foreign to its constitution, to its original make, and is a burden, a weight upon the soul. See the little birds, how they soar aloft, warbling praises to Him who made them, *free* as the air they breathe. So was the soul of man made free and happy. Every where it breathed the air of love, balmy and sweet. Every where it was refreshed and gladdened, yielding back its life of love to Him who made it. Only one prohibition in Paradise to make manifest the eternal truth, that God was God, and man, man—a creature, not self-existent, but created, and dependent. Alas; in an evil hour, man yielded to the tempter and lost his original purity, become a creature of evil, as well as of good. But lo! One comes as "the repairer of the breach, the restorer of paths to dwell in." He heals the soul with the balm from his own wounds, he restores it to the air of Eden. Eden is Eden still: a spot of earth. The damp airs, and pestilential breath may blow off; they are not identical with it; they come, they go, with sin, with *disobedience*. The birds may sing among the branches, the flowers send out their fragrance, as in its first creation—the soul breathe freely again of God's air and bounty. O how often, when a child of sin, have I turned my eye to the visible heavens, half afraid to gaze, and thought of the great, great God, against whom I had sinned, of whom I was afraid; and I would shut my eyes, and turn away and drown my suffering thoughts in forgetfulness of Him. O wretched man, who turns away from his Maker, who is not at peace with Him, through the blood of the everlasting covenant! Now in Christ, I find forgiveness, healing mercy, restoration to *perfect love*, and all is well. I can look up, and look around, and am no more afraid. Since God, the maker of all things, is my life, my *love*, of whom should I be afraid. Every where, as I gaze on the book of nature, I read lessons of love, and truth, and beauty; every where

chords are touched, within my bosom, which vibrate love, and joy, and praise. The song is one within the soul. The *song* of *praise*. From its damp, dark prison the soul goes freely forth into the universe of God, dwelling every where in the heart of God.

"And shall a soul, thou bidst be free,
Return to bondage? *Never*.
Thee, O my God, and only thee,
I live for now, and ever."

This is the freedom of the soul, to live in God, with God. How do His mighty wings of love, stretch out themselves, from north to south, and east and west, to shelter and protect his children! The little nestling may fold its wings, or spread out itself, it is still in God. And living in God, with God, does it not live for God? Is there not a union of heart, of purpose, of will with Him, which carries forward the soul, to *do his will*? Yes, we are free to do his will, we love his law, it is written on the heart, and we are *free*; children at home, living on our father's love and bounty, and doing all his will and pleasure from the heart, his will becomes our meat and drink, nothing else, could satisfy the soul.

O Thou, who art Thyself, "the way, the truth, the life," and who hast said, "sanctify them through thy truth," let thine own words of truth shine out in the soul, in living light, and form, and beauty, so that thy people may feel their power and understand the freedom wherewith Christ makes free.

P. L. U.

PHILOSOPHICALLY, then, as well as scripturally, unbelief is the sin of all sins. It is not only the first, but the *greatest*; not only the evil of the world, but the seed or parent of all other evil. It is the only sin by which a man, who is in a state of union with God, can be separated from God in the first instance, although many other sins will follow from it. And standing at the head of the list, it is not more first in time than it is first in preëminence.

—*Upham's Divine Union.*

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE IN 1852.

II.

IN pursuance of our intention to present to the readers of the Guide an outline of the missionary labors and successes of the various societies, which are proclaiming "one undivided Christ" to the world, we commence our pleasing task by calling attention to the interesting information which reaches us from Ireland.

The Protestant Episcopalians are the parties chiefly honored in this work. They have of late employed missionary clergymen, Scripture readers, and other agents, among the Roman Catholics of several dioceses; "the Lord of the harvest" seems to have crowned their efforts with great success; particularly in the diocese of *Tuam*, and also in that of *Cashel*, several thousands of Romanists — some apparently authentic accounts say upwards of *twenty thousands* — have come out boldly, and publicly renounced Popery, and joined the Protestant Church.

The information of such great success was received at first with a degree of *doubt*, at which those who are at all acquainted with the political proselytism of former days, will not be surprised. To determine the matter, the London Times has lately sent a competent commissioner to institute inquiry in the localities referred to. His reports, published in that journal, have *confirmed* the former statements. He attended the various religious services, and visited the converts in their own houses; and after much close and personal conversation with hundreds of them, he is satisfied that their conversion is "the result of *conviction*, and a study of the sacred Scriptures." From the writer's knowledge of the places spoken of, and his personal acquaintance with some of the principal agents in this important reformation, he is prepared to give the account entire credence. Whether those "conversions" involve a change of *heart* in any great number of

the converts, is only known to God. We hope the best ; but it is not to be concealed that the spirituality of the Irish " establishment " is generally at a low ebb, and that in her efforts to draw the clergy and laity of the Romish communion within her pale, the results have too often shown that, while " the religion " of such persons has been changed, their hearts remained unrenewed. Still, in either form the fact is a cause of joy and gratitude to evangelical Christians. The clergy and the press of the Popish party are indignant and outrageous at the results, and are doing all they can " by fair means and by foul " to intercept the work. We await with considerable anxiety for further particulars.

The conversion of Ireland to the faith of Jesus, however difficult or long delayed, *shall yet take place* ; we believe this most firmly ; and we also maintain the conviction that when that glorious event does take place, no spot of this regenerated earth will more *vividly exhibit* the transforming power of the grace of God. O that Christians would pray more for poor, Popish distracted Ireland ! There is *hope* for her — a hope most eloquently expressed by R. W. Hamilton : " When will a holy calm succeed its upheavings of political agitation ! When will its tender genius, losing its legend and its lore, cease to mourn the past and paint its brighter visions of the future ! Fair is thy verdure, Erin ! but thou shalt yield a fairer increase ! Harp of thy wilds and halls ! which erst was struck to strains of patriotism and liberty, whose witch-notes still survive, thou shalt ring with nobler themes, and swell with diviner harmonies ! Like Judah's Lyre, thou shalt be swept with the inspiration of the Saviour's love and mercy ! Like the harps of Steven, thou shalt breathe only the tones of an unearthly peace and love ! and he ' who taketh up the Isles,' and who spans his throne with ' rainbow in sight like to an emerald,' shall take thee, thou emerald gem of the ocean, and set thee in the girdle of his covenant faithfulness and love ! " Haste, happy day !

In France a great work of a somewhat similar character is now in progress. In several instances *whole villages* of Roman Catholics have applied, with affecting earnestness, for Protestant pastors. The Evangelical Society of Geneva, the American

Baptist Missionary Union, the English Wesleyans, and others, are most usefully and successfully employed in this interesting field. The British and Foreign Bible Society are distributing Bibles by thousands — upwards of ninety thousand since last May — by means of their indefatigable colportuers in the various departments. This seed will bring forth appropriate fruit in that distracted country.

In Germany a work of grace on a large and extending scale, is in progress under the auspices of the Methodist E. Church. It is only two years since that mission was commenced, and now there are eight missionaries in the field, with a large number of converts, and eight hundred Sabbath scholars; with a printing press, from which an issue of 1,037,000 pages of tracts in German have been sent forth, besides hymn books, Mr. Wesley's Sermons, and other useful works, and also a religious newspaper. The work has spread from Bremen into the towns around, and also into Hamburg, Frankfort-on-Maine, and Wurtemberg. This is one of the most hopeful and successful missions in modern days.

During the past year the missionary church has lost some of its leading agents. The Wesleyans have lost John Hunt in Fegce; the American Baptists have lost Dr. Judson in Burmah; the London Missionary Society have lost Dr. Philip in Africa, and Mr. Freeman, the Secretary of the Society; the Church of England has lost Bickersteth, and the Church Universal has lost Dr. Gutzlaff in China. Thus "God buries his workmen," but the work still goes onward. Those "eminent dead" labored in the field assigned them, and God has raised others to "enter into their labors." Dr. Judson was, in our opinion, one of the most apostolic missionaries of modern days. His loss, humanly speaking, is irreparable. His success in his difficult field of labor, shows at once the power of human faith and the ability of Divine grace to overcome difficulties which, at first sight seem insuperable. Joseph J. Freeman will long be remembered in connection with Madagascar. He spent eleven years there, until the persecution under Queen Ranavalona drove him and the other missionaries, in 1837, from the Island. But the seed sown by them continues to bear "abundant fruit," even under fierce persecution. Ranavalona

since she ascended the throne in 1828, has been aiming at the utter extermination of Christianity, and during the past year she has burned four nobles, and had fourteen others thrown over a fearful precipice and killed, for their profession of the Christian faith. But still numbers continue to be converted, though their teachers are banished, and their places of worship shut up. But we trust a brighter day will soon dawn on Madagascar and its persecuted church. It is a consolation to know that Prince Rakotosahema, the heir to the throne, is ardently favorable to Christianity.

Jan. 19, 1852.

W. BUTLER.

A CLEAN HEART AND A CONVERTED WORLD.

HE that believes our doctrine of a clean heart, will naturally ascend another step, and believe the doctrine of the world's conversion. The faith that cries, "Create in me a clean heart, O God," cannot resist responding aloud, "Amen, and amen," to the "prayer of David the son of Jesse:" "and let the whole earth be filled with his glory." There is not only a similar moral grandeur and sublimity in both petitions, which justify their being united, but the desire for a converted world, and the hope of its realization, are the legitimate offspring of the heart made clean in the sight of God. Let him who desires the world's conversion, prepare the way of the Lord, by obtaining and retaining a clean heart. To convert the world we must bring more of God into it; but God will not reside with men on earth, unless the temple of the human heart be made pure and holy for his dwelling-place. He will not take up his residence amidst idols and corruption. The more of God in the church, the more hope of the world's conversion, and the more the world's conversion is expedited. Hence he is doing most to save the world,—however remote from office, however unknown among men, however obscure the cottage in which he lives,—who is most eminently filled with the Holy Ghost. To those, therefore, who desire the salvation of all

nations, and are indeed laboring for it, duty cries and the commandment of Christ is, "*Have salt in yourselves.*" O the force of those words used by the Holy Ghost in reference to the conversion of souls! "The effectual fervent prayer of a righteous man availeth much." Nor can the truly virtuous man, — the man on whose heart is written, "Holiness unto the Lord," — while in the body, cease to pray, pray in faith, "Thy kingdom come, thy will be done in earth, as it is in heaven!" — *A Wesleyan Missionary.*

A GERMAN MISSIONARY.

"Being reviled, we bless; being persecuted we suffer it."—1 Cor. iv. 12.

THE spirit of our missionaries and the difficulties they encounter in their work, are exhibited in the following extract of a letter from brother Riemenschnieder to brother Jacoby, Superintendent of the M. E. Mission in Germany:

"I preached on Sunday morning in another place about a mile from Lohra, and was invited to preach at night in the house of a miller, which lies in the Duchy of Darmstadt. An hour after the meeting two gendarmes came and asked for my passport. I had only my card from the police of Frankfort; I showed it to them; but they took me with them, and brought me into a prison, where I had to stay all the night. It was a poor and unpleasant place; but, praise, the Lord, I could sing, 'And prisons do palaces prove, while Jesus does dwell with me there.' In the morning I was brought to the Kreisamt, and, after trial, I was ordered to leave the duchy. I was very much pleased with one thing. I had a great many tracts with me. They were taken from me, partly read from the Regierungsrath, and sent to the pastor. Both kept from them, and when the others were returned to me, the gendarme who brought them requested me to give him some of them, and soon they were all distributed. I hope they will do their work."

Poetry.

ORIGINAL.

NATURE'S CRY.

Written in a time of despondency and affliction, when the writer felt the need of some higher consolation than could be afforded by earth.

In sailing down the rapid stream of life,
Whose mighty currents, with deep perils rife,
Rush on and on, without one sheltering lee,
Bearing me deathward to eternity.

Dreary the night! deep thunders sullen roll
O'er scowling heaven, from pole to angry pole,
While through the gloom, fierce lightnings glaring dart,
Striking wild terror to my sinking heart.

Beneath me fiery billows roar and dash,
And my frail bark with ceaseless fury lash ;—
Thus riding on the waves, and tempest-tost,
Must not this fragile bark be wrecked and lost ?

But should this be, would not the water's bed
Prove a kind pillow for my weary head ?
Would not the low, wild murmurs of the surge,
So sad, yet soothing, be my sweetest dirge ?

Oh! could I hope for such a place of rest,
Where stilled would be the anguish of this breast,
Kindly I'd welcome all the frowns of fate,
And calmly drink her deadly cup of hate.

Yet not this hope can cheat me of the pain
That madness drives into my burning brain,
When I look forward to that shoreless sea,
O'er which a lone wrecked wanderer I may be.

Oh! for a friendly hand my bark to guide
O'er the dark billows of Time's rushing tide,—
To land my spirit on some kinder shore,
Where waves of sorrow can disturb no more.

L.

ORIGINAL.

THE ANSWERING VOICE.

Showing that in times of affliction our resource is in the principles of faith and in Christ, and in him alone.

THOU wanderer down life's rapid stream,
On whom shines no celestial beam,—
O'er whose frail bark wild billows break,—
And must thou then sad shipwreck make?

Look yonder, where through clouds afar,
Gleams on thee Bethlehem's cheering star.
On that clear star now fix thine eye,
And thou shalt know a friend is nigh.

Oh, at my side in dangers stand,
And place in mine thy trusting hand;
And I will guide thee to that shore
Where angry waves shall break no more.

For thee, there is no frowning Fate—
For thee, no deadly cup of hate;—
A Father's hand thy lot ordains,
A Father's heart his child sustains.

In fierce temptation's trying hour,
Will Faith reveal her conquering power;—
And in affliction's deepest night
Shall brightest shine her heavenly light,

Reposing on my faithful breast,
In quietness thy soul shall rest,
Till moored in that serenest bay
Where glows one sweet, eternal day.

L.

"THERE is no sin, nor grief, nor night,
To him whose inmost soul is light
With radiance from above."

Editorial Miscellany.

"YE ARE MY WITNESSES."

WE have read with no ordinary interest, the late discussion in the columns of the Northern Christian Advocate on the subject of entire sanctification. While we admit that much truth may be elicited from such discussions, and the cause indirectly subserved, we cannot but regret that the controversy, as in this instance, should be between brethren, all of whom on their reception into the ecclesiastical body of which they are members, have professed that they expected "to be made perfect in this life," and were "groaning after it." It may be denied by some that the questions involved in this controversy are of that vital character that would augur any want of harmony in the essential features of this article of our faith. But we are disposed to think otherwise. Destroy the good old Wesleyan theory that we are sanctified by faith, and if by faith, that it may be expected now, and that when wrought it should be professed to the praise of infinite grace, — and you tear down the walls of partition between us and those who, while they admit its necessity, deny its attainability in this life. Our brother, whose "thoughts on entire sanctification" led to the discussion in question, seems to have been moved in giving them publicity by those whose professions of this grace have been contradicted by their manner of life. We regret that the lines have not fallen to him in more "pleasant places," and that his ears have been so often offended by those who belie their profession by failing to adorn it. But while we are painfully forced to admit that there are some of this class, it certainly does not fall in with our observation, that they form any very large proportion of those who declare from personal experience that the blood of Jesus Christ cleanseth from all sin; and even if it were so, much care is needed, yea, and spiritual guidance too, lest in our zeal "to gather up the tares," we should "root up the wheat with them," and cause Christ's little ones to offend.

We had intended to prepare an article on the necessity of professing the grace of perfect love when we possess it, but being prevented from doing so by ill health, we gladly avail ourselves of the following from an article of the Rev. D. A. Wheldon, in his reply to Bro. Mattison, which expresses most fully our own views on this subject: —

But may he who has received this grace keep silence? or must he by words declare the work of the Lord? It may be that there is no injunction of Scripture, equally plain with that of repentance, "that requires those who have obtained a pure heart, to make an open profession of this grace;" and perhaps the "canons of Methodism" — though I confess ignorance as to the exact meaning of the term — are equally destitute of strict precept. But what does all that prove. Nothing. It may, nevertheless, be the case that Scripture and our fathers can give us some light, and that truth and experience demand such an open profession. It is of some consequence, to be sure, whether the fathers of Methodism "publicly professed" it, and we have quite as much right, and probably a little more, to be "sure" that they did, as any other has that they did not. Men who talked so

continually and wrote so largely upon this theme, must surely have known its mighty power. And engrossed as they were with the one idea of a present, full, and free salvation, must they not have exhibited its value and efficacy, both by word and example, wherever they went? Has Bro. M. forgotten that Mr. Fletcher confessed to have not only experienced, but *lost it two or three times, from a neglect of publicly professing it?*

But we are specially anxious to rescue the apostles from this charge of putting their light under a bushel. If St. Paul does not profess it when he says, "Let us, therefore, as many as be perfect, be thus minded;" and again when he bursts forth, "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God"—it is impossible to profess it. It would occupy too much space were we to quote all those passages in which St. John speaks of "*our* love made perfect." And we could not believe that they who were first baptized with the Holy Ghost, and who were the leaders of that band of loving souls, who, by the gift of the same Spirit, were made "*of one heart*," did not talk freely and constantly to those who were "*born again*," of that boundless ocean of love, on whose bosom themselves were resting.

It is to be feared that special danger lies hid in the idea that we are not to openly profess this grace, but to show it forth in the life. It is just the idea which the devil, the greatest foe of vital godliness, would have prevail—it is the point at which some of his fiercest temptations are directed, and at which scores stumble and fall. This was the point, it will be remembered, at which the devoted Fletcher fell; and surely, if man could have maintained it and kept silence, he, so full of prayer and faith, must have been the one. But why should not the same rule hold here as in the case of the justified person? How often have we seen such backslide, from not obeying the call to acknowledge the pardoning love of God? Do they not, as a general thing, lose ground, and finally turn back to the world and sin?

That it must be openly professed by those who receive it, is evident from the very requirement of confessing Christ. Most people are ready to confess a belief in his Messiahship, but they still deny him; many who have been justified, profess it only by the life, which is a practical denial, if "*confession is to be made with the mouth*;" and so, if Christ sanctify a soul, and it be confessed not "*with the mouth*," but with the *life only*, it is in fact a denial of the Lord Jesus. That is, just so far as he has saved us, he must be openly confessed, or he is denied. The rule that "*silence gives consent*," holds good only on the side of the devil. Again, "*with the heart man believeth unto righteousness*, and with the mouth confession is made unto salvation." The faith and confession are to correspond. And as the former claims and receives, the latter is to proclaim. Up to the very outside of what faith procures, confession is to be made; and Mr. Fletcher observes, that "*not to tell what great things God hath done for us, would be either cowardice, or false prudence*." And did not they who overcame by the blood of the Lamb, and the word of their testimony, present "*the sacrifice of praise, even the fruit of their lips*," in acknowledgment of the subduing and cleansing power of that "*blood*?"

May we not obtain some light from experience? Much. The way of living it out is much easier, in the apprehension of most seekers, than confessing it. There is a degree of "*reproach*" and "*shame*" attached to the sanctified soul, and the grace is very often desired without the burden, and, therefore, it is not uncommon to find persons halting for long weeks at the single point of openly avowing it, and unable to advance farther until they consent to *publicly profess* the work of the Holy Spirit. This point yielded, faith becomes easy, and they soon "*enter into rest*." And many have a clear witness of a thorough work, who, upon open confession, are suddenly overwhelmed with the glory of God. Experience shows, too, that the simple neglect of this duty is the point at which loss commences; and if the neglect be continued, the results are most disastrous to the soul concerned. The living it out before the church and the world, is a thing of course; but while this is done, the other must not be left undone. We have yet to find the person who, for any length of time, maintained the witness of the Spirit to his entire sanctification, who did not *talk* holiness, as well as *live* it.

These are facts, and we may consent to live it out, and not publicly profess it, (which is, to our apprehension, equivalent to proposing to let our light shine by putting it under a bushel,) when they are satisfactorily explained on any principles, which will not, at the same time, overthrow the entire work of the Holy Spirit in the human heart.

But "the profession of this grace is often disastrous in the sequel, and the doctrine of Christian perfection has suffered immensely during the last four or five years, even among the Methodists." And it is not to be wondered at in the least. There was a time when the doctrine of justification by faith, believed by the English Church, suffered immensely, because the Wesleys urged it as instantaneously attainable. And so there are thousands among us who hear that they may now be sanctified, but must in order thereto, walk in a narrower way than before: they cannot part with *all* their idols, and they are disturbed by the doctrine—not so much by the doctrine, however, as by the Holy Spirit; the doctrine is made the scape-goat—and it can afford it! None dislike it so much as those who love their ease and carnal security. It may be that the immense suffering of the doctrine has arisen from those professions which have resulted so disastrously. We have here the old argument against revivals, and open profession of conversion. It amounts to nothing more than an exhortation to "cowardice or false prudence." Though the whole world were recreant to their trusts, it is no reason why we should do wrong also. This very neglect of open profession of being cleansed from *all* sin, is at the bottom of most of these apostasies. And a recommendation to cease the profession, opens wide the door for more of them. A sanctified soul has consecrated his all to God, and in so doing, cried,

"All hail, reproach; and welcome, pain;
Only thy terrors, Lord, restrain;"

and in the midst of a wicked world, and, perhaps, luke-warm brethren, who surround him with jealousies and suspicions, he finds that it is his lot to bear, indeed, "reproach," and the "cross of Christ." Perhaps the preacher looks askance upon him, which only renders his task the more difficult—and then some kind soul advises him to *live out* his holiness, and not say much about it—is it wonderful that he neglects his duty, grieves the Spirit of God, and shuts out the sunlight from his soul? More wonderful, were it otherwise!

Under these circumstances, this blessing is often lost even by some who have waited many years in justification, before they ventured on Christ for a full salvation. The indifference, and sometimes unkind remarks from cold-hearted brethren, and (pity that it is true) insidious watchfulness of unsanctified ministers, affords a sufficient explanation of the loss. It is well known, that young converts, warm from the camp meeting, are frequently chilled to the soul, by the deadening influence of a backslidden church, and ere long they pine away and die; and then, they who should have kept them alive, turn away and sneer at their conversion, and talk of the evil influence of camp meetings upon the Church, and the reproach they bring upon Methodism. It is the same principle in both cases. Instead of charging the failure of steadfastness upon the convert, or the "babe in holiness," it properly belongs to an unholy Church, and an unsanctified ministry.

Mourning over these facts, it does not become us to lay by the least of the weapons of our warfare, but rather to gird ourselves anew for the battle. The devil must flee from us, not we from him. We must not submit to the world, but the world to us. Prudence is good, but away with false prudence, and let us boldly and in the name of the Lord Jesus, present our front to the foe, with "Holiness to the Lord" emblazoned on every shield—be this the motto upon our banner—be this the war-cry of the army of the Lord—holiness! holiness offered! holiness attainable! holiness professed! holiness lived! Thus furnished, what could not the church accomplish!

To all this we cheerfully yield a cordial and unqualified assent. Let not Satan beguile you, beloved, with a vain hope of retaining this grace by a simple exhibition of it in the life, while through "cowardice or false prudence" you conceal it

with the mouth. Confess Christ and his salvation to its fullest extent, and he will confess you before his father and the holy angels.

Mr. Fletcher is not the only one who has had occasion to mourn over the loss of this blessing by neglecting to publicly profess it. It is the sad experience of the church on this point, that has led the professors of perfect love to enjoin and reiterate the necessity of thus owning Christ before men. Nor have individuals themselves been the only sufferers by this neglect. The church has suffered from the concealment of this light. The world has suffered for the want of an exhibition of the extent and power of the gospel to save.

The Guide was never more useful, than when it was made the medium of conveying to the thousands of our Israel, a knowledge of the trophies won by Christ over individual hearts. A beloved sister, whose zeal in promoting the cause of holiness by circulating the Guide and other works on this subject, knew no bounds, said, as she lay on her bed of death:—"Nothing rests on my mind with such weight as my neglect to furnish for the Guide, a simple narrative of what God has wrought for my soul. It is the experience, my brother, the *experience* that the church wants—it is this, that stirs up the fountains of the soul."

Carry these facts, beloved, with you into your closets. Ask yourselves the question, can I be so ungrateful as to withhold from others a knowledge of what God has so graciously wrought in my heart? We know the decision you will arrive at. Your testimony may be rejected by some, but it will be joyfully received by others. Be not satisfied with bearing this testimony in your own vicinity alone. Send it abroad, and bid the world both

—"taste and see
The riches of his grace."

We need hardly add, that such testimonies, would be perused with interest by the readers of the Guide. Never was there a greater desire manifested among Christians of all denominations to hear and read on this subject. And yet, whether through the prevalence of such views as are advocated by the author of "Thoughts on Entire Sanctification," or from some other cause, never was this department of our work so meagre as it has been of late. It remains for our friends to say whether it shall continue to be so.

At some future time we shall take occasion to say something on the manner of professing holiness.

THE NEW VOLUME. — We are sorry to say that thus far our expectations have not been realized in the augmentation of our subscription list. Our friends will bear in mind that the present enlargement adds at least *one third* to the expense of publication. We should, therefore, have a corresponding increase in the number of subscribers. New subscribers have come in, about in the same ratio as last year. We know that times are hard, and are disposed to make all due allowance —yet we cannot resist the conviction, that with a little vigorous exertion, the subscription list might be raised sufficiently high to meet the additional expense. It is not too late yet brethren. Make an effort, and let the receipts of February more than make up for the deficiencies of January. Thank you, for what you have already done.

TO CORRESPONDENTS. — We sincerely thank our numerous friends, both for their favorable notice of our new issue, and the valuable suggestions they have kindly furnished us in reference to its future management. It is encouraging to find that we are not alone in our work — but that kindred hearts sympathize with us in our desire to increase the usefulness of the Guide.

Several communications are on hand and will receive early attention.

NEW CONTRIBUTORS — We are happy to introduce to our readers, the name of the Rev. Robert Young, as our English correspondent and contributor. Mr. Young, who is stationed at present in London, as the Superintendant of the Second London Circuit, (Great Queen's Street, &c.,) stands high in the confidence and esteem of the Wesleyan connection in England, and is already favorably known on this side of the Atlantic, by his "Suggestions for the Conversion of the World," and a small work on Prayer Meetings. The article in the present number, on the Nature of Entire Sanctification, will be found clear and discriminating and full of the spirit and earnestness of the Gospel.

We have also secured the Rev. W. T. Cardy, Wesleyan Minister of St. John, N. B., as our correspondent from that section.

If Providence favor our design, the Guide shall yet be made the means of bringing in closer proximity than ever before, the lovers of holiness all over the world. In the language of our English correspondent,

"Mountains rise, and oceans roll,
To sever us in vain."

LITERARY NOTICES.

A COMPENDIUM OF METHODISM: *Embracing the History and Present Condition of its various branches in all countries, &c. &c.* By REV. JAMES PORTER, A. M.

Of the above work, Dr. Jesse T. Peck says, in the *Christian Advocate & Journal* of Dec. 25, 1851: —

"I have just finished reading this book, and I wish to express my decided approbation of it. Our brother has adopted an admirable plan. He seems to have inquired, what is the *precise want* of the church, and of the community generally, in the way of information upon the subject of Methodism. And he has judged correctly. It was not mere history; it was not a collection of any statistics; it was not a mere outline of doctrine and polity; it was the whole system—in its facts and principles—complete, organized and living—exhibited and defended by itself, and comparatively in a readable style, in bold and fearless argument, and the whole neatly condensed, so that every body could buy and read it. *And it is precisely this desideratum which he has supplied.* I most heartily wish for the book a wide circulation. *Particularly at this time our people every where ought to read it.* It should be a family book, a Sunday school book, and I would add, especially a text book for all candidates for the Methodist ministry."

CARL, the Young Emigrant: a Memoir of Schools and Schoolmasters.

This is a book for the lovers of children. In its perusal, the teacher will be led not only to magnify his office, but will find some valuable hints for the more successful prosecution of its duties. It cannot fail to interest both old and young. American S. S. Union, H. Hoyt, 9 Cornhill.

LITERARY ALMANAC for 1852, published by C. B. Norton, New York, besides the usual calendar matter, contains a record of the new publications of the year, accounts of libraries, and other valuable facts and statistical matter likely to interest literary men.

MEMORIALS OF THE LIFE AND TRIALS OF A YOUTHFUL CHRISTIAN IN PURSUIT OF HEALTH, as developed in the Biography of Nathaniel Cheever, M. D. By Rev. HENRY T. CHEEVER.

This is a memoir of an interesting young Christian — a member of the Congregational Church in Hallowell, Me. As an exhibition of early and very marked talent and piety, developed in a great variety of situations, and amid continual sufferings, it is highly worthy of being commended to notice, especially among the young. The young Christian will see in it the beauty and the transforming power of the religion of Christ; and can hardly fail to find his own faith and love strengthened by it. The author, Rev. Henry T. Cheever, is a surviving brother of the subject of the memoir, and is favorably and widely known by various writings.

ELIZABETH FRY; or the Christian Philanthropist.

An interesting account of a most lovely character. It shows

"How much, with humble faith and purpose true,
The loveliest daughters of our land may do."

Mrs. Fry was a Friend in her denominational views and sympathies; but, if we may judge from her biography, she was far from being a bigot. Like Howard, her sympathies were drawn out toward the outcast, the most degraded. Her success among the prisoners of Newgate, led to similar efforts in other lands, and previous to her death she had the satisfaction of knowing that her experiments and suggestions had brought about a radical change in prison discipline. Published by the American Sunday School Union, and for sale by H. Hoyt, at their depository, No. 9 Cornhill.

REVIVAL MISCELLANIES; containing Revival Sermons, Thoughts on Holiness, Revivals, Temptations, &c. &c. By Rev. JAMES CAUGHEY.

We have not room for an extended notice of this work. So far as we have perused it, we hesitate not to say, that the advertisement on the cover of our present number tells a true story. We shall give our readers some extracts from this work in the Guide. For sale by J. P. Magee, 15 Washington St., and H. V. Degen, 7 Cornhill.

THE ITINERANT'S WIFE. By Rev. H. M. EATON, of Maine Conference.

A little book on an important subject. Our friend Eaton seems desirous that none shall enter upon this important and somewhat peculiar relation, but such as "are called," and he has furnished a book which will aid very much in determining that call. Nor is it designed alone for the uninitiated — it should be read and well pondered by every sister now in the field. We commend it as both useful and interesting. Lane & Scott, New York; J. P. Magee, 15 Washington St.

RECEIPTS FOR THE GUIDE.

FROM DEC. 5, 1851, TO JAN. 5, 1852.

\$	PAYS TO	\$	PAYS TO	\$	PAYS TO
Dann Susan	1 July '51	Walton C	1 July '52	Donne Rev N	1 Jan '53
Hathaway N	1 July '52	Wartman W	1 Jan '53	Clapp Rev W A	67 Jan '53
Marsh J	2 Jan '53	Barstow A	1 Jan '53	Hibble R	1 Jan '52
Smith D L	1 July '52	Huggett C	1 Jan '53	Thompson Rev J J	1 Jan '53
Scarritt Rev J A	4 July '54	Fenton M	1 Jan '53	True M	1 Jan '52
Smith Mrs D	1 Jan '53	Smith S	1 Jan '53	Boardman W H	2 July '53
Bolknap S	1 Jan '53	Helen A	1 Jan '53	Gurney D	1 Jan '53
Boyle Miss J	1 July '52	Hollister A A	1 Jan '53	Johnson M E	1 Jan '53
Harrison B P	1 July '52	Tisdal E	1 Jan '53	Bean T	1 Jan '53
Shepherd S M	1 July '52	Griffing G L	1 Jan '53	Quimby C	1 Jan '53
Jackson R F	1 July '52	Taft S	1 Jan '53	Tilton Rev H C	1 Jan '53
Braney S S	1 July '52	Murphy Rev B	1 Jan '53	Mayo M B	1 July '52
Jennings Caroline	1 July '52	Nichols J Z	175	Champlin B	1 Jan '53
Trevett J S	1 July '52	Cooper S	1 Jan '52	Benton Rev S	1 Jan '53
Snow O A	1 July '52	Hamilton J	1 Jan '53	Packard J 2d	1 Jan '53
Sandford B T	1 Jan '53	Hamilton W	1 Jan '53	Thompson M F	1 July '52
Richmond N K	1 Jan '53	Wetherby L	1 Jan '53	Breckford I	1 Jan '53
Howland G W	1 Jan '53	Hoff M	1 Jan '53	Adams P	1 Jan '53
Haynes M S	2 July '52	Garney C A	1 Jan '53	Cowan Z	1 Jan '53
Ripton T	1 Jan '52	Ostrander W	5 Jan '52	Maddox R	1 Jan '53
Davidson E T	1 Jan '53	Flagler V	5	Sumner M D	1 Jan '53
Howes Mrs S	1 Jan '52	Huntly F T	1 July '52	Curtis S	1 Jan '53
Bayard M E	1	Cleveland J A	1 July '52	Hewett J	1 Jan '52
Sears A	3 Jan '52	Edson E	1 Jan '52	Yeaton M S	1 Jan '53
Jaques J F	1 Jan '51	Kaigler R	1 Jan '52	Jones S	1 Jan '53
Eaton J	1 Jan '53	Lowman G	1 Jan '52	Tupper C F	1 Jan '53
Allen S A	1 Jan '52	Smith Rev J B	1 Jan '52	Blanchard H	4 July '50
Pluff E	1 July '52	Hollingshead W H	1 Jan '53	Fisk L	1 July '52
Hodgkins D	1 July '52	Harris I	1 Jan '51	Housinger A H	1 July '52
Ross T	50 Jan '51	Goodrich E	1 Jan '53	Kendall S H	1 Jan '53
Thalley George	2 Jan '52	Kelley B	1 Jan '53	Ruggles H	1 Jan '53
Bugbee F D	1 Jan '52	Crall D M	1 Jan '53	Ruggles D	1 Jan '53
Cushman R A	1 July '51	Harvey W T	1 Jan '53	Hopkins E	1 Jan '53
Sibley L	1 Jan '53	Bliss A	1 Jan '53	Patterson H F A	1 Jan '53
Winter C	1 Jan '53	Parker Rev T	1 Jan '53	Jackson J	1 Jan '53
Paul James	15	Keel C	1 Jan '52	Mayo L	1 Jan '53
Westfall G	2 Jan '54	Wells L M	1 Jan '52	Goodall J	1 Jan '53
Baker T	1 Jan '52	Higgins M	1 Jan '53	Pray E J	1 Jan '53
Pingree J G	50 Jan '52	Sully J	1 Jan '53	Clark E	1 Jan '52
Moore E K	50 July '52	Brown D G	1 Jan '53	Hatch Rev W H	1 July '52
Wilson M	1 July '52	Holly W	1 Jan '52	Emery Mrs Dr	2 July '51
Harrison R H	1 Jan '53	Gault S E	3 Jan '52	Richmond M A	1 Jan '53
Shurtliff P	1 Jan '53	Davenport J G	1 Jan '52	Dally A B	2 Jan '53
DeLand S H	1 Jan '53	Parkhurst J	1 Jan '53	Cummings H	1 Jan '53
Comstock P C	1 Jan '53	Pago S	1 Jan '53	Potter L	1 Jan '53
Taft M	1 Jan '53	Milliard C	1 Jan '53	Hill J A	1 Jan '53
Johnson A M	1 Jan '53	Jenness J	1 Jan '53	Sheldon H	1 Jan '53
Perry L E	1 Jan '53	Porters H	250 Jan '52	Ladd A	1 Jan '53
Hastings H H	1 Jan '53	Burnett W A	450 Jan '52	Ford W	1 Jan '53
Clark C	1 Jan '53	Cheaney H B	1 Jan '53	Pock J A	1 Jan '53
Snow S M	1 Jan '53	Peak P	1 Jan '53	Palmer Rev M	1 Jan '53
Silshoe Rev W	270	Noyes N	1 Jan '53	Snapp Rev Geo K	2 Jan '52
Simmons A	1 Jan '53	Pratt Sally	1 Jan '53	Todd A H	1 Jan '53
White C R	1 Jan '53	Rice N	1 Jan '53	Smith Rev A C	1 Jan '53
Peirce A E	1 Jan '53	Gould C E	1 Jan '53	Boynton N	30 Jan '52
Perry Capt E	1 Jan '53	Washburn E	1 Jan '53	Hills H S	1 Jan '53
Perry D	1 Jan '53	Lamont C M	1 Jan '53	Wakefield E H	1 Jan '53
Wrightington B	1 Jan '53	Sigler P	1 Jan '53	White P B	1 Jan '53
Higgins M T	1 Jan '53	Hayes J M	1 Jan '53	Keezel E	2 Jan '52
Hall E D	1 Jan '53	Lord I	1 Jan '53	Givan M	1 July '51
Raymond R W	1 July '52	Hammond H	1 Jan '53	Little Mrs	1 Jan '52
Domun S	135 Jan '52	Sims D	1 July '52	Hills P A	1 Jan '52
Danforth B	1 Jan '53	Cornwell I	1 Jan '53	Parker C A	1 Jan '52
Long M E	1 Jan '53	Clum A	2 Jan '52	Marsh A	1 Jan '53
Wise J	1 Jan '53	Robertson S L	1 Jan '53	Green M	1 Jan '53
Moody A E	3 Jan '52	Stevenson L	3 Jan '52	Welch S	1 Jan '53
Bonte G G	2 July '52	Thurston W H	1 Jan '53	Fletcher M A	1 Jan '53
Wilbur M B	1 Jan '53	Hambleton E J	1 Jan '53	Smith S	1 Jan '53
Monron J R	1 Jan '53	Stone U	1 Jan '53	Bidwell M P	1 Jan '53
Doughty M	2 Jan '52	Miller H	1 Jan '53		

☞ SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE
GUIDE TO HOLINESS.

ORIGINAL.
CHRISTIAN PERFECTION.

BY N. BANGS, D. D.

The same subject exemplified in the life and death of Elizabeth Ketchum.

IT is one of the most preposterous notions that can enter the head of a madman, to suppose that any art or science, or any profession, must be acquired with a view to be kept secret. Were this so, when would the world have become enlightened, or how would mankind ever be improved?

Suppose that *Copernicus*, the discoverer of the true system of Astronomy, had never revealed his discoveries on this sublime science, the world would still have been lingering along under the old *Ptolemaic* theory, namely, that the earth, instead of the sun, is immovable in the centre of the universe, and that the other planets are moving around it at stated periods. Had *Euclid* never published his knowledge of the Mathematics, the world had remained in ignorance of that exact science, unless some other master spirit had arisen, less timid, to have taught mankind how to solve mathematical problems. And how would others have understood these sciences, unless they had demonstrated the truth of their theories by actual experiments, and likewise related the process of the mind in arguing their knowledge?

And had *Fulton* kept his invention of the application of steam to boats, to himself, we might be still sailing along over rivers and sounds; and crossing the ocean, with our slow-sailing sloops, schooners and ships, instead of being propelled over the water by the power of steam at the rate of from sixteen to twenty miles an hour! And what would have become of the telegraphic lines,

had *Morse* acted upon the false prudence recommended by some theologians to their converts? And so of every other useful discovery in art or science. Alas! for the false modesty of those who would have this greatest of all blessings — this blessing of sanctification — kept a profound secret, lest its professors should be accused of vain boasting.

And surely it was not enough for these scientific men to exhibit instances of their skill in merely publishing to the world their theories; but that others might profit by their discoveries, and become their successful imitators, they must have described the process of their investigations, and thus have demonstrated the accuracy of their researches by showing the steps by which they arrived at their conclusions. In this way, and in this way alone, has the world become enlightened, from time to time, by those bold and ingenious innovators upon time-worn theories and antiquated customs, until we have almost come to the conclusion that there is nothing impossible, except the creation of new elements — which, indeed, is not necessary — to the inventive mind of man! He may mould, analyze, separate and combine the elements of nature with most astonishing success, so much so as to make ships traverse the ocean without wind or sails, and cars run over the land without horses, while telegraphic dispatches may be sent from place to place with the speed of lightning!

What would have become of the *Reformation* had Luther kept his light under a bushel? He not only published his thesis for the enlightenment of the people of Germany, but he corroborated the truth of his doctrine by relating, and that most minutely, his own experience of divine things, detailing, as far as he possibly could, the process of his mind in arriving at an experimental knowledge of the deep things of God. And so of all the Reformers, Saints and Martyrs, as well as Prophets and Apostles. How many thousands of happy Christians have praised God from the very depths of their souls for raising up such men as *Fletcher*, *Nelson*, *Branwell*, *Carvosso*, and others, who have left their experience of sanctification upon record, for the edification and comfort of their readers! For raising up such holy women as *Mrs. Fletcher*, *Lady Maxwell*, *Hester Ann Rogers*, and a host of others, both among the dead and living, who have left the brightness of their example for the encouragement of others, most of whom have minutely recorded the manner in which God dealt with their souls, and have related their experience of the blessing of sanctification in particular, thousands will bless God for ever and ever. Had all these kept their experience in their own breasts, how much spiritual light would have been hidden from the world!

It is, therefore, one of the saddest mistakes that a minister can commit to teach his people that they are not to proclaim *this* act of Divine mercy to their souls. Had those holy men and women adopted this erroneous theory, and acted upon it, the church would have been long since shrouded in midnight darkness, and the weary, wandering sons of men would be left to wander on still under a cloud of ignorance and darkness.

What benefit would be derived from the sun were its rays withdrawn from the earth? And like that bright luminary which sheds its rays through the atmosphere, rendered transparent for the express purpose of reflecting light upon the world, the "Sun of righteousness," arising "with healing in his wings" upon the souls of God's people, makes them a medium through which He shines upon the moral world, and if they refuse to transmit His spiritual rays upon others, they will be withdrawn as a punishment for their disobedience, and they will be left in the dark respecting these deep things of God. It is in the nature of solar light that it should diffuse itself. It accordingly penetrates every corner of the universe, where it is unobstructed by a too dense medium, and by its rays reveals the sun and all other visible objects. Just so, it is the nature of Divine light to diffuse itself. It accordingly shines forth on all moral beings, penetrates into the inmost recesses of the heart, unless obstructed by the dense medium of fallen human beings, or shut out by the erroneous conduct of timid believers. These are the visible media through which the light of divine truth and love is reflected upon the world, and if they attempt to shut it out, they will thereby contravene the great law by which God designs to save the world. This law is manifested in the economy of Divine grace, and is exemplified in the manner by which he makes known his will, viz.: to save sinners by means of the teaching of his ministers and people; and there is no teaching so powerfully convincing and intelligent as that of example—example exhibited and illustrated by living witnesses in favor of the truth of experimental and practical religion.

In confirmation of the truth of these remarks, I will give the following example of a devoted woman, with whom I was intimately acquainted for about forty years. *Elizabeth Ketchum*, wife of the Rev. Joel Ketchum, feared the Lord from early childhood. When quite young she became a member of the Congregational Church; but no sooner did she hear the gospel proclaimed by the Methodist ministry than she embraced it with all her heart, and became a member of the Methodist Episcopal Church, in which she remained devotedly attached until the day of her death. At a suitable age, she was united in matrimony

with the *Rev. Joel Ketchum*, at that time an itinerant minister in the Methodist Episcopal Church, a man of an amiable and catholic spirit, who soon after located, and continued a local preacher until his death, which happened in a very mysterious manner. He left New York in a ship for Charleston, S. C., and neither himself or ship was ever heard of from that day to this. He left, however, the savor of a good name behind him, as a precious legacy for his widow and fatherless children. Mrs. Ketchum was thus left a widow, the mother of seven children, three sons and four daughters. They have proved themselves most affectionate children, always venerating their mother as a mother in Israel, deeply devoted to God, and laboring, in her limited sphere, for the good of others. She professed, and I believe enjoyed, the blessing of "perfect love," for she gave evidence of its existence in her unobtrusive intercourse with her Christian associates, the calmness of her disposition, and the uniformity with which she attended upon all the means of grace, as well as the assiduity with which she endeavored to inculcate the necessity and possibility of its enjoyment upon her Christian associates.

Hers was not a fitful piety, showing itself in occasional bursts of extatic joy, but was like an even flowing stream, issuing constantly from the perennial source of Divine love, carrying her forward smoothly towards the end of her pilgrimage. "No one," says one of her pious daughters, "was so well acquainted with her godly conversation, with the purity of her life, with her sweet intercourse with her God and Saviour, as were her children. With them she was in habits of daily intercourse. Never shall I forget, nor will any of her children forget, her fervent prayers, her kind admonitions and faithful warnings, always manifesting a fear lest a promise being left us of entering into rest, any of us should seem to come short of it."

She was a great lover and a faithful attender upon all the means of grace, and more particularly upon class meetings. These meetings, in which the people of God unfold the feelings of their hearts without reserve, and in which the communion of saints is eminently exemplified, were attended with a steady regularity and exemplary diligence, and she always found them "seasons of refreshing from the presence of the Lord." Plain in her dress and manners, she abhorred every thing like ostentatious show and parade, setting an example of true simplicity in apparel, in word, in action. Standing equa-distant from vulgar rudeness on the one hand, and the flippancy of fashion on the other, she exhibited an example of the courtesies of the Christian character, and the urbanities of the saint of God.

But she has gone to receive the reward of her good works. She has left, however, the brightness of her example for the benefit of her children, and the edification of all her acquaintance. As she had lived so many years a devoted follower of the Lord Jesus, in her death she evinced an unshaken confidence in God, and a firm hope of immortality and eternal life. The following testimony is borne to her patience in the midst of affliction and her pious resignation to the will of God, by her daughter. She says:—

“I had the satisfaction of being with her a great deal during the last two years of her life, and although in a declining state, not a murmur escaped her lips. On the contrary, when asked how she felt, while sometimes she would evade a direct answer, at other times, with a pleasant smile upon her countenance, would say, that we need not be uneasy about her, for all would come right at last, and then request us to hold her up in our prayers, that she might be patient in tribulation, and often conclude by O, glory! glory! glory! One evening, while conversing with her on the subject which was more precious to her than any other, she alluded to her experience of the goodness of God from her childhood, and remarked that though she could merit nothing at the hand of God, yet her life throughout had been like a flower garden through which she had passed, and then her countenance would brighten up with a smile, while she repeated her favorite word, glory! until it would gently die away upon her lips, her whole soul being apparently filled with the perfect love of God.

“The day preceding her death, according to my usual custom, I went to see if I could do any thing for her. I found her standing near the centre of the room, with her hands and eyes raised towards heaven, while she was engaged in fervent prayer, and never will her deep devotion and earnest prayer be erased from my memory. It appeared, indeed, as if she would draw heaven down to her. When she had concluded, I said to her, Why, mother, it appears to me, as if you had got hold of the heavenly world. She looked at me with a pleasant smile upon her countenance, and said, Yes, *God is mine! He's mine! He's mine!* And I will never let Him go.

“The next evening we were called to witness the parting scene. Her last sickness lasted but a few hours, and nearly half of that time she was unable to speak, so that we were not favored with her dying testimony, as we had fondly anticipated. She has, however, left behind a much more indubitable testimony, that is, a Christian life, a uniform life of unaffected piety. This will never

be forgotten while memory lasts? Once while she was dying she said to my sister Eliza, who held her by the hand, *Praise the Lord!* and though this was all we could understand from her lips, yet three times while passing through the dark valley, she smiled in the most beautiful manner, indicating thereby that she was going to the land of rest. I never witnessed a death-bed scene so entirely divested of all gloom, as the room appeared to be lighted up with the lovely presence of that Divine Saviour, in whom her soul delighted.

"I could say much," adds her daughter, "respecting our beloved mother, particularly her kindness to the poor, her tender sympathy for the sick and distressed, her solicitude manifested to relieve those that were in trouble, her peculiar gift of prayer in behalf of all such, and of administering comfort to the dying; for no one who was favored with an interview with her on like occasions but what requested, if it were practicable, another; but I cannot dwell upon these excellent traits of my dear and venerated mother in this short notice of her life and worth, and conclude my imperfect sketch by fervently praying that we, particularly her children, may be counted worthy to follow in her steps, to imitate her example, that we may ultimately unite with her in singing hallelujah to God and the Lamb for ever on the banks of deliverance."

I am certain that this picture is not overdrawn, nor too highly colored. From my knowledge of her for about forty years, during some part of that time, both while her husband lived and afterwards, I was in habits of intimacy with her and her family, I can testify to the uniformity of her piety, the regularity with which she attended to her domestic concerns, and the exemplary manner in which she exhibited the spirit of deep devotion to God and the interests of the church of Christ.

In a conversation with her class leader since her death, he remarked, that she not only professed the blessing of "perfect love," but often renewed her testimony in the class, and gave every evidence which could be reasonably required that she in reality enjoyed what she professed. She was a member of his, Bro. Samuel Martin's, class for about twenty-five years, and during all that time, whenever she attended the meeting — and she was seldom absent — she bore a decided testimony in favor of experimental religion, and very often spoke pointedly upon this very blessing of sanctification, declaring most solemnly, and yet with apparent modesty and diffidence, her knowledge of it from her own heart-felt experience; and he further adds, that when-

ever she spoke, such was the intensity of the fire which burnt in her own heart, that she always set the hearts of the other members of the class on fire with the flame of pure and holy love, frequently declaring, towards the close of life, that she "brought forth fruit in old age."

In a conversation with her not long before her death, she remarked to him: "I never knew what temptation was until quite recently," meaning thereby, as she afterwards explained herself, that Divine love reigned so triumphantly in her heart that Satan's fiery darts were easily repelled, and her victory, through the blood and continual intercession of Jesus Christ, was complete; "but that now, in consequence of bodily infirmities and other sources of affliction, she was often sorely oppressed, as Satan always adapts his temptations to our condition, taking advantage of our infirmities to inject his subtle insinuations into our minds, trying to make us believe that our Lord is a hard master;" yet, she added, with faith and energy,

"What though a thousand hosts engage,
A thousand worlds my soul to shake;
I have a shield shall quell their rage,
And drive the rebel armies back;
Portray'd it bears a bleeding Lamb
I dare believe in Jesus' name.

In the strength of God's grace, therefore, I will never yield to the power of the tempter, nor shall he rob me of my peace and joy, for God is my rock, my fortress, and my high tower — *the tower of my strength*. In Him will I trust, and not be afraid of what flesh and blood, aided even by Satanic influence, can do unto me."

Thus was she carried along through a long course of life, in some parts of which she suffered its common afflictions and shared in its temptations, borne up by the power of sanctifying grace, which implies the strength of omnipotence, furnishing in her spirit and conduct an irrefutable evidence of the power of Divine grace and love to support her, so that in the last conflict she came off "more than a conqueror, through the blood of the Lamb."

In the contemplation of such a character, there is the double satisfaction of viewing the sure evidence of the truth of our doctrine and of the preparedness of the subject of our thoughts to enter the promised land of rest and peace. In view of this, we may triumphantly sing in the language of our own sweet and energetic poet respecting our dearly beloved sister Ketchum: —

"Lo! the prisoner is releas'd,
 Lighten'd of her fleshly load;
 Where the weary are at rest,
 She is gather'd into God!
 Lo! the pain of life is past,
 All her warfare now is o'er;
 Death and hell behind are cast,
 Grief and suffering are no more.

"Yes, the Christian's course is run,
 Ended is the glorious strife;
 Fought the fight, the work is done,
 Death is swallow'd up of life!
 Borne by angels on their wings,
 Far from earth the spirit flies;
 Finds her God, and sits, and sings,
 Triumphant in paradise."

Had sister Ketchum kept her experience of this great blessing to herself, could she have exerted that hallowed influence around about her which she unquestionably did? Could she have answered the end of her calling, and thereby evinced the perfection of her character, had she shunned to declare, on all suitable occasions, this act of Divine grace in her soul, which sanctified her nature, supported her amidst all her trials, enabled her to "rejoice evermore, to pray without ceasing, and in every thing to give thanks?" No, indeed! It was the brightness of her example, giving evidence of the depth and genuineness of her experience that shed such a lustre upon her character, and convinced all with whom she had intercourse that she "had been with Jesus," in the most intimate communion of her spirit with His, and that she was transformed into His likeness — "changed from glory to glory, into the same image."

Your ordinary logic from the event, that it will do no good to the cause, and therefore silence is best, till the Lord put to his own hand, is not worth a straw. Events are God's; let us do and not plead against God's office; let him sit at his own helm, who moderateth all events. It is not a good course to complain that we cannot get a providence of gold, when our laziness, cold zeal, temporizing and fearfulness, spilleth God's Providence. — *Rutherford.*

ORIGINAL.

THE DUTY OF CASTING ALL OUR CARE ON GOD.

"Casting all your cares on Him, for he careth for you."

It is certainly a great thing for one of us, care-taking, self-wearying beings, to learn to cast *all* our cares upon another; the numerous little ones as well as the few great ones, without the least uneasiness about the correct progress of matters or their final issue.

But why is it that we hesitate to do it, why is it that we have got so inclined not to do it, since we have all the while been clearly assured that our God and Saviour is ever holding out his strong hands, waiting for us to lay our burdens upon them? Here is the minister of the blessed gospel. He is full of care for the welfare of his people, and he carries about with him constantly a burden, consisting of the unfaithfulness and improprieties of church members, and the impenitence of unbelievers. Is this necessary? nay, is it right? Should not this care be cast upon God the Maker of these immortal beings? — upon God who devised the plan in which ambassadors are sent out, and who sends out no man at his own charges? — upon God who has more love to any one of his creatures than we ever thought of, and who can do more for them in an instant than we could do in all ages? But, says the parent who has unconverted children, and so says the true minister, "I dreadfully fear that some of them will finally go to perdition." But has not all the holy love and benevolent fear which we feel, been drawn from the infinite mind? and now shall we feel and act as if there were no greater love for sinners than our own, and no greater power to save them than our own?

We ought to remember too that whoever tears away from our presence, and from the presence of God, and goes to perdition, does it because he wishes to; because he rejects the last offers of love; and having once entered the confines of that unholy world, he is no longer relative or friend to us; and we can have no more care and sorrow for him than we have about Satan himself or

any of the fallen ones in his company. So, then, we can cast all the care of our little minds upon God's great care for sinners, while they are upon probation ; and after that, we are not allowed to take the burdens of hell upon our souls.

But there is a world full of temporal cares, besides the care that we have for the souls of others, and the care that we feel for the completeness of righteousness in our own souls. This last object of our desires, it is plain, we can secure best, by remembering that God desires it infinitely more than we can desire it, and by constantly casting our up-rising care for it on Him who careth for us. Temporal cares ! How numerous and how complicated ! and how doubtful it sometimes seems whether God surely has an interest in, a care for all of them ! Says the wearied mother and housewife, " it almost seems as if God cannot condescend to have a care about the progress of my work to-day, and yet I have to put all the energies of my body and mind into it, to meet the demands made upon me ; and it seems as if he cannot have a care for the particular behavior of my children at all times, though I know he has for their conduct in the main." One thing is certain, mother, that neither you, nor I, ought to have any care that God will not have with us. If our cares originate in perverted views, or excessive feelings, we cannot cast them upon God, except so far as his pity for us weak creatures, moves him to put props of support around us until we shall see more clearly the right way.

But if the care we have in our daily labor aims only to meet necessities, and furnish righteous gratifications to the extent of our abilities, we may know that God who created us with natures subject to wants, and clothed with preferences, has the same care for us that we have for ourselves and for others. When we are hungry, does he not have a care that we may be fed ? and that with food convenient for us ? When we desire cleanliness, order and beauty, is he not pleased to see us use the faculties with which he has endowed us, for the increase of our happiness in these respects ? Did he not desire these things for us before we desired them for ourselves ? else how came he to create us with such needs and preferences ?

May we not then cast upon Him our care in washing, sweeping, cooking, waiting upon children, and tastefully arranging whatever we are furnished with, always doing the most necessary first, as our natures prompt us to do? If God is our Father, he is our Father. And what seems to us too small a matter for him to be interested in, may in reality be a greater matter in its connections and bearings than others which we call great; as the small and frequent actions of our children tell more upon their characters than the greater and occasional ones do. But, says some one, "I am sometimes aware that a degree of my solicitude for the good behavior of my children, is that their appearance may be good in the view of others; and it is sometimes so in respect to tasteful matters about my house." This need not be, for if we secure what is really good of itself, in the behavior of our children, we shall be saved the care of fearing what others will think of them; and if we have not secured this good conduct from them, we should have a care for them from a higher motive,—one that would justify us in casting our care for them upon God very freely and heartily. And if we make the best use that we have power to make of what Providence has bestowed upon us, we ought to dismiss all further care about order, convenience and beauty; though it might be a gratification to us, and a righteous one, to indulge the proper tastes of others, and secure their esteem in doing it to a greater extent than we have done it if the ability were to be given us.

The husband and father can cast all his care of providing for his household upon God, for He cares that those should be provided for who are of more value than the ravens or the sparrows.

Would a man gain much property, and be made a large steward for God, in what way can he expect to be so successful in his plans for profit, and in his preparations to become a good steward, so that his Lord shall entrust him with his goods, as in casting all his care for successful operations upon Him who careth for the whole matter?

As for those who wish for gain merely to consume in the pride of life, we do not invite them to cast their care in trying to get it, upon God, for we know that care for such things cannot be cast

upon him. It is to the saints, to the holy ones, or those who are seeking to become such, that the exhortation is given to "cast all your care on Him," and the assurance given "that He careth for you." When their enemies assail them and their reputation is in peril, they can cast their care for it upon Him who casteth down one and raiseth up another in due time. When they are in sickness, and have a care for their recovery, they can cast this care upon Him who will surely give health when sickness ceases to secure a greater good than health would do.

When the earthquake shakes the ground on which they stand, or the lightnings flash about their heads, they can cast all their care for the preservation of their lives upon Him who poiseth the earth upon a ray of light from his own throne, and who hath chained eternal fires until his word shall send them forth; for He careth for his people — *He has them on his heart.*

Could we but have the scene of God's care-taking for us painted out to the eye of sense, how should we wonder and adore! Yet we have illustrations the most familiar, and the most interesting to us, which He himself has given of his care for us. O! I have sometimes felt, as I have seen the little child casting *all* its care upon her that cared for it — upon its mother, — as if I would hide my face from human sight until I could go and do likewise toward my Heavenly Father.

The child never *thinks* of the mother's forgetting it; it always takes the premises that the mother has an interest in all its concerns equal with that which it feels for itself. And when did the little one ever get mistaken? But the mother *may* forget, says God, "yet will I never forget thee." How is it? I cannot forbear asking over and over again, how is it that we sometimes feel when going through deep waters — when the enemy is desiring and hunting our souls — how does it come that we sometimes feel that God has forgotten us? Miserable thoughts! Miserable feelings! When will the human mind cease to estimate the Divine Mind by itself? How much strong support! how much sweet rest! how much holy joy! does that soul have, with the body too, that always casts its care upon Omnipotence — upon Omniscience — upon Omnipresence dwelling in Infinite Love!

The soul that does this, is in the image of the Heavenly. It is morally almighty, within its sphere. It can bear all things, it can do all things through Christ who is sure to strengthen it.

Why are there not more of us who are like St. Paul? who are like Jesus Christ? O! it is because so few of us cast *all* our care upon God our Heavenly Father. We step along and falter, step along and falter, under the pressure of every day care. At one time we are looking anxiously at this, speaking worriedly about that, and hurrying our spirits about the other little matter that occurs a score of times in a single week, perhaps; at another time we go the same round of duties in perfect quietude, relieved of every burden. In the one case we let the care of our affairs press upon our own minds with doubled weight, and in the other, we cast it off, and cast it off, upon the right support, as fast as we discover it.

And there are what we call the more important and occasional events, in some of which we sink, and in others of which we rise; at one time filling our arms with the cargo of some ship-wrecked vessel of human expectation, and then again casting all away for God to take care of, so that we can swim in his ocean of everlasting love. To gain this holy habit of the heart — to learn with ease to cast *all* our cares off from ourselves upon God — requires much attention. It is not certain that the most conscientious will do it the most perfectly, or those who pray most to God, unless they have cultivated their souls especially in the exercise. Much of common prayer, is mere request and entreaty.

If I were a child, it seems as if I could cast my care of learning the alphabet upon God.

If I were a king, it seems as if I could cast all my care of governing a nation upon God.

Being what I am, I will try, in the nursery, when my children are sick and when they are well; in the kitchen, when I have help and when I have none; when those under my direction do right, and when they do wrong; when I am waiting upon others, or bearing my own sufferings; when surrounded by things agreeable, or disagreeable to me; in every condition I will try to cast all my care upon God, for he careth for me.

So trying and so succeeding, my mind unencumbered, can operate naturally and pleasantly. Then the perceptions are clear and quick in their action when the clouds of unavailable care are dispersed, and the strength of the mind not wasted on a multitude of indefinite objects. Then is the judgment more correct, and the feelings are truer to their original starting point, not being turned out of the way by incidental circumstances. It is then that the heart has a just expression in the looks and words, when the nervous system is not morbidly excited by a sense of burden upon the spirit. If our hearts are meek and gentle, so are our looks and words when we cast all our care on Him that careth for us.

A. STUDENT.

February, 1852.

ORIGINAL.

THE SONG OF SONGS ;

OR,

THE SOUL WEDDED TO CHRIST.

[Continued.]

CHRIST.

Chap. iv.

"BEHOLD thou art fair, my love, behold thou art fair;
Thou hast doves' eyes within thy locks;
Thine hair is as a flock of goats,
That appear from mount Gilcad.
Thy teeth are like a flock of sheep that are even shorn,
Which came up from the washing,
Whereof every one bear twins and none is barren among them.
Thy lips are like a thread of scarlet, and thy speech is comely;
Thy temples are like a piece of pomegranate within thy locks.
Thy neck is like the tower of David, builded for an armory,
Whereon there hang a thousand bucklers, all shields of mighty men.
Thy breasts are like two young roes, that are twins,
Which feed among the lilies."

NOTE. — The church, under the figure of a woman, in continuation of the figure used throughout the poem, is here brought to

view in her different proportions, and is symmetrically beautiful ; nothing is wanting to complete the perfectness of the picture — thus shewing the completeness of the work, wrought by Christ upon the soul, restoring it to its original fair proportions, and making it to appear in his own likeness — all the members or different parts of the whole man are brought to a perfection of beauty, and unite as one to proclaim the goodness and mercy of its Creator and Redeemer. The eye, the soul, or out-going of life, is chaste and pure, as the eye of a dove. It was “ the form of a dove ” in which the spirit descended and rested upon Christ — the dove denoting innocence and purity.

The *hair*, which is the ornament of woman, and may denote the graces and adornings of the perfect man, is abundant, as the fleece of a flock of goats.

The *teeth*, or recipient power, which receives and eats the bread of life, are well adapted to their object — white, and even set ; beautiful, “ like to sheep newly shorn, which came up from the washing.” The figures here used, though differing from the imagery now employed, are truly oriental, and in the style of eastern imagery.

Thy *lips* are red, and thy speech comely. It was a fiery coal, which touched the lips of Isaiah, and caused them to glow with divine radiance, and made the words spoken by him, as the voice of God to man. When the apostles received the baptism of the Holy Ghost, “ cloven tongues, like as of fire, sat upon each of them.” It was then “ they spake as the spirit gave them utterance.” Would not the words of the church become more effective, if their lips were the *Lords*, used by Him ?

Thy *temples*, (or cheeks, which is the idea conveyed in the Hebrew,) like a piece, or section of the pomegranate, which being cut or divided shows beautiful streaks of pink and white, finely shaded into each other, rendering the comparison very beautiful ; — thus showing the attractive, winning power of holiness.

Thy *neck* rises majestic, like the tower of David, built for an armory or place of defence. The tower of David was constructed, as is supposed, of white marble. The *shields* of defence hung glittering on the outside of the *building*. These strong

expressions, or the figures here used, may indicate the impenetrable shield, the breast plate of faith and love, which stands for ever invincible. This is the Christian's armory and defence. To heaven she presents her breast plate, and all is well; her king becomes her conqueror, and fights her battles for her. Her breasts, or heart, is well supplied with love — is richly fed, as roes which feed among the lilies.

THE CHURCH.

*"Until the day break and the shadows flee away,
I will get me to the mountain of myrrh,
And to the hill of frankincense."*

REMARKS. — The church hears the commendation of her King and Lover. What feelings does this awaken in her bosom? Does she claim any beauty as her own? No, she acknowledges in all humility, the source from whence all her beauty comes. "I will get me," etc. I will hasten to the high place of safety, where thou art. I will dwell in the increase of thy perfume, dwell in thy fulness, abide in thy love. Thou art my essence, my perfume.

By the mountain of myrrh is supposed to be meant, Mount Moriah, on which the temple was built, and where incense was daily offered — thence the beauty of the figure, showing the continual need of the offering, or reliance of the soul upon the sacrifice of Christ, as the ground of perfectness and purity.

P. L. U.

[To be continued.]

BLESSEDNESS OF A LOWLY MIND. — The greater the submission, the more the grace. If there be one hollow in the valley lower than another, thither do the waters gather. The more lowly we are in our own eyes, the more lovely we are in the sight of God. When to ourselves we are despicable, to him, through Christ, we are accepted. We are unworthy; let us be lowly. Job was coming near to the blessing when he said, "I am vile; what shall I answer thee?"

Christian Experience.

ORIGINAL.

A LETTER,

WRITTEN BY A LADY TO HER FRIEND WHILE SUFFERING UNDER
DEEP AFFLICTION.

VERY DEAR SISTER L. :—

I HAVE of late been led to reflect much on the rich mercies of our Heavenly father to me, and feel that it will be very pleasant, and I trust not unprofitable, to give you a sketch of my past experience.

O for “the pen of a ready writer;” nay, rather let me say what I more deeply feel—O for the guidance of that spirit without whose special agency I can do nothing acceptable in the sight of God; for in the doing of this as in all other things the language of my heart is,

“To do, or not to do;”

just as will be most pleasing to Him whose I am, and whom I wish faithfully to serve.

When I first made a profession of my faith in Christ, my mind was very fluctuating. Sometimes the tempter would seem to leave me for a season, and I would feel quite happy, and think my goings were established. Then again I would walk in darkness for a long time, fearing that I had deceived myself and others, and was resting on a false hope. Thus I spent my time, alternately hoping and doubting, trusting and fearing, till several precious years of my life had passed away, and I was still far, yes, very far, from being “steadfast, immovable, always abounding in the work of the Lord.”

I strove to advance in my Christian course, but it seemed that instead of “leaving the principles of the doctrine of Christ,” to “go on to perfection,” as it is the plain duty of every Christian to do, I was “laying again the foundation of repentance from

dead works," &c. I became dissatisfied, and determined to learn what I could respecting the privilege of the true child of God in this life. For this purpose, I listened with increased attention to the remarks of those whom I esteemed experienced Christians. But from this source I did not receive that assistance which I think the experienced Christian ought always to give to one who is seeking "a closer walk with God." I had learned from the Bible that "the path of the just is as the shining light that shineth more and more unto the perfect day;" and with a longing desire to be prepared to walk constantly in that path, I repaired "to the law, and to the testimony," ardently desiring, and fervently praying, that I might there learn the Christian's privilege and duty more fully than I had ever done.

My eye soon rested on this sweet passage, "'Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee.'" I read it again and again, and wondered that I had never seen its preciousness before; and that I had not felt more deeply interested to know by sweet experience the blessedness of being kept in perfect peace. Again I read, "The work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever." And again, "Great peace have they that love thy law, and nothing shall offend them." O how precious did these, with many other kindred passages appear. I felt that a great work must be wrought in me before I could enjoy that abiding peace; but my soul was athirst for it, and I believed that God in rich mercy through Christ could accomplish that work even in me; and I determined never to rest till I found permanent rest in God.

I continued to read the precious Bible with increased interest, and while reading such passages as "There is therefore now no condemnation to them that are in Christ Jesus who walk not after the flesh, but after the Spirit;" "This is the will of God, even your sanctification;" "The blood of Jesus Christ his Son cleanseth us from all sin," &c., I became fully convinced that the blessed Saviour had purchased richer blessings for his children than I had ever ventured to claim as my own. I felt assured that the fountain for sin and uncleanness, spoken of by the

prophet had been opened, and that it was sufficiently efficacious to cleanse even my deeply polluted soul from every stain that sin had made ; and O how intensely did I desire to approach that precious fountain, and in the exercise of true faith

—— “plunge beneath the purple flood,
And rise renewed in all the will of God.”

Yet I was so ignorant of the way in which this work was to be accomplished that instead of exclaiming at once,

“Just as I am — without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O, Lamb of God, I come !

“Just as I am — and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O, Lamb of God, I come !”

I strove by various means to get myself prepared for the application of the cleansing stream. But O how fruitless were my poor efforts. Instead of becoming better, and getting nearer to the fountain as I had fondly hoped, I was continually becoming more vile, and wandering from the only source by which I could be cleansed.

Several months passed, and I had gained no evidence that I was any nearer the point in my experience, at which I had resolved to arrive, than when I made the resolution, except that my desire for entire conformity to the will of God had been constantly increasing.

I met with but very few who seemed to understand my feelings, or who could direct me in the way of undisturbed peace ; and it often seemed that nothing prevented me from sinking in fearful despondency, but this ever-to-be-remembered passage, “Blessed are they which do hunger and thirst after righteousness : for they shall be filled.” I felt as sure that I really hungered and thirsted after righteousness as that I existed, and knowing that he was faithful who had promised, I had confidence to believe that I should subsequently receive its fulfilment. The language of my

heart from day to day was like the following: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God."

"O for a lowly contrite heart,
Believing, true, and clean;
Which neither life nor death can part
From him who dwells within.

"A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine."

"Create in me a clean heart, O God, and renew a right spirit within me."

Such were my feelings when I went to visit some friends in a remote part of the State, and while there the Methodists held a camp meeting in the place. I knew there were some among that people who professed to walk in "the way of holiness," and I decided to attend the meeting as much of the time as my impaired state of health would allow me to do, firmly resolving to treasure up all I heard that would have a tendency to bring me nearer to God. I was permitted to stay in the grove most of the time for five days, where I heard much that increased my hungering and thirsting to such a degree, that it seemed as though my physical strength must soon fail, unless my famishing soul could be satisfied with the bread of heaven and the living water of life.

While in this state of feeling, a day or two after the camp meeting closed, a sister in the Methodist Church invited me to spend the night with her, and I gladly accepted her invitation. She had previously enjoyed the blessing that I desired, and although at that time she was living beneath the privilege of the sanctified, still she seemed to understand every feeling of my soul, and to have a deep desire that I should be brought into the full liberty of the children of God. After questioning me very closely respecting my reasons for desiring a pure heart, and the sacrifice I was willing to make, she said to me, "Why, sister, you are ready now to receive what you desire, and God is ready to give it; you may just as well come in possession of the promised

blessing this hour as to wait longer ;” and then said, “ I want to have you pray.” I replied, “ That is just what I want to do.” I then repeated the verse,

“ And shall I still the load retain,
Which thou hast offered to sustain ?
No, at thy bidding I will flee,
And cast my burdens *all* on thee.”

We then kneeled down before that God who hath said, “ Ask, and ye shall receive ;” and I tried, as I had often done before, to make an entire consecration of all my powers, with all I did or ever should possess, to God, for time and for eternity ; but felt no clearer witness that he accepted the sacrifice than I had before, and did not once think that I might rely on his word that he would receive me without other evidence.

When I ceased to pray, sister —— began to plead for me, and I have never doubted but the Spirit of God was her helper in that hour. Every petition she offered was the ardent desire of my own soul ; and while our joint petitions were ascending to him who heareth prayer, these words were suggested to my mind, “ If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven ;” and immediately my faith began to act. I knew the words suggested were spoken by the blessed Saviour, and would never fail. I believed that we were his children, that the thing we asked was in accordance with his will, that we were agreed in our petition, and finally, that it was granted ; and notwithstanding all my former doubts, I was constrained confidently to exclaim, I can, I *do* believe. My polluted heart now found and *felt* the cleansing stream ; my long disquieted spirit obtained abiding peace ; and my hungering and thirsting soul was satiated. I did not experience those extacies of joy that many have often realized, but I did feel

“ The sacred awe that dares not move,
With all the silent heaven of love.”

The master of the house, who had been absent through the evening, came in, and bowed with us at the altar of prayer ; and

after offering his tribute of thanksgiving for mercies received, and imploring a continuance of the same, his companion joined him in singing,

"Low at his feet we in humble prostration,
Lose all our sorrow, and trouble, and strife;
Here we receive the divine consolation,
Flowing afresh from the fountain of life."

And let me assure you, my dear sister, that if singing ever sounded sweetly to me it was then, while the blessed streams of divine consolation were with every breath flowing into my tranquil soul. O matchless mercy! boundless love! that saves to the uttermost the poor polluted rebels of earth. Precious Redeemer! how great thy compassion! how freely do the streams of salvation still flow for all who will receive. Methinks if I had a thousand tongues, I would love to employ them all in telling a lost world thy matchless power to save!

And now, my dear sister, allow me to inquire respecting your present state of enjoyment in divine things, and I would do it with much tenderness, for verily your spiritual interests have for a long time (and particularly since I last saw you) occupied a tender place in my affections. I have felt that you were passing through trying scenes, but I have confidence to trust that He on whose strength you lean will lead you safely through. Fear not, my dear sister, for though your present lot be a suffering one, a life of uninterrupted bliss awaits you. And I cannot but feel that better days will soon be yours, for while you are passing through the furnace, methinks I hear your blessed conductor in sweetest accents whisper,

"The flames shall not hurt thee; I only design
Thy dross to consume and thy gold to refine."

O how good it is to know that our heavenly Father does all things well; that in all his dealings with his children he is too wise to be mistaken, and too good to be unkind. Surely it is our privilege ever to live so near him, and be so fully consecrated to him that in our deepest trials we can say to him from our inmost souls,

"Take my consecrated powers,
 Take my memory, mind and will;
 All my goods, and all my hours,
 All I know, and all I feel;
 All I think, and speak, and do,
 Take my heart, but make it new."

Yours in Christian love,

ELVIRA.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE IN 1852.

III.

SINCE the date of our last issue the London Missionary Magazine has come to hand. It furnishes details of the fierce persecution which has been raging in Madagascar during the past twenty months. The following is an enumeration of the Christian sufferers, and the punishment they endured:—6 persons, together with two slaves, condemned to work in chains for life; 2 persons condemned to pay fines of \$75; 109 slaves condemned to be publicly flogged and to work in chains the remainder of their lives; 1,643 persons adjudged to pay three bullocks and \$3 each; 42 persons, and 27 (lay) preachers who brought their (Christian) books back from *Vanizongo*, to forfeit half the value of their persons and property; 27 (lay) preachers condemned to pay half the value of the persons of their wives and children; 6 individuals whose wives and children were condemned to slavery; and 18 persons to be put to death; four were *burnt alive*; the rest, *fourteen* in number, were thrown over the precipice at *Itsinkatsaka*, and their bodies were afterwards burnt at the same place where their companions had settled. Thus making 1,903 persons who have been called to endure these various punishments for the

alleged crime of embracing or favoring Christianity. This persecution bears a painful resemblance to the awful scenes perpetrated both by Jewish and Gentile adversaries, when the first preachers of Christianity went forth, and converts were won to the faith which they preached. In both cases we find despotic power, a jealous intolerance of innovation, and remorseless cruelty, arrayed on the side of the oppressor; but we find, also, a noble simplicity of purpose and patient endurance of wrong on the side of the oppressed. It is further observable, that the casting of incense on the altars of the pagan deities, which absolved the offerer from the dangerous suspicion of being a follower of the Nazarene finds its counterpart in the test applied by the Queen of Madagascar, of adhesion to the national faith, viz: the administration of an oath of homage to her dead ancestors and the idols.

Meanwhile is it not the duty of American Christians to sympathize with and pray for the London Missionary Society and these their converts — “until this indignation overpast,” and this suffering church shall come forth “like gold tried in the fire?”

Blessed be God, the spirit which animated “the noble army of martyrs” is not departed; it flows within the hearts of thousands in the church militant, and is found in its purity and power among our missionary converts. Those 18 martyrs of Madagascar have taken their place with “the souls beneath the altar;” and their ceaseless cry, “How long, O Lord, how long?” will, “yet a little while,” receive the answer from the Avenger of his saints. (Rev. vi. 9-11.)

“Evangelical Christendom,” (the able monthly journal of the British section of the Evangelical Alliance,) contains, in the number for December, some most interesting intelligence from the European Continent, showing the unmitigated opposition of Popery to the religion of the Son of God, and at the same time exhibiting the triumphs of the gospel among the votaries of Rome. We glean the following:—

THE QUESTION OF RELIGIOUS LIBERTY.—In England, Holland, the United States, Switzerland, and Prussia, Papists claim, with indefatigable energy, this liberty and its consequences; whilst at Rome, Florence, Naples, Spain, Portugal, Austria, and

even in France itself, they reject it. Not only do they change their tone on this subject in different countries, but also at different periods. Thus, for example, in March, 1848, *Montalembert*, (the political hero of Popery) the Bishops and Papist journals of France demanded liberty, *sincere* and *absolute* liberty, of conscience and worship, of thought and science, liberty of the press, and of education, &c.; and now they are using all their efforts to attack and overthrow these liberties as much as possible. To understand these *differences* and contradictions let us remember the meaning of the word *liberty* in its Protestant and Popish acceptations. Liberty in the Protestant sense is, *equal right* granted to *all* nations, and to all opinions and beliefs, to develop themselves, either in meetings or by the press, provided the general laws of the country be respected. The foundation of liberty thus understood is *faith in the power of truth*. The disciples of Christ are convinced that if all opinions are entirely free, and may be with equal right presented to the examination of the human conscience that which is good and true will eventually triumph. This is *our* principle. But the Romanists have a very different conception of the matter. They have not confidence in the intrinsic force of truth. They think that a free examination of all beliefs must produce *more evil than good*. Consequently, under the name of liberty, they understand only the liberty of the *papist* doctrine, education and institutions. It is an *exclusive* liberty, or rather, it is not *liberty*. The foundation of their system in this respect, is the absolute monopoly of the Roman dogma, and the oppression of all other religious communions.

Such is their fundamental principle; and they always vigorously apply it, where they are the *strongest*. In fact liberty is essentially *anti-Romanist*. Between the Papacy and liberty there is a mortal combat. If the Papacy triumphs, liberty will perish; if, on the contrary, liberty gains a decisive victory, the Papacy must fall. This throws much light on all that is at present taking place in Europe and especially in France.

In the present aspect of the world it behoves the professors of Christian Holiness increasingly to acquaint themselves with the religious intelligence of the day, and to turn more attention than

they have hitherto bestowed upon the religious state, (not merely of the heathen, but also) of Continental Europe. They are not yet sufficiently alive to the work which is to be done there for God. The aspects and responsibilities of the times show that there are manifold reasons why the evangelical Protestants of this country and Great Britain should cultivate friendly relations with their brethren of the various nations on that continent, and lend their aid in every discreet way to the struggle in which they are engaged, against the Popish and Infidel enemies of the word of God. All that we see and hear of the state of things in the principal Governments of central Europe has tended to deepen our conviction that affairs are again drawing on, and perhaps more rapidly than is imagined, to a *crisis*,—a crisis which, when it comes, will not only shake the political world, but spread dismay and desolation among the ecclesiastical establishments which are so intimately and disastrously connected with it.

As in our country and England, so also in most parts of Europe, Popery is putting forth extraordinary efforts to bring back the nations to her control. Not only is she holding despotic sway in Austria and Spain, and the Italian peninsular, and asserting practically her supremacy in France, but her jesuit missions are pervading Prussia and Baden, and other protestant states; and the systematic character of her efforts, as well as the extensive scale upon which they are conducted, betray a grand conspiracy alike against the kingdom of Christ and the liberties of mankind. Nor do we know to what lengths she may be permitted to go before her cup is "full;" but we are strong in the confidence that the doom of Belshazzar was not more plainly written "upon the plaster of the wall," than hers is inscribed in the prophetic pages of the word of God. Meanwhile let every Protestant unite with his fellow Protestant, and every church of Christ with all other churches, assured that under God, they will conquer in this great strife, not in their isolated individuality, but in that *union* which is at once their wisdom and their strength.

THE PROGRESS OF THE GOSPEL IN ITALY. — The Italian correspondent of Evangelical Christendom states, that the jesuits are making bitter complaints against the government of Piedmont, be-

cause it loyally observes the laws which decree religious liberty. Lately the municipal council of Turin granted to the Vaudois land on which to build a church. This favor has excited the wrath of the jesuits and they make fierce attacks against the government. The unfortunate Vaudois have been a mark for the most atrocious persecutions during 600 years. Their vallies have frequently been baptized with their blood, and no people have endured such long and terrible sufferings for Anti-christ. The present generous and enlightened toleration which the house of Savoy grants them has lead to those attacks of the jesuits. But King Charles Emanuel and his counsellors will not allow themselves to be arrested in their righteous projects by their opposition. Piedmont (strange circumstance!) is at the present time in advance of France, and treads with a firmer step the way of liberty. The Vaudois gain ground, and, in general, protestantism meets with a good reception which part of the Italians. Let the Papacy take care! The words of the ancient king Mithridates, "*Rome will never be conquered but by Rome,*" may be realized; and while the Pontifical Court is seeking to extend its tyranny to the extremities of the world, it is liable to meet, in its own sanctuary, an irreparable defeat. The History of Greece records that a Philosopher fell into a well whilst looking at the stars; who knows but this may be the destiny of the Roman giant?

SUCCESS OF EVANGELISM.—We mention a few of the most recent facts. In the town of *Lisieux*, in Normandy, a somewhat considerable number of Roman Catholics have embraced the evangelical doctrine. They were tired of belonging to a church, the errors and superstitions of which they disapproved. They have openly renounced Popery. A Wesleyan pastor has labored much for their conversion and is now placed at the head of the new church. They have built a good place of worship which has lately been dedicated, and great promise of success surrounds them.

At *Boulogne*, the evangelical faith has made remarkable progress, chiefly by the efforts of pastor *Poulain*. The Papist journals are bitterly deploring these successes of *heresy*. Two new places of Protestant worship have been lately opened in the Pyre-

nees where the Romanists flock to hear the doctrines of the Reformation, and in the town of *Mausle*, the religious census states the existance of 18,00 Protestants. Now in this canton there was not a single protestant five or six years since.

The GONNAR BAPTIST MISSION, founded in 1834, and since sustained by the Baptist Church in this country, has been blessed with considerable success. It has extended into Denmark, Sweden, Switzerland, Holland, and Hungary, and now numbers 3,746 church members, besides a large number of hearers. They are a devoted, working membership. Sixty missionaries and colporteurs cultivate this field. Within two years they have distributed 50,000 copies of the word of God, and from 700,000 to 800,000 tracts annually. This mission has had much to contend with; fines and imprisonments and other persecutions have been employed to hinder its progress. In the Electorate of *Hesse*, for five years the Baptists were cruelly persecuted. In the year 1848, penalties ceased to attach to the profession of Baptist principles throughout the land; but on a reactionary movement in the political world, persecution for conscience sake broke out afresh in the Grand Duchy of *Mecklenburg Schwezin*; and in Vienna a whole company of brethren and sisters were cast into prison together. We have not yet learned the issue. Surely American Christians will remember these in their prayers. At *Florence* the persecution which drove *Count Guicciardini* and seven others into exile last May, still continues, and persons are fined and imprisoned for having the Holy Scriptures in their homes. Strict search is made for Bibles, and the few saints of God are greatly harrassed. The Protestant worship at Milan has been interdicted. Nevertheless "the Lord reigneth," and notwithstanding the rage of his enemies He will "do all his pleasure," and glorify himself in the salvation of the world. Amen.

W. BUTLER.

Shelburn, Falls, Mass., Feb. 20, 1852.

CHRIST'S love hath neither brim nor bottom. — *Rutherford*.

POETRY.

ORIGINAL.

THY PEOPLE, LORD, ARE DEAR TO ME.

Thy people, Lord, are dear to me,
 I claim them as my own ;
 And join'd with them, would seek from thee
 The life from God alone.

All other life is like the flower
 When parted from its stem ;
 Blooming and dying in an hour,
 It has no charms for them.

The ties that bound them here below,
 The wiles of human arts,
 From their disburden'd souls they throw,
 And give to God their hearts.

What can they ask or seek beside ?
 The fount that flows above,
 Pours through their souls the heavenly tide
 Of pure and holy love.

Thy people, Lord, are dear to me,
 I claim them as my own ;
 And join'd with them, would seek from thee
 The life from God alone.

U.

"WICKED self must be denied,
 Passion, envy, lust, and pride."

ORIGINAL.

BREATHING FOR PURITY.

JESUS, O thou Son of God,
Wash me in thy cleansing blood,
All my guilty stains remove,
Fill me with thy perfect love.

Take from me my carnal mind,
Leave no sordid thought behind,
Search each hidden part within,
Purge my soul from every sin.

Earth's rebellious lusts subdue,
Form my nature all anew,
From the power of bondage freed,
All my thoughts for ever lead.

Now my nature, Lord, refine,
Let my will be lost in thine,
Purity pervade my soul ;
Jesus, come, possess me whole.

Then, my Saviour, filled with love,
Like the glorified above,
Every power I give to thee,
For time and all eternity.

Augusta, N. Y.

U. B.

My flesh, which cries, "it cannot be,"
Shall silence keep before the Lord ;
And earth, and hell, and sin shall flee,
At Jesus' everlasting word.

Editorial Miscellany.

OUR PRESENT NUMBER.

HAVING but little space allotted us for an editorial in the present number, we will satisfy ourselves with briefly glancing at its contents, hoping at some future time to communicate with our friends more at length.

Our number opens with an article from Dr. Bangs, on Christian Perfection, a subject which he has already treated at some length in foregoing numbers, but which, nevertheless, is by no means exhausted. The points to which the Doctor directs our attention in the present article, is one on which much interest has been awakened by the late controversy in the Northern Christian Advocate, viz: the duty of those who possess the grace of entire sanctification to profess it. We have already expressed some thoughts on this subject and had prepared others, which for the want of room, we are obliged to reserve for some future time. The Doctor illustrates the happy influence of an open profession of this grace joined to consistent life, by a very interesting sketch of Mrs. Elizabeth Ketchum. His article, though long, will be read and re-read we doubt not with pleasure. We need hardly say anything in commendation of the article entitled "The duty of casting all our care on God." Whatever comes from the pen of "a Student," possesses interest with our readers. Suffice it to say, it abounds with practical thought, and many in their perusal will learn the secret of lightening themselves of a burden grievous to be borne. P. L. U., continues her valuable notes on "The Song of Songs." They will be completed in two more numbers.

The letter found under the department of "Christian Experience," though not intended by the writer for the public eye, will be read with pleasure by those who delight to trace the steps by which the soul is led into to the rest of faith.

Of our missionary article, we have only room to say, that it is derived from recent and reliable sources, and presents items of interest which seldom if ever, find their way before the American public.

ERRATA.

OWING to the unavoidable delay in getting out the Feb. No., and the haste consequent upon it, several typographical errors occurred, some of which so materially affect the sense, that our readers will please correct with pen or pencil in the margin.

On page 35, 26th line from the top, for "it does not however exclude all *impurities*," read, "it does not however exclude all *infirmities*."

On page 52, 21st line, for "*losing*" read "*loving*." Same page, 28th line, for "*harps of Steven*" read "*harps of Heaven*."

RECEIPTS FOR THE GUIDE.

FROM JAN. 5, 1852, TO JAN. 15, 1852.

	\$	PAYS TO		\$	PAYS TO		\$	PAYS TO
Riddle S	1	Jan '53	Musprat A D	1	Jan '53	Taylor P	1	Jan '53
Abbee L P	3	July '52	Harter M	1	Jan '53	Barber R	1	Jan '53
Converse Dr J P	1	Jan '53	Kirk J S	1	Jan '53	Mitchell E	1	Jan '53
Fogg E S	1	Jan '53	McReen M J	1	Jan '53	Riley E	1	Jan '53
French Rev M	1	July '50	Davis H	1	Jan '53	Crook J	1	Jan '53
Frabee A J	1	Jan '53	Lary Miss	1	Jan '53	Doe H M	2	Jan '52
Atkinson J	1	Jan '53	Simonton L A	1	July '52	Grover P	1	Jan '53
Stoehard Mr	1	Jan '53	Sanborn T J	1	Jan '53	Kanaga J F	1	Jan '53
Pickett A	1	Jan '53	La Fever J O	1	Jan '53	Kanaga J N	1	Jan '53
Hughes S	1	Jan '53	Loud N	1	Jan '53	Lee Susan	1	Jan '53
Nickerson O	1	Jan '53	Gates L	1	Jan '53	Mitchell M	1	Jan '53
Alcott T C	2	Jan '52	Brown A H	1	Jan '53	Wood E	1	Jan '53
Pago L	1	Jan '53	Hewett E	1	Jan '53	Hayden C M	1	Jan '53
Dickenson M C	1	Jan '53	Barrows Rev F Q	67	Jan '53	Taylor H A	1	Jan '53
Merrick Rev F	1	July '52	Chase J G	1	Jan '53	Schoonmaker A H	3	Jan '52
Stearns E	1	Jan '53	Frost P	1	July '52	Powell J	1	Jan '52
Garland G	1	Jan '53	Gregory A	1	July '52	Clayland J	3	Jan '51
Thorndike S	1	Jan '52	Watkins S T	1	Jan '53	Bayard M E	1	Jan '52
Clary R	1	Jan '53	Cole S	1	Jan '53	Adams N	1	Jan '53
Higgins L	1	Jan '53	Dawson J H	1	Jan '53	Austin B	1	Jan '53
Patterson E A	2	Jan '53	Welch Ada	1	Jan '53	Hawkins L L	1	Jan '53
Ricardo O	2	Jan '52	Griffin C	1	Jan '53	Smith Amos	1	Jan '53
McNeille M	1	Jan '53	Wilson H	1	Jan '53	Dorchester Rev D	67	Jan '53
Allen Rev A M	67	Jan '53	Bushbee M	1	Jan '53	London A M	1	Jan '53
Daggett Capt L	1	Jan '53	Carley M A	1	Jan '53	Cady Mrs A	1	Jan '53
Stearns Rev G W	33	July '52	Fernald L M	1	Jan '53	Wymond J	1	Jan '53
Bullard Z	1	July '52	Stone E	1	Jan '53	Browning Rev W G	67	Jan '53
Clark C	1	Jan '53	Walton T	1	Jan '53	Van Deusen A	1	Jan '52
Wilson L	1	Jan '53	Walton G D	1	Jan '53	Cline Mrs	1	July '52
Mumford A A	1	Jan '53	Walton J Jr	1	Jan '53	Wilcox S	1	Jan '53
Torburn Rev H	1	Jan '53	Tulouck W S	1	Jan '53	McIntosh I	1	Jan '53
Huntley G W	67	Jan '53	High Rev W C	1	Jan '53	Johnson Jesse	1	Jan '53
Quackenbush M	1	Jan '53	Young B	1	Jan '53	Beebe E M	1	Jan '53
Cook S A	1	Jan '53	Barrie J	1	Jan '53	Crowell S K	1	July '52
Adams B C	1	Jan '53	How C	1	Jan '53	Talbot E S	1	Jan '53
Kianear N	1	Jan '53	Boyd Rev L	67	Jan '53	Sprague B T	1	Jan '53
Caso Rev W	1	Jan '53	Russell C	1	Jan '53	Sykes S	3	Jan '53
Verplank E M	1	Jan '53	Johnson S F	1	Jan '53	Wilde J B	1	Jan '53
Macomber J	1	Jan '53	Easter L	1	Jan '53	Emerson O	1	Jan '53
French Rev M	1	Jan '53	Foster S B	1	Jan '53	Mather Mrs R	1	Jan '53
Roberts L	1	Jan '53	Fowler Rev E M	2	July '50	Adams E	1	Jan '53
Smith W D	1	Jan '53	Holway S B	1	Jan '53	Furman Rev E S	1	Jan '53
Moore E	1	Jan '53	Donovan M	1	Jan '53	Rice S S	67	Jan '53
Lasher J	1	Jan '53	Roundvelt D	1	Jan '53	Davis A G	3	Jan '52
Dickinson M	1	Jan '53	Atwood N	1	Jan '53	Mallett G B	1	July '52
Ashe E I	1	Jan '53	Stanton H F	1	Jan '53	Brown Mary	1	Jan '53
Scott D	1	July '52	Brett S	1	Jan '53	Kellogg A	1	Jan '53
Billingslea K	1	July '52	Pitman H	1	Jan '53	Foot J B	1	Jan '53
Whittier S	1	Jan '52	Vaughn G P	1	July '53	Brown Rev A	2	Jan '53
Coffin E G	1	Jan '53	Bowen C G	1	Jan '53	Williams J	1	Jan '53
Patterson J H	1	Jan '53	Faunce E	1	Jan '53	Eaton Rev H M	67	Jan '53
Barber L A	1	Jan '53	Tinkham M	1	July '53	Peckham S A	1	Jan '53
Nudge Rev Z A	67	Jan '53	Fairbank M W	2	Jan '52	Wilbur D T	1	Jan '53
Atkinson M A	1	Jan '53	Cook L M	2	Jan '52	Baker Mary	1	Jan '53
Revel A A	1	Jan '53	Cook Rev R	67	Jan '53	Shurtleff A	1	Jan '53
Minor H	1	Jan '53	Fox R	1	Jan '53	Cornwall C	1	Jan '53
Tohey P	1	July '53	Gunn Geo	1	Jan '53	Reed R	1	Jan '53
Randall J	1	Jan '53	Gibson A	1	Jan '53	Taylor E A	1	Jan '53
Fogg J	1	Jan '53	Woodvies N	1	Jan '53	Swift A J	1	July '52
Prescott J Y	1	Jan '53	Ambler A	1	Jan '53	Fox H W	5	Jan '53
Albro W	1	Jan '50	Young S	1	Jan '53	Van Houten J	1	Jan '53
Prindle Rev C G	2	Jan '53	Hayes J A	1	Jan '53	Green G	1	Jan '53
Whitehead P	1	Jan '53	Pratt R	1	Jan '53	Faulks I	1	Jan '53
Glenn J	1	Jan '53	Gorham J	1	Jan '53	Ogden J G	1	Jan '53
Brown L A	3	Jan '52	Jones S	1	Jan '52	Barkley H	1	Jan '53
Williams Rev E P	1	Jan '53	Hurd M J	1	Jan '53	Heizer H	1	Jan '53
Trumble S	1	Jan '53	Green Cushing	1	Jan '53	Black J W	1	Jan '53
Mullison M A	1	Jan '53	Ross S	1	Jan '53	Ware Wm	1	Jan '53
Austin M	1	Jan '53	Green Mary	1	Jan '53	Johnson J	1	Jan '53
Adams R	1	Jan '53	Homer J	1	Jan '53			

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE

GUIDE TO HOLINESS.

ORIGINAL.

TO PROFESSORS OF PERFECT LOVE.

BY PRESIDENT PECK.

YOUR CHRISTIAN PATIENCE, STABILITY AND PERSEVERANCE
WILL BE TRIED.

"In your patience possess ye your souls," is an inspired direction given because it is needed. No Christian can be innocently fretful. Not even natural disposition can be an excuse for it. It always includes more or less of untruthfulness, of exaggeration, of censoriousness. It engenders "anger, malice, strife, and every evil work." He or she who gives way to it, however great the provocation, must mourn the hidings of the divine countenance — must lament in bitterness so great a folly, or soon be numbered with apostates.

But you who are wholly consecrated to God, cannot be impatient even in feeling without the greatest danger. It is no doubt greater *harm* to speak complainingly and censoriously, than to have the feeling and suppress it; for if you indulge in such language even to your dearest friends, you will start suspicion in relation to your profession; and much more will the sacred cause be wounded in the presence of enemies, or of those who look with doubt upon the doctrine, the experience, and the profession of holiness. But have you not sometimes thought that the feeling of impatience if it be suppressed is wholly innocent? Beware, brethren. Precisely here is the snare of the devil. When your evidence of

perfect love is clear, and your soul is complete in all the will of God, do the petty annoyances of life affect you? Can you not endure even the most unreasonable provocations from servants, friends, or enemies, in perfect calmness? Make the very sweetness of your temper and the gentleness of your manner, a powerful rebuke to sin and a palliative to the misfortunes of those around you? But if you are conscious of something more than inward sorrow for the wrongs that others inflict upon you and upon themselves — of something different from the purest love to those who annoy you — if you feel your dissatisfaction with *them* so great as to *incline* you to repay them for the trouble they have made you, to annoy them in return, to resent your injuries, though you do not utter a complaining word, you may be sure something is wrong. It is the heart, the inner man, upon which the eye of God is fixed. True, the connection between the feelings and the words, the thoughts and the actions, is so close that they are not easily separated. "Out of the abundance of the heart the mouth speaketh," and "he that offendeth not in word nor in tongue, the same is a perfect man." You will, therefore, not long retain the feelings of resentment with which the enemy has inspired you within your own breast. Your countenance, your movements, your tones of voice, and finally, your words, will show that you are inwardly wrong. O the calmness of love! The sweetness and power of purity! But this rich and heavenly grace cannot be left to itself. In this world of sin it must be severely tried. The rashness of friends and the virulence of foes will attack it. The want of harmony around you will powerfully tend to unsettle the harmony within. Worn and exhausted vital energies will expose it. Enfeebled and irritable nerves will surely try it. Through all these, and a thousand nameless ills, the tempter will assault a meek and quiet spirit. But if you keep your *oneness with Christ*, if in all this you have no other will than the will of God, the temptation will fail. You may be conscious of inward pain, but not of resentment; of inward grief, but not of anger; of the strongest disapprobation, but not of ill-will. Love, deep and melting love, will pervade the soul under the keenest sufferings, and the severest provocations. It will illuminate the

the countenance, sweeten the temper, soften the words, and throw a charm over the scenes of wretchedness itself! It is well to guard against the assaults of the enemy made directly by whispers of evil when none but spirits are near you, or indirectly through persons and things around you. Indeed you must "*watch*," or be taken by surprise. The great security, however, is in living faith that renounces self and makes the battle all the Lord's.

But the patience of the wholly sanctified is destined to other trials. When the clear light breaks in upon the soul, and the baptism of the Holy Ghost resolves all doubts, and reduces the whole problem of Christian perfection to complete simplicity, we feel that the work is easy for all the church of Christ. We think it can be readily explained. We hope soon to induce others to accept the same relief from the evils of a divided heart, and even expect to see the work of holiness spreading like a flame throughout the land. But alas! the trial soon shows the intractableness of the materials, and perhaps the unskilfulness of the workmen. The tears which gush out in response to our deep-felt sympathy and melting love soon dry up. The confidence we have inspired is soon followed by suspicion, neglect, and finally opposition; and the amazing truth comes home to our hearts with the most pungent sorrow that we are destined to general defeat, that only a few will be fully roused and brought into the perfect liberty of holiness, that some of these will soon become inconsistent in life, and treacherous in heart, and join the ranks of opponents, that neither a year nor an age will suffice "to spread Scriptural holiness over these lands." And then comes on the discouragement. The temptation falls upon the soul with fearful power, *it is all a failure!* We can't succeed! The church will go on in its worldliness until awaked by the trump of judgment! The little that we can do is of no avail, and we may as well give over our efforts, do what we can in the ordinary way, and trouble ourselves no further! Here again is the fatal snare. Alas, brethren, whence do you get this suggestion? Does God say so? Does he say, I have tried for years to make men holy, and have only succeeded in a few instances, I will therefore give it up?

Does the Saviour make the difficulties of his undertaking the reason for abandoning it? No. "He shall not fail nor be discouraged until he have set judgment in the earth." You will never be fully like your Master until you can learn to both *work and wait* — work as though the salvation of the world depended upon your efforts, and wait as though it were a most willing life-labor to be the means of saving a single soul; "knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

The apparent want of success will also try your Christian firmness. How often has it already been suggested to you to detach yourself from a cause that is so unpopular! Better to abandon an enterprise that meets with so little favor from the mass of professing Christians, and from which we can see so little evident fruit. And neglect will try your firmness. Your preaching, your exhortations, your personal entreaties to awake to the necessity of holiness, will be heard with indifference, or, if felt for the time, will not generally be acted upon. Your meetings for close searching examination will be thinly attended, perhaps abandoned by many who *have* been warm supporters of them. If you introduce the subject in private conversation, it will soon be superseded by something else, and thus you will be tempted to yield the point and say no more. Sometimes also you will meet with direct opposition — opposition in doctrine, in experience and practice — perhaps from those who have been baptised in the faith of the church, who have avowed before the altar of God their belief in the power of Christ to cleanse from all sin, who have solemnly affirmed that they "expected to be made perfect in this life, and were then groaning after it!" But will you give it up? When you first read in the word of God, "it is his will even your sanctification," did you say, I will believe this until some of my brethren deny it or explain it away? When you first began to cry out, "create within me a clean heart, O God," did you add, *if it shall be found popular to have clean hearts?* When you made your consecration, was it with the reservations of expediency? When you first lifted up your voice and cried to the church, "Be

ye holy for God is holy," was it with the intention to desist as soon as it should appear only a few would heed the solemn appeal? No, verily. *Then* you would have been ashamed at the very thought of such gross inconsistency. Why then do you *now* tremble to find yourself so nearly alone? Why are you now secretly looking out for a way of retreat when the battle begins to rage? O, "stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage." "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you;" for really it cannot be denied that to many professors of perfect love this language is exactly appropriate.

In the struggle in which you have engaged, your perseverance will be severely tested. Have you not marked how many who have entered the path of holiness have finally abandoned it? Have you not seen how many have brought disgrace upon this sacred profession by their inconsistencies, by their want of sound discretion, by their instability? Has not your heart been grieved by the sad exposures of this holy cause from the infidelity of its friends? And will you add one more to the number of the unfaithful? God forbid it. Is it not true that God requires holiness, that he holds it out to every believer by the most charming promises of the gospel? Is it not true that the large majority of real Christians are yet without it, that in consequence of its neglect the church is loaded with a body of death filled with backsliders, and comparatively powerless for the great purpose to which she is ordained of heaven? Is it not true that by keeping silence, by waiving the claims of entire sanctification, you may deprive many of the advantage of your experience, deaden the work in your own soul, and finally lose your evidence as others have done? For Christ's sake, "be steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not vain in the Lord."

ORIGINAL.

THE SONG OF SONGS;

OR,

THE SOUL WEDDED TO CHRIST.

[Concluded.]

Chap. iv. 7—16.

CHRIST.

"Thou art all fair, my love; there is no spot in thee.
 Come with me from Lebanon, my spouse, with me from Lebanon;
 Look from the top of Amana, from the top of Shenir and Hermon,
 From the lions' dens, from the mountains of the leopards.
 Thou hast ravished my heart, my sister, my spouse;
 Thou hast ravished my heart with one of thine eyes,
 With one chain of thy neck.
 How fair is thy love, my sister, my spouse!
 How much better is thy love than wine!
 And the smell of thine ointments than all spices!
 Thy lips, O my spouse, drop as the honey comb;
 Honey and milk are under thy tongue,
 And the smell of thy garments is like the smell of Lebanon.
 A garden enclosed, is my sister, my spouse,
 A spring shut up, a fountain sealed.
 Thy plants are an orchard of pomegranates,
 With pleasant fruits, camphire, with spikenard,
 Spikenard and Saffron, calamus and cinnamon,
 With all trees of frankincense;
 Myrrh and aloes, with all the chief spices,
 A fountain of gardens, a well of living waters,
 And streams from Lebanon.
 Awake, O North wind, and come thou South,
 Blow upon my garden, that the spices thereof may flow out."

'NOTES AND REMARKS. — Verse 7th. "Thou art all fair, no spot in thee." Why does Christ call the church *fair*? Because she was made pure, wholly his own. Now He is accomplishing his work on the soul, the work he died to accomplish. See Eph. v. 16, 27.

Verse 8th. — Christ now addresses her as *Spouse*; she is meet to become his companion, his friend, having given up her heart

undivided, wholly to Him. But though made pure in her affections, she is still in the enemies' land. The lions may roar upon her, and therefore He calls upon her with emphasis to dwell with Him, to abide in his love, to look away from earth to heaven, from herself to Him.

Verse 9th.—“Ravished my heart,” taken possession of, or taken away my heart—*I am thine*.

“*With one of thine eyes*,” with the “single eye” of thine, looking alone to me, depending solely on my love. “*With one chain of thy neck*” — the link of love which fastens on myself. When love fastens on love, how strong is the hold!

“*Sister, spouse*.” How fit the expressions, how pure! They show the true relationship of Christ to the church, a *brother*, an *husband*!

“*A garden enclosed* is my spouse,” hedged in, protected, safe, separate from the world.

“*A spring shut up*,” etc. — A spring is shut up therein — a fountain is sealed, or secure to it, and cannot be robbed. The gardens in the East had fountains of water in them. When Solomon made himself gardens and orchards, he made pools of water to water the garden. Eden was a well watered garden.

“*Thy plants an orchard of pomegranates*” — an abundance of fruit of the best kind. The fruit of the pomegranate tree is of the size of an apple — round and having kernels full of juice, it is very delicious fruit. The want of this fruit was one of the grievances of the children of Israel, while travelling in the wilderness.

What more endearing terms could Christ make use of in relation to the church, than are here used? Here is the language of love, of love the most ardent, of love not only given, but taken; He expresses his delight in their love of the church to Him. Here is the mutual embrace of love, the union of hearts, and hence delightful. In love, He occupies the place of a husband, the closest, dearest relation of which we can conceive; and lest this love be misapprehended, and to complete still farther the reunion, on the ground of sympathy, having dwelt in the flesh, he brings to view his relationship, as *brother* also. After declaring

his love and relationship to the church and the delight He takes in her, He farther proceeds to speak of her gifts and graces, her strength and power, under the beautiful figure of a garden, hedged in and protected, well watered, and yielding an abundance of fruit. Our first parents were placed in the garden of Eden, and to this beautiful garden, where are fruits and flowers, and everything to delight the eye, and feast the soul, does Christ restore us. What large expressions are here made use of! The church is compared to "a fountain — a well of living waters." Says our Saviour, "he that believeth on me, out of him shall flow rivers of living water;" from and through his church, shall flow forth the streams that shall purify and gladden the earth. "This spake he of the Spirit, which they that believe on Him, should receive." And now follows his address to the spirit: "Awake, O North wind," etc. Arise, O breath of the Eternal, and breathe or blow upon my garden; upon the heart of the church, that the fruits of the spirit may be seen and felt, and the world believe. All our dependence is on the indwelling spirit. He is the living, operative breath, or word in the heart of the church, upon which she lives, and by which she conquers the world, and subdues it to Christ.

THE CHURCH.

"Let my beloved come into his garden, and eat his pleasant fruits."

All is thine, O my beloved. It is Thou who hast planted and watered the garden of thy love. Thine is the sunshine and the rain. Come thyself and partake of thine own inheritance, all the power and all the glory is thine.

CHRIST.

"I am come into my garden, my sister, my spouse:
I have gathered my myrrh, with my spice;
I have eaten my honey-comb with my honey;
I have drunk my wine with my milk.
Eat, O friends; drink, yea drink abundantly, O beloved."

"Lo, I am with you always," I am here, my sister, my spouse. I dwell in thy heart. I receive back what I communicate; when the wine and milk are flowing, when thy heart is filled with sweet-

ness, there I am. Of the choicest fruits, the purchase of my own sufferings, am I now partaking. In my death and sufferings, in my atonement there is a full supply of grace for all my friends. They may eat and be full, drink abundantly of the stream of life; drink to the satisfying of their souls.

Remarks on chapter 5, verses 2—16; also, on chapter 6, verses 1—12; and on the two remaining chapters, which close the poem.

Chapter 5, verse 2, etc.

Here again, as in chapter 3, the style of the poem changes. "I sleep, but my heart (my love) waketh." The spouse, seems to be relating visions of the night, regarding her lover. She hears his voice without, in the cold, damp night—arises after some delay, to admit him. He is gone—she goes forth to find him—encounters the watchmen; addresses the daughters of Jerusalem, to whom she relates her views and feelings in regard to Him, whom she seeks, etc.

With the 12th verse of chapter 6, closes, as it seems to the writer, the special instruction to be derived from this poem, in relation to Christ and the Church. The two following chapters seem to be the fulfilment of the words, just before spoken, chapter vi. 9, "the daughters saw and blessed her." They see her glory, her princely origin—the skill of Him who fashioned her, her fair and beautiful proportions, the height of her stature, and seem to desire the same, saying, "I am my beloved," etc.—"O that thou wert as my brother," etc. In chapter vi. 1, they express the desire to seek the One, so much beloved and extolled; and though in an imperfect manner, with eyes somewhat blinded, they are carrying out this desire in the closing chapters. These two chapters seem to bear the same relation to this poem, as the conversation of Job's friends to the book of Job.

THE CHURCH.

"I sleep, but my heart waketh;
It is the voice of my beloved that knocketh, saying,
Open to me, my sister, my love, my dove, my undefiled,
For my head is filled with dew, my locks with the drops of the night.
I have put off my coat, how shall I put it on?

I have washed my feet, how shall I defile them ?
 My beloved put in his hand by the hole of the door,
 And my bowels were moved for him.
 I rose up to open to my beloved,
 And my hands dropped with myrrh,
 And my fingers with sweet smelling myrrh, upon the handles of the lock.
 I opened to my beloved, but my beloved had withdrawn himself, was gone.
 My soul failed when he spake,
 I sought him but I could not find him,
 I called him, but he gave me no answer.
 The watchmen that went about the city, found me,
 They smote me, they wounded me.
 The keepers of the walls took away my veil from me.
 I charge you, O daughters of Jerusalem, if ye find my beloved,
 That ye tell him, I am sick of love."

REMARKS. — "I have put off my coat" etc. Here is the natural disturbance or agitation of the mind, in connection with her dream.

"*My beloved put in his hand by the door.*" "Anciently, doors were secured by a cross bar or bolt, which by night was fastened by a little button or pin. In the upper part of the door, was a round hole, through which the arm of one might be thrust in to remove the bar, but not the pin."

"*My beloved put in his hand, and my bowels were moved for him.*" Was not this the wounded hand of the Beloved, which she saw? "And he shewed them his hands and his feet."

"*My hands dropped myrrh.*" His hand had touched the lock, and fragrance was there, the perfume of her Beloved.

"*My soul failed when he spake.*" She reproves herself for lack of faith.

"*Sick of love.*" Sick because, or on account of love.

DAUGHTERS OF JERUSALEM.

"What is thy beloved more than another beloved,
 O thou fairest, among women ?
 What is thy beloved, more than another beloved,
 That thou dost so charge us ?"

THE CHURCH OR SPOUSE.

"My beloved is white and ruddy, the chiefest among ten thousand.
 His head is as the most fine gold,
 His locks are bushy and black as a raven ;

His eyes are as the eyes of doves by the rivers of waters,
 Washed with milk and fitly set ;
 His cheeks are as a bed of spices, as sweet flowers ;
 His lips, like lilies, dropping sweet smelling myrrh ;
 His hands are as gold rings, set with the beryl ;
 His body is as bright ivory, overlaid with sapphires ;
 His legs are as pillars of marble, set upon sockets of fine gold ;
 His countenance is as Lebanon, excellent as the cedars ;
 His mouth is most sweet, yea, he is altogether lovely.
 This is my beloved and this is my friend, O daughters of Jerusalem."

REMARKS. — "*His head as the most fine gold.*" Shining round about, as of the appearance of fine gold, or wearing a crown of gold. The head of Christ is commonly represented with a shining appearance.

"*His eyes as doves washed with milk,*" having a moistened, liquid appearance, very beautiful, as betraying emotion. "*Fitly set*" — placed out full, handsome. "*His body,*" &c. — polished ivory, as it appeared through the covering, which was of sapphire. The color of sapphire is a fine blue, or deep azure ; it is transparent. Through the blue transparency, shone the polished ivory of his neck and arms, according to the custom of wearing the eastern loose dress in graceful folds about the person. This is a beautiful description of her lover and king.

DAUGHTERS OF JERUSALEM.

"Whither is thy beloved gone, O thou fairest among women ;
 Whither is thy beloved turned aside, that we may seek him with thee."

THE CHURCH.

"My beloved is gone down into his garden, to the bed of spices,
 To feed in the gardens, and to gather lilies.
 I am my beloved's, and my beloved is mine ;
 He feedeth among the lilies."

REMARKS. — My beloved is in his garden, in the heart of his church, or spouse. There he dwells in the church, and the church dwells in him. It is his home, his habitation, where he is king and conqueror by love.

CHRIST.

"Thou art beautiful, O my love, as Tirzah, comely as Jerusalem,
 And terrible as an army with banners.
 Turn away thine eyes from me, for they have overcome me.
 Thy hair is as a flock of goats that appear from Gilead.
 Thy teeth are as a flock of sheep, which go up from the washing,
 Whereof every one beareth twins, and there is not one barren among them.
 As a piece of pomegranate are thy temples within thy locks.
 There are threescore queens, and fourscore concubines, and virgins without number.
 My dove, my undefiled is but one, she is the only one of her mother,
 The choice one of her that bare her.
 The daughters saw and blessed her;
 Yea, the queens and concubines, and they praised her."

REMARKS. — "*Beautiful as Tirzah*," etc. The spouse is thus compared to the two fairest places in the land of Palestine — Tirzah was beautiful in itself, as its name denotes, and beautifully situated. Jerusalem was called the perfection of beauty.

"*Terrible as an army with banners*." Suppose a large company, as was customary, with raised standards, bearing lights in the dead of night, and the eye turns away from the glittering, dazzling light. To the lustre, the burning brightness, her deep love-beaming eyes had overcome, or laid prostrate her lover — the strongest expression which could be given of her beauty.

"There are many queens," etc. — There are many whose hearts are divided, and not chaste and pure; but my love is single in her affections, she is one wholly mine, *my dove, my undefiled*.

DAUGHTERS OF JERUSALEM.

"Who is she that looketh forth as the morning?
 Fair as the moon, clear as the sun, terrible as an army with banners."

THE CHURCH OR SPOUSE.

"I went down into the garden of nuts, to see the fruits of the valley,
 To see whether the vine flourished, the pomegranates budded.
 Or ever I was aware, my soul made me like the chariots of Amminadib."

REMARKS. — "Or ever I was aware." This was unexpected. She was not looking for anything more or different in her experi-

once, she was humble in her expectations, was enjoying the love of her beloved, was happy in her king, and submissive to his will; but now unexpectedly, while she is lowly in her humility, she is advanced to a higher state, to a deeper experience of the love of her king; to a greater joy and blessedness, to greater usefulness. As she was at first compared by her king, to a company of horses in Pharaoh's chariot, now she seems to herself, as the chariots of Amminadib, moving forward with her king and copartner, a sharer in his blessedness, made herself as it were, a king, a priest unto the Lord; she finds herself strong and powerful, ready to go forth to battle with all her foes. As the war chariots of the king are made strong for battle, so is she strong, her king is her companion, the Lord of hosts is with her. "Behold, the kingdom of God is within you."

NOTE, IN CONCLUSION. — It may seem strange that one unacquainted with the original language of this poem, should attempt any thing like a commentary upon it. The original design of the writer was merely to arrange the poem, as to the persons speaking, as the basis of an expression of religious feelings, in the form of sacred meditations. I am pleased to say, that the arrangement thus made has been submitted to one acquainted with the original, and is approved. Nothing like a critical comment was thought of, and no attempt has been made to explain, or write upon every sentence. The language of the poem is highly figurative and poetical; it is glowing with images taken from nature; herbs, flowers, trees, animals, furnish the metaphors and similes, and in order to enjoy the thought, it is not necessary to trace out the whole of the simile used. The thoughts are beautiful, and throw light upon the great mystery of which Paul speaks concerning Christ and the church. This song may be considered as prophetic, as referring to that period of the church when Christ will become all in all to her; and perhaps the time is near, when the marriage of the Lamb is to take place, and the bride is to make herself ready.

The Lord hasten it, in his time. Let us look within to find the coming of the bridegroom.

P. L. UPHAM.

ORIGINAL.

LETTERS ILLUSTRATIVE OF CHRISTIAN
EXPERIENCE.

IX.

To M. U. B———:

You remark in your last letter to me, that you find these expressions in the writings of Madame Guyon: — “*The moment, as it comes, will bring with it the right decision.*” And you ask what it means.

In answering your question, I remark, in the first place, that the statement of Madame Guyon, whatever meaning may be attached to it, is not made by her as a statement which is susceptible of universal application. It is designed to be a statement, which is applicable only to truly *holy souls*. She means, then, to say this: — that in the case of all persons, in whom the true life of God is fully restored, the decision of the present moment, in any proposed case of action, is and must be the *right* decision. And again, in saying that such a decision is a right one, she does not mean, that it is necessarily right in the *absolute sense*; because an absolutely right decision implies a perfect adjustment of such decision to all the facts and relations of things in the universe. She means that it is right, under the existing circumstances, in the sense of *being acceptable to God*. The reasons which led her to this view, were probably such as these.

In the first place, when the true moment of decision comes, man always decides one way or the other; and from the nature of the case cannot help deciding. He decides either to act or not to act; — to do or not to do. And if it is certain, that he must decide, it is equally certain, if he is a truly holy man, that he must decide *right*, in the sense in which that term has been explained. It is not easy to see, how it can be otherwise. If he has laid all upon the divine altar, if all prejudiced and selfish motives are taken from him, if in the exercise of true faith he has accepted God as the inspirer of his thoughts and the only source of wisdom, he can

hardly fail, at this last moment and with all the facts of the case before him, to make a right decision. That is to say, without insisting that it is necessarily right in the *absolute sense*, it is a decision so far right as to be accepted and approved of God under the existing circumstances; — both because God has placed the subject of action in the midst of these circumstances, and because he becomes the willing and faithful guide of the soul, which accepts him as such.

Under this divine guidance we may sometimes find ourselves in perplexing situations; our way may seem to be hedged up; but as it is God who has taken the direction of our minds, we may safely trust in him, without fears and without regrets. We may regard ourselves as right, because we know and feel that *God is our leader*; and not because our minds have all knowledge, and can decide upon the absolute right of themselves.

The practical precept, which these principles involves, is this. Give thyself wholly to God in the full belief that he will exist and operate in the soul to the full extent which is allowed him; and then your action, which cannot be postponed beyond the moment of action, will be God's action as well as your own, because he is the inward inspirer of it; and therefore it will be acceptable to him.

And to me, my dear friend, it is a matter of great satisfaction to believe, if my heart is wholly given to God, that each moment as it comes brings with it the right decision — at least a right decision for all practical purposes — a decision, which not only leaves the soul free from condemnation, but which is attended with the divine approbation. With this view I can go on with cheerfulness. The world may sometimes condemn me; but the smile of my heavenly Father is ever with me.

I remain as ever, yours,

L. M.

CHRIST looketh not what stuff he maketh glory out of.—
Rutherford.

ORIGINAL.

THE CAUSE OF HOLINESS IN BRUNSWICK, ME.

As whatever relates to the progress of holiness, and the means employed for its diffusion, must be interesting to our readers, we have ventured to solicit from our friend and brother, the Rev. Charles Munger, of Brunswick, Me., some account of an association organized in that place for the promotion of the above object. We give this merely as an item of information. We are not prepared to say that similar associations would be advisable in every place. On this point there may and will be an honest diversity of opinion. For our own part, we are disposed to look with jealousy on any thing that would seem to take the place of, or in anywise interfere with, already existing church organizations. We know our dear friends in B. would deprecate any thing of this kind as much as ourselves. While then we would guard against holding this up as a precedent for universal adoption, we are happy in learning from our correspondent, that in B. it is attended with the happiest results.

DEAR BRO. DEGEN:—I am not certain that I ought to comply with your request, and yet I doubt the necessity or propriety of declining. I sat down to say *no*, but find myself hesitating. To do as you request may savor of ostentation, and to decline may indicate to some a fear of responsibility; neither of which, I am persuaded, is justly chargeable to those engaged in the cause of holiness in this place. To you personally, or to any other friend of truth, we should have no hesitancy in giving a full statement of our feeble efforts in the work of spreading Scriptural holiness, and of attaining personally the maturity of Christian experience.

For some twelve years or more, the light of this glorious truth has been steadily shining in the hearts and lives of several dear children of God, whose sole desire and steady purpose seem to be to cry, "Behold the Lamb," and accept him as your present Redeemer from all iniquity. That such spirits should affiliate and find great comfort in speaking often one to another, and that God should hearken and bless them from time to time, is a truth as old as the church, and as precious now as ever.

A painful conviction, however, of the general lack of a thorough knowledge of the Scriptural theory of holiness, as the only permanent basis of its mature experience, together with the belief that the time had come when special efforts should be made to

develope and impress that doctrine and experience, has led to the formation of an association for these purposes; an idea of which may be formed from the following statements. I will just add, that at every meeting as yet we have had marked tokens of the Divine favor in the special quickening of some one, whilst all have felt and said, "it is good to be here."

Yours truly,

C. M.

CONSTITUTION OF BRUNSWICK CHRISTIAN UNION.

P R E A M B L E .

Desiring a more thorough knowledge of the theory and experience of Scriptural Holiness, we, the undersigned, form ourselves into an association to be called "the Brunswick Christian Union," and agree to be governed by the following Constitution:—

ART. 1. — The object of this society is to associate Christians of every name, for mutual aid in acquiring knowledge and experience in Scriptural holiness.

ART. 2. — The mode in which we propose to do this is by the prayerful study of the Holy Scriptures, reading such books as are adapted to the end desired, social meetings, personal and social conversation and prayer, and correspondence with such individuals and associations as are seeking the same object.

ART. 3. — The officers of this society shall be a Leader and Assistant, a Secretary and a Treasurer, who shall also act as a Librarian.

ART. 4. — The Leader shall be chosen semi-annually. The other officers annually, by nomination and unanimous vote of members present at a regular meeting.

ART. 5. — The duties of the officers shall be as usual in other social organizations.

ART. 6. — The signing of this Constitution by any number of persons constitute a union; after which any person earnestly desiring a more thorough knowledge of the theory and experience of Scriptural holiness, may become a member by the unanimous vote of the members present at a regular meeting.

ART. 7. — Each member shall register his or her name in a

book kept for that purpose by the Secretary, whose duty it shall be to note the manner of life and death of any whose names are there recorded, provided that the statement has received the sanction of the society.

ART. 8. — It shall be the constant endeavor of the members of this society to obey this precept of divine wisdom respecting their fellow-men, "All things whatsoever ye would that men should do to you, do ye even so to them;" and especially to "speak evil of no man," and so fulfil the law of Christ.

ART. 9. — It shall be the duty of the members especially to pray for and with each other on suitable occasions, and by kind personal conversation, aid each other in the attainment of the objects of the association.

ART. 10. — Every member shall pay annually the sum of twenty-five cents, to purchase books and periodicals for the use of the society; and if there be a surplus, it may be appropriated according to the option of the society.

ART. 11. — Any member may be dismissed from the association by a majority vote for any breach of Christian morality which requires it, provided that notice of such intended action be given to the members implicated, and to the society, two weeks before it takes place.

ART. 12. — The library may be collected by gifts and purchases.

ART. 13. — The books shall be such as are adapted to promote the object of the society, according to the judgment of the majority of the society.

ART. 14. — The meetings of this society shall be at such stated periods as shall be agreed upon by the members.

ART. 15. — Each meeting shall commence with reading the Holy Scriptures and prayer, after which it may be open for conversation on the subject of holiness, prayer, singing, relation of experience, examination of Scripture, or other books from the library, communications from the Secretary, and such other exercises as may be judged promotive of the object desired.

Biography.

SELECTED.

MEMOIR OF JOHN BUTTERFIELD, ESQ. OF SOUTHPORT.

BY THE LATE REV. JOHN SMITH.

MR. BUTTERFIELD was born at Keighley, in the West Riding of Yorkshire, August 27th, 1804. In his youth, he was sedate and well behaved; but his opportunities for obtaining religious instruction were few, till he attained his fourteenth year. On the death of his father he was placed under the care of his aunt, at whose house, about the same time, a weekly meeting for prayer had been established. This he regularly attended. He was likewise brought under the ministry of the Wesleyan Methodists. It was soon evident that in listening to the truths which he then heard, he felt the influence of the grace with which they are usually found to be connected. His understanding was enlightened, his heart was affected, and he soon experienced a desire to flee from the wrath to come. Not only was he invited and warned by the outward ministry, — God's merciful message to fallen, but redeemed, man, — but the Spirit of God strove with him. Happily for himself, both in time and eternity, he was not disobedient to the heavenly calling which is not only the origin of all good in man, but, in order that its great object may be secured, requires the submissive and practical consent of those to whom it is addressed. Hence it is that while "many are called, few are chosen." He did not resist the influences which thus moved upon his mind, nor obstinately check, as is too often the case, the awakenings which they caused. He began to seek the kingdom of God and his righteousness; and to assist him in so doing, as well as in accordance with what he perceived to be his duty, he immediately connected himself with the Wesleyan Methodist soci-

ety, and directed his earnest prayers to the attainment of that blessing which was to constitute, as he was taught by the ministry under which he sat, and which rested, as he fully believed, on the authority of the word of God, the very first step in his Christian progress to the heavenly Zion. He saw that only they who kept the commandments of God could have right to enter through the gates into the city, and to eat of the tree of life; and he therefore strove to enter in at the strait gate, that so he might thenceforward walk in the narrow way, the way of holiness, God's own highway to heaven. And he sought till he found. One evening, his mind being more than usually distressed, feeling that he was weary and heavy laden, he gave himself more earnestly to prayer. For two hours he continued pleading for power to come to Christ, that he might find rest to his soul. The more he prayed, the more intense became both his distress and his desire of deliverance. He felt that he had nothing to pay, and that forgiveness must be frankly bestowed through the merits of Christ, his only and his Almighty Saviour. His heart said, "I will not let thee go, unless thou bless me." And when he was thus brought low, God helped him. He felt that God, for Christ's sake, had forgiven his sins. The new song was put into his mouth, even the new song of praise to a pardoning God. He was enabled to trust in Christ alone for salvation; and this beginning of his confidence he held fast even to the end.

Mr. Butterfield experienced the benefit of sitting under a ministry, and enjoying that fellowship of saints, which directed his attention to what, on searching the Scriptures, he believed to be the whole counsel and will of God in Christ Jesus concerning him. The increasing light of truth and grace led him to see the more latent evils of his heart; and in the rich provision of the Gospel he saw a fulness of blessing as suited to his wants, as it was desirable in itself. He saw more clearly the efficacy of the great atonement, and the plentitude and power of the influences of "that Holy Spirit of promise;" he saw, too, that "exceeding great and precious promises were given to us" with this very design, "that by them we might be partakers of the divine nature." He sought, therefore, that deeper work of grace, of the necessity

and attainableness of which he was convinced, praying that God would

" Sink him to perfection's height,
The depth of humble love."

His prayer was heard, and he was made a happy partaker of this great salvation. Nor did he allow himself in any negligence as to the preservation of this great gift. He lived by faith, walking humbly with God, watching and praying, both that he might not enter into temptation, and that God might keep his "whole spirit, soul and body blameless, to the coming of the Lord Jesus." And it is believed that the fire of perfect love which was, on this memorable occasion, enkindled in his heart, continued to burn, with increasing fervor, till grace brightened into glory. To say that he was free from weaknesses and defects, would be to say that he was more than man. He claimed nothing of the kind himself. He knew too well the purity and perfection of the divine law, and saw, more impressively than ever, "Thy commandment is exceeding broad." He therefore prayed to be "cleansed from secret faults," as well as to be "kept from presumptuous sins." The blood of Christ was his only refuge and trust. It was the language of his heart,—

" Yet, when melted in the flame
Of love, this shall be all my plea;
I the chief of sinners am,
But Jesus died for me."

Those who knew him well, both in the public and private walks of life, believed, from the evidence of his entire walk and conversation, that, whatever might be his merely human failings, he never wilfully violated that first and great commandment, "Thou shalt love the Lord thy God with all thy heart;" nor the second, which is like unto it, "Thou shalt love thy neighbor as thyself."

When he was about nineteen years of age, he was made the Leader of a class; and a year subsequently, his name was inserted on the Circuit Plan as a Local Preacher. Both these important offices he fulfilled with fidelity and usefulness.

A somewhat singular occurrence marked his first attempt to

preach. It was at Steeton, a village about three miles from Keighley. After he had announced his text, and spoken for about ten minutes, he hesitated, and, for two or three minutes, stood trembling and silent in the pulpit. But during this brief period, an extraordinary influence seemed to descend on the congregation; and, instead of being confused by the preacher's silence, an inward attention was excited, and several were pricked to the heart, who, from that time, sought till they found peace with God through Jesus Christ: they became, also, members of the Wesleyan society. He would have been a candidate for the Wesleyan ministry, had it not been for an affliction from which he suffered more or less throughout his life; but he endeavored to serve his generation by being useful in his providential sphere.

During the last twenty years of his life, he had resided in different parts of the kingdom; but to be useful to others, at the same time maintaining his own piety, was both his business and happiness. In 1833, he fixed his abode at Southport, where his character secured him the esteem of Christians of all denominations, and many devout persons from Manchester and other neighboring towns, in visiting that attractive watering-place, regarded attendance at his class as a privilege.

He was urgently requested to become a magistrate for the district; but, for reasons which no doubt were satisfying to himself, he steadily declined.

That it may not be thought that an intimate and unbroken friendship of nearly a quarter of a century has caused the writer, of this sketch to form too high an opinion of Mr. Butterfield's character, he will insert a brief extract or two from letters of condolence which were addressed to his widow. The clergyman of the parish says, "What I knew of your excellent husband was sufficient to make me admire, and seek to imitate his Christian example. The sweetness of his disposition, and the fervency of his devotion, will not be forgotten by any who had the pleasure of witnessing them. Yet it was not in these that he trusted, but only on Him who, by his all-sufficient grace, made him both what he was and what he now is." A Wesleyan minister who well knew him, thus writes:—"His Christian character always engaged my

admiration, and caused me earnestly to desire to be like him. Viewing him in all respects, I never knew him to be surpassed. His was the meekness and gentleness of Christ, richly blended with mental and spiritual endowments, and yet entirely free from ostentation. Humility was his garment, quietness of spirit his adorning, and Christian love his crown of glory. Like another Demetrius, 'he had a good report of all men, and of the truth itself.' "

About a fortnight before his death, he was appointed to be the Treasurer of the Bible Society for the North Meol's district ; and the last public affairs transacted by him, related to the extension of the plans of that noble institution in that particular neighborhood.

On Sunday, December 3d, 1843, he for the last time occupied the pulpit in the Wesleyan chapel at Southport, and addressed the congregation from John v. 40. A solemn and subduing influence appeared to rest on his hearers ; and some of them observed, on leaving the chapel, "if Mr. Butterfield never preach again, he has delivered his own soul."

On the following Wednesday, he retired at an earlier hour than usual, and, feeling indisposed, kept his bed all the next day. Thinking himself somewhat better, he left his room on Friday ; but he was able to remain down stairs only for a short time. He again returned to the bed, which he never afterwards left while life remained.

From this day he gradually became worse, and was occasionally delirious. About ten days subsequently, indeed, the hopes of his friends had a short revival. The means employed by medical carefulness and skill, appeared to have abated the severity and power of the disease, but nature was too far exhausted ; and as his constitution was not vigorous, the means employed for rallying his forces and restoring his health, were unavailing. But during the whole time, through all his suffering, the perfect work of patience was manifest. There was nothing like a murmur. His countenance expressed the peace that reigned within, and even his "faltering accents," when weakness impaired utterance, "whispered praise."

On the last day of his life, it may be said, that he was more than happy, he was triumphant. His spirit rejoiced in God his Saviour, and therefore did his soul magnify the Lord. He repeated verses of hymns which expressed at the time his own joyful feelings, especially from the well-known one, beginning, —

"Jesus, thy blood and righteousness."

He said, —

"Bold shall I stand in thy great day,
For who aught to my charge shall lay?
Fully absolved through these I am,
From sin and fear, from guilt and shame."

And, —

"When from the dust of death I rise,
To claim my mansion in the skies;
Even then, this shall be all my plea,
Jesus hath lived, hath died for me."

Only an hour before he died, he poured out his soul in the most impressive language of intercessory prayer. He prayed for her who was about to become his widow, for his son, and his friends; and then for the church and the world, particularly remembering the branch of Christ's church in connection with which he had lived, and was then dying. He ceased his connection with the church on earth by an act of earnest intercession.

One of his friends, standing by his bed, repeated the verse, —

"The opening heavens around me shine
With beams of sacred bliss,
If Jesus shows his mercy mine,
And whispers I am his."

He responded by again uttering the last line, sweetly, though feebly, —

" 'And whispers I am his.' "

Yes; he does indeed 'whisper I am his; I am his.' " And, after pausing for a few moments, he said, distinctly and emphatically, looking heavenward, "Thine is the kingdom, the power, and the glory, for ever and ever. Amen, amen." Life closed with this solemn act of adoration. Almost immediately after, he ceased to breathe.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE IN 1852.

IV.

THE English Wesleyan Missionary Notices for February contains a deeply interesting account of one of those incidents by which the God of Providence often opens a way, through means at first most unlikely, for the ultimate furtherance of His own gospel.

The information is from the Rev. Thos. B. Freeman, general Superintendent of the Wesleyan Missions in that part of Africa, himself one of Africa's sons. He writes from Cape Coast, under date July 19, 1851. The Missions have been established on that coast a little over twelve years, and, notwithstanding the bloody character of the native superstitions — particularly their "customs," or the deliberate sacrifice of human beings in their religious services, with other kindred abominations, yet the gospel has gained a strong position among them and is beginning to tell with powerful effect upon their views and practices.

The village of *Assafa* had a little Christian society of 30 members raised up through the agency of a Christian native of the name of Warden. Near *Assafa* is the Sacred Grove in which the heathen believe their great Fetish or deity has his abode. A few months before Mr. Freeman wrote, one of the Christian natives, without considering the strength and violence of pagan prejudice, trespassed on the supposed sanctity of the Fetish forest by cutting down a pole. This act was soon terribly chastened by *Eddu*, the pagan chief of Mankasin under the instigation of the Fetish-men. He came with an armed force seized and flogged the little band of Christians, threw them into prison and burnt their village and destroyed all their property. At this point the local government of Cape Coast (sustained there by the English Government) interfered, and, while admitting the indiscretion of the *Assafa* Christians, called *Eddu* to account for his lawless conduct.

He was fined, and the Christians set at liberty. But the wily Fetish-men soon after, under the pretence that the prevailing drought was occasioned by the displeasure of the great Fetish for the trespass committed on his sacred forest, roused another persecution against the Christians,—under this they were sustained by the grace of God, and manifested a patience truly exemplary. But the persecution extended and affairs soon assumed a most alarming appearance, the pagans threatening the complete overthrow of every thing Christian. Again the Government interfered, but, encouraged by the popular feeling, and excited by the Priests of the sacred oracle in the grove, *Eddu* began to defy the Government. The dread of an armed expedition, however, induced him to obey the summons of the Governor to appear, with the other Chiefs of Mankasin, and take his trial for persecuting the native converts. The trial was a public one, and created an immense sensation among the chiefs and people of all that region.

The Christian converts, to the number of twenty-two, in the presence of the Governor, the magistrates, and the assembled chiefs and headmen, and other persons of influence, European and native, gave their testimony on oath as to their persecutions and their losses. Some of the converts had been Fetish-men and their exposure of the wicked deceits and practices of the order, was corroborated by the voluntary testimony of a heathen priest. They also found out a plot of the Fetish-men to poison three individuals who were prominent in bringing them to justice; this charge also was sustained. The assembled crowd of natives were greatly excited to find themselves thus openly exposed as having been so long the dupes of them—whom they had always been taught to regard as sacred, but who now stood before them convicted of deception and of some of the worst of crimes, and consequently that their religion consisted in nothing but the vile intrigues of such men. Their shame and indignation led them to join with full approbation in the sentence passed upon them, especially on the charge of the plot to poison. The Governor's Council in determining the case, consisted of a mixture of Europeans, enlightened natives, and pagan chiefs and captains. *Eddu*, for violence, plunder, insubordination to the

government, was bound over to obedience, and to keep the peace with the Christians, by lodging in the castle for three years, and to pay as fine and compensation money fifty ounces of gold, (about \$870.) The whole body of the Fetish-men, or Priests, being convicted on the conspiracy to poison,—to which several of them pleaded guilty, and confessed that their Fetish was nothing but their own wicked intrigue, and a base delusion,—were sentenced to be publicly flogged, and to work in irons for five years.

Thus has Christianity, in the mysterious providence of God, been placed publicly on her trial in contrast with paganism, and that before the multitudes which flocked from all parts of the country to witness the investigation and its results. The efforts made by those priests to crush Christianity has rolled back upon, and in one day has crushed, themselves and the system of cruelty and lies which they upheld, and this, too, amid the consent and satisfaction of their former dupes! Nothing that has occurred for many years on the coast of Africa can exceed this event in importance. It has shaken the fabric of idolatry to its very centre, and in the presence, and with the full consent of their former devotees, has trampled the idols in the dust. Amen! "So let thine enemies perish, O Lord."

After this public vindication of themselves and the cause for which they willingly and patiently suffered, and with the promise of protection from the government, the sufferers have returned to build their little village, and their House of God, and no doubt while they gazed on the desolations they returned to repair, they rejoiced at a sacrifice which has led to such mysterious and astonishing results, "taking joyfully the spoiling of their goods."

The last account left them thus employed, and instead of finding themselves exposed to the rage of their enemies they find those enemies now generally disposed to enquire after the living and true God. The most blessed results are anticipated.

W. BUTLER.

Shelburne Falls, Mass., March 20, 1852.

Our pride must have winter to rot it. — *Rutherford.*

Poetry.

SELECTED.

CONFESSIONS OF SPIRITUAL SIN.

"Grieve not the Holy Spirit of God."

HOLY SPIRIT! pity me,
Pierced with grief for grieving Thee;
Present, though I "mourn apart,"
Listen to a wailing heart.

Sins unnumber'd I confess,
Of exceeding sinfulness,—
Sins against *Thyself alone*,
Only to Omniscience known.

— Deafness to Thy whisper'd calls;
Rashness 'midst remember'd falls;
Transient fears beneath the rod;
Treacherous trifling with my God!

— Tasting that the Lord is good,
Pining then for poison'd food;
At the fountains of the skies,
Craving creaturely supplies!

— Worldly cares at worship-time;
Grovvelling aims in works sublime;
Pride, when *God* is passing by!
Sloth, while souls in darkness die!

— Voiceless vows, whose breath awoke
In Thy courts no echo — *broke*;
Viewless failures, steps astray,
Languors in a once-loved way;

— Chill'd devotions, changed desires,
 Quench'd corruption's ember-fires —
 Sins like *these* my "heart deceive,"
 Thee, its sole Familiar, grieve !

Oft, how lightly have I slept
 With thy daily wrongs unwept !
 Sought thy chidings to defer,
 Shunn'd the wounded Comforter !

— Woke to holy labors fresh,
 With the plague-spot in my flesh ;
 Angel seem'd to human sight,
 Stood a leper in Thy light !

Still, Thy comforts do not fail,
 Still, Thy healing aids avail ;
 Patient Inmate of my breast,
 Thou art grieved—yet I am blest !

O be merciful to me,
Now in bitterness for *thee* !
 Father, pardon, through Thy Son,
 Sins against thy Spirit done !

ALBEC.

Highgate-Rise, Dec., 1846.

" As iron cold, and dark, and dead,
 Into a furnace cast,
 Warms by degrees, grows sparkling red,
 And turns mere fire at last, —
 So to the furnace of thy love
 May my cold heart aspire,
 Till, all transmuted from above,
 It glows a heavenly fire ! "

Editorial Miscellany.

"TIMES OF REFRESHING FROM THE PRESENCE OF THE LORD."

THE most gratifying intelligence reaches us from every quarter, of the outpouring of the Holy Spirit on the churches of our land. We glean the following from our exchanges:—

The editor of the *Western Christian Advocate* says: "Thus far, this winter, there are or have been near or quite three hundred accessions to the M. E. Church in this city, (Cincinnati.)"

The *Christian Advocate and Journal* of Feb. 5, contains accounts of conversions to the number of 769, — 300 of whom occurred on one circuit — Jefferson, in New York Conference.

The Oberlin Evangelist in an extract of a private letter, describing a most interesting revival in Hartford, Conn., says: "Three of the Congregational churches, Dr. Hawes', Dr. Bushnell's, and Mr. Patton's, have united their efforts, and have engaged Mr. Finney to preach in the several congregations by turns. The fruits of brotherly reunion are happily apparent." "Sunday evening, Feb. 8, — Pres. Finney preached in the Centre Church on the new birth; a vast audience in attendance, many unable to get seats." A devoted returned missionary of the American Board in feeble health, is deeply interested in the work; "says he must improve this blessed season to get many steps higher in the Christian life." "The Lord," says a correspondent from Warsaw, N. Y., "has manifested himself to us in a wonderful and glorious manner. Almost all the Congregational Church over twelve years of age are hopefully converted."

We are happy to add that our own vicinity has shared largely in these gracious influences. In South Boston, the scene of our former labors, the Methodist Church, now under the pastoral care of the Rev. Edward Cook, are enjoying a blessed outpouring of the Divine Spirit. Though the meetings have been in progress for several weeks, and the physical energies of both pastor and people nearly exhausted, the interest, so far as we can judge, remains unabated. We speak more particularly of this church, because we have been permitted to participate in their meetings; but from all the rest of our city churches, we hear the most encouraging reports. In Charlestown also, the Baptist and Methodist churches have been greatly refreshed; and in Salem God is visiting the churches in great power. To Him be all the praise.

While we rejoice with angels over repenting sinners, let us not forget, beloved, the new obligations which these accessions to the church impose upon us. To your watchful care has Christ committed these tender lambs. To you they will look for counsel, for encouragement, for sympathy. From your example many will form their idea of the standard of Christian attainment. Maintain, then, before them your high profession; not in word merely, but in deed. Let the

blamelessness of your life, the sweetness of your spirit, the steadiness of your faith, the constancy of your vows, and the living ardor of your zeal, become at once an argument for, and an illustration of, the power of sanctifying grace. "Ye are our witnesses," saith the Apostle, "and God *also*, how holily, and justly, and unblameably we behaved ourselves among you that believe; as ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children." Happy will it be for us, if we can in truth make a similar appeal.

LITERARY NOTICES.

THE AMERICAN NATIONAL PREACHER. A monthly repository of original sermons. Edited by Rev. J. M. SHERWOOD. Published by J. V. Pettis, 24 Beekman St., New York.

The January and February numbers of this publication lie on our table. They each contain two sermons from distinguished living divines. We know of no better way of showing our appreciation of this work than by transferring to our own pages a most excellent discourse on the topic, "*The Baptism of the Holy Ghost, the great present want of the church*," by the Rev. Jesse T. Peck, D. D., which will appear in our next issue. This discourse, which may be regarded as a fair specimen of the rest, will furnish a better commendation than any thing we can write. The N. P. is a neat monthly of twenty-four pages. Price \$1 a year in advance.

ARVINE'S CYCLOPEDIA OF ANECDOTES OF LITERATURE AND THE FINE ARTS. Boston: Gould & Lincoln.

The eighth or last number of this work has reached us. It makes a volume of nearly 700 pages, royal 8vo., double columns, and contains 3040 different anecdotes and short stories, on almost every conceivable topic connected with Literature and the Fine Arts. It is furnished with a copious table of contents.

BLOSSOMS OF CHILDHOOD. By the Author of the Broken Bud. Carter & Brothers, New York.

This interesting work consists of a selection of poems, illustrative of the history of infancy and childhood, and of those parental affections which are appropriate to, and are inspired by, that period of life. The selections are made with great care and taste, and are specimens of high poetic art as well as of truth to nature. The gifted authoress, who has given in it the fruits of her own pen as well as the products of others, has done well in publishing this work; and we cheerfully commend it to mothers as expressing truths, hopes and feelings which are dear to the parental heart, and closely connected with the best interests of humanity.

RECEIPTS FOR THE GUIDE.

FROM JAN. 15, 1852, TO FEB. 9, 1852.

R Vanmeter, S W Blatchley, J Beecher, J Farnum, E Whittemore, Julia A Boir, M Rettens, Leah Mast, M A Sheeler, Emily M Day, Mrs M Leach, N D Shaw, S J K Chesborough, A Leighton, S Holbrook, J Trueman, Helen Moses, P Hasbrook, S J Hoagland, H G Munson, Wm F Miles, Content Weld, Mrs J Johnson, Manna Cate, Martha Cate, S M Hardy, A E H Frye, J S Waterman, Martha Lo Roy, Maria S Dohson, W Brunson, J Bolton, Eliza Baird, A B Baker, C H Jewell, L D Harmon, M Skillings, J W Munger, S Townsend, Julia I Foster, J Russell Jr, J Johnson, Dr E Clark, Wm S Dodge, J T Heseltine, C J March, R Webster, Phoebe F Greene, A Babcock, J B White, Mary S Brown, H Baristo, C Woolson, Mary O Rogers, O Kingsley, H S Litchfield, Mrs M S Lewin, Geo W King, Wm Pincost, L D Mitchell, R B Cheever, Mrs H Marston, S L Willard, M P Stone, John Flinn, N Dexter, M E Edmonds, G P Dudley, H N Hovey, John Gage, N M Frickett, Josephine Shurluck, H Lerch, H N Wiley, Deborah Wilson, Wm McAdam, James C Wilson, J Lininger, S L D Muncy, Caleb Harper, C Heizer, H B Doye, Francis Higgins, Jane York, C Croxford, E Hallett, N Knowlton 2d, S Dillinger, I L Buchwalter, Rhoda A White, S Tappan, J C Wetherell, Edward Sargent, Loiza Hall, Myra Curtiss, A D Miller, H B Taylor, A K Barnard, W T Hannaford, C C Bigelow, E Standish, Sarah Niles, Dr E Webster, E Eggleston, Sarah J Senon, Jacob Smith, Sarah Taylor, Joseph Jones, D Hammond, M Bearse, T Taylor, Clarissa Emmons, Nancy Pugh, Henry Riner, J Clevenger, Maria Neff, John Gregg, S C Ross, Sally Gregg, I H Lundie, N Strong, Mary Tyler, Sarah Piper, Z Trafton, M Crooveo, R Cogswell, W A Williams, Harriet Worstar, J W Hunt, S Axell, B Bassett, I Chadwick, Mary C Hayden, Ann J Bull, Emeline Denison, L Van Deusen, Mrs McAllister, F E Keeler, C Robinson, J N Ives, F Ravens, Elizabeth Pearce, Uriah Brown, J Ketcham, H L Vail, R Vangorden, John Parsons, Sarah Townsh, Mrs W H Guion, Susan Williams, D Harvey, Mary Sherwin, Bridget Pitcher, Nancy Whipples, Miss C McWain, Eliza Ward, Elizabeth Morris, S Hillman, E Armstrong A Robbins, J Robinson, Wm Faulcup, A H Foster, John Borden, Elizabeth Shinn, H Hoofman, I Humphries, S Goforth, Abner Lecroy, John Mears, Alice Glen, Wm Martin, T Wheeler, J Millson, M A De Forrest, Lucy S Lewis, Lucy Whitcomb, Julia A Hrazier, Luccina Harrison, A R Wilcox, James Harwood, J Kirby, Lavina M Horton, Susan Sniffin, B C Topham, Susan Ray, E G Warner, Sarah Burroughs, Phoebe P Allen, C Nobles, Mary A Baker, Tirzah Jones, P Bordwell, Clark Doty, Frances Welher, C Nichols, Leonard White, A Lowry, C L Merriek, Mrs S Stedman, B Boudaley, Sarah Bigelow, Sally A Kincheloe, Hannah Neel, Z Rich, Mrs John Farmer, Henry H Cole, Mrs Dorcas Angle, Jacob Rutz, Mary Braman, W Johnson, Eunice Carpenter, J H Hull Jr, Eliza Butterfield, A Dallas, H E Fitz, Elizabeth Fall, H Newhall, J Norwood, E B Miller, L Tewkesbury, Hannah Gray, Wm Brodhead, Emily D Bright, Martha Colo, Mary D Chase, D Chandler, Eliza A Dowd, S W Foss, D P Grows, W Grant, C M Huggins, E S Jackson, H Merrill, J Gabriel, T Newcomb, Wm Furbeck, Susan H Peterson, Dr G Russell, Eliza Vaughn, Jane Wallace, Elizabeth P Williams, W Wilkinson, Dorothy W Mason, J Hayden, Elizabeth Dutton, L P Baldwin, F E Gunn, Dr B W Day, J Thomas, A E Hutchinson, J B Newton, Rev Mr Armsby, T G Gray, Rev T Brown, Agnes Simmonson, Rev T W Pritchard, Rev M G Baker, Rev T H Phillips, J W Evans, D Dexter, J C Kenedy, Geo Wilson, Julia Townsend, L M Filmore, Mary Arthur, Caroline Hammond, Caroline Spicer, Elvira Truvalley—each \$1; Rev W A Simmons, Mary King, H N Johnson, Rev Rudolph Tahopp, Rev J Rowe, S Batte—each \$2; Rev W N Cobb—\$1.67; Rev J W Perkins, J W Hewitt, L A Kilgore, Rev A B Wheeler, Rev W O Cady, P T Holtzinger—each 67 cents; H S Sellman—81 cents; N W Sperry, Jane B Wilde, E S Woodruff—each \$5; Lydia Cox, Mrs E Warren—each \$3; A L Prontice—\$1.50; J Brooks, Dr J Highland, Austin Gray—each \$4; Rev A Flemming—66 cents, all to January, 1853. Nathan Brown, A Gilchrist, J Brown, Geo Bush, I T Smith, I O Seeley, S B Dardon, H Tuttle—each \$1; L Whittion, J Stetson, E Hannah, Mrs H Clinkard, J S Dillingham—each \$2; H Rumrill—50 cents; L Mitchell—\$2.50, all to January, 1852. L McLellan, Mary Wall, I Bruner, Mrs L Clark, S Caswell, S L Broadwell, H B Hunt, Harriet G Hunt, B F Bridden, A Chae, Lavina S Badger, W Eidson, D True, M A Newman, Mrs R Shepherd, H D Hardcastle, M P Fian, C M Cowarden—each \$1; D Gifford—\$5; Rev S Kelley—33 cents; W N Sawyer, J S Lithgow—each \$3; J Cutters—\$2, all to July, 1852. F Pascal—\$2; Rev C F Allen, R W Stewart—each \$1, all to July, 1849. Mary C Taylor—\$2; Rev J T Baskerville—\$3, all to July, 1853. S W Coleman—\$1; B P Pope—\$4, all to January, 1851. M French, I Mann—each \$1, to July, 1851. Rev J D Snifford—\$1, to January, 1854. Rev L R Dunn—\$2.63; Rev S D Aken—\$1 65; Miss S Farrington—\$32. Rev G A Breunig, Rev J H Bahrenburg, G Shits, J Whitstair, J D Strashurg, C Campbell, N B Hall, P Jackson, Geo W Copeland, B M Griffin, W Delana, A M Tyler, Lydia Norelt, E L Chamberlain, George Allemang, Margaret Donaldson, Elizabeth Smithers, Rebecca Taylor, Mrs W Cravins, Mrs Mather, Timothy Rose, John Reed, A P Leo, Rachel Le Provost, A G Knight, Esther Pope, Sarah A Goldthwaith, T Bigelow, J White, Mrs C Black, M Carpenter, Emily F Tolman, Sarah Trull, Nancy P Whitney, W B Porter, Lewis Anderson, A Olmstead, Sally Rice, Sophia L Wright, M Richardson, L Watkins, Ann Sinks, P Cheantino, W L Cain, Sarah Sinks, Dr L Pease, Betsey Snell, Harvey Smith, W Harwood, C Hamblin, J B Hamblin, Calvin Paul, J Whittemore, Moses Chandler, A W Hand, A Lotthrop, Harriet N Haven, Mary D Peniv, J Miller, Sarah J Atkins, M Bradley Jr, Miss R E Safford, Ellen Workman—each \$1; Rev Levi P Miller, E B Tenney, H N Johnson, Rev W D Malcom, Rev S H Colburn—each 67 cents; J E Short—\$1, all to January, 1853. N K Skinner—\$4; Mary A Stevens—\$5; Sarah O Krom—\$1; L Bosse—\$2, all to July, 1852. Seth Thompson—\$6.50; Moulton & Procott, W M Spencer—each \$1, all to January, 1852. Miss B Crossley—\$2, to July, 1851. Rev S Parker—\$1, to July, 1853. S Farrington, \$1.57.

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

11. 22

THE

GUIDE TO HOLINESS.

SELECTED.

SERMON.

THE BAPTISM OF THE HOLY GHOST, THE GREAT PRESENT
WANT OF THE CHURCH.

BY REV. JESSE T. PECK, D. D., PRESIDENT OF DICKINSON COLLEGE.

“Have ye received the Holy Ghost since ye believed?”—Acts xix. 2.

THE reception of the Holy Ghost, *in a special sense*, is every believer's privilege. This is evident from the promises made. John said, “He that cometh after me shall baptize you with the Holy Ghost and with fire.” The *special* character of this baptism appears in the language of of the Saviour given by St. Luke: “Ye shall be baptized with the Holy Ghost not many days hence.” Now “the number of the names together were about an hundred and twenty;” and “they were all with one accord in one place;” “and there appeared unto them cloven tongues like as of fire, and it sat upon each of them.” It was hence evident that this special baptism was provided for the whole church. St. Peter confirmed this opinion. “Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

Now this could not have been the only work of the Holy Spirit upon earth. He is the great agent of general grace, and must have been engaged in the ordinary work of enlightening, purifying, and saving men since the first promise of Redemption. But the Christian dispensation was to be marked by peculiar responsibilities, and hence of course

by peculiar privileges. The full inauguration of the Messiah-King was therefore attested by the abundant outpouring of the Spirit, which was so special as to be announced and described as an original gift.

The instances recorded are ample confirmation of the general right of believers to this special baptism. We have room for but two: "Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Consider also the brief history given in the context. Paul found certain disciples at Ephesus, to whom he proposed the question, "Have ye received the Holy Ghost since ye believed?" He supposed them to be true believers — regularly baptized Christians. From both these instances, and other similar ones, it is evident that in primitive theology, a special baptism, in distinction from the ordinary work of the Spirit, was recognized as the believer's privilege. It was not implied in the rudiments of faith, in the first conditions of discipleship. It did not invariably accompany Christian adult baptism. It was received at times more or less remote from primary faith, and hence in different stages of Christian progress. It was given in answer to prayer, which in the forms of primitive simplicity was accompanied by the laying on of hands. And, finally, it was sometimes followed by certain miraculous results, that were in accordance with the spirit and emergencies of those times, yet not essential to the promised blessing.

But, conclusively, the results required imply the special baptism of the Holy Spirit. It is not merely the conviction for sin, the repentance and faith, the regeneration and witness given in the ordinary forms of divine agency, that will impart completeness to the Christian character, that will clothe it "in the beauty of holiness," that will gird it with power to conquer the world; and yet these are results imperatively demanded in the revelation of God. The church is held responsible for a state of perfection, for a style of activity, and a degree of moral power, which must be utterly impracticable in the absence of this special baptism. It is evidently assumed in her predicted mission that she will have received the fulfilment of the promise which is to her and her children; and when Christians are found without their intended purity, development and efficiency, it may well be asked, "Have ye received the Holy Ghost since ye believed?"

It thus appears, from the promises recorded, the instances given, and the results required, that the reception of the Holy Ghost in some special sense is every believer's privilege.

But how is the question of the text to be answered by the mass of believers at the present time? Perhaps few could reply, "We have not so much as heard whether there be any Holy Ghost." Unquestionably, however, large numbers must answer in the negative. They have been truly converted, are recognized as believers by the church and the world, and perhaps by the Omniscient God. Still they are only "babes" — weak in faith and very inefficient. They have at no time felt the corruptions of their hearts so as to make them *cry out* for deliverance. They have not bewailed their sinfulness for days and nights together, engaged in fervent, agonizing prayer for the outpouring of the Holy Spirit, determined never to rest until they could "reckon themselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord." They have not felt the holy violence of faith, that knew no denial, and claimed, in present renovating power, the baptism of fire. They have not realized the dissolving energies of the Holy Ghost, pervading their whole being, and filling their souls with a burning desire for the glory of God. Or if so, they have been unfaithful, and are now uttering their lamentations by the rivers of Babylon, with their harps hung upon the willows.

Though devoutly grateful for the special manifestations of saving grace, wherever they appear, the friends of Zion cannot fail to see and mourn over her low estate. *Inefficiency* is felt to so great an extent as to excite alarm and anxious inquiry into its causes and remedies. The church question — involving the whole field of its essential and organic life, of its historic and prophetic relations to itself, to human governments, and to the ultimate destiny of the race — has no one aspect so intensely interesting as this: *What is its essential want?* With all deference to those who seek to solve this problem in other modes, we believe that

THE BAPTISM OF THE HOLY GHOST IS THE GREAT PRESENT WANT OF THE CHURCH.

In proof of this position, we observe :

I. *The Vision of the church is obscure.*

From the modes of her being, and the nature of her mission, the Church is required to examine with great accuracy the moral condition of the world. She must study profoundly her own state, and the wants and woes of those who are out of her pale. But she does not succeed

well in these efforts. Thousands of her members cast a momentary glance at their own hearts, and are flattered by the view, seeing nothing but virtue, where pride, avarice, envy, lust and revenge have their undisturbed habitation. The soul's reflection cannot reach these depths of concealed depravity. The light is insufficient. The road to heaven is a *narrow* way, but do not Christians generally think it exceedingly broad? The boundaries of the road, which to an accurate vision would be distinctly marked, seem quite undefined; and when they suppose themselves in the way to life, it is quite possible that they are in "the broad road that leadeth to destruction." There are dangers before them, but they cannot see them; dangers in their worldly prosperity, but they think it the best of fortune; dangers in their levity, but they think it merely innocent joy; dangers in their splendor of dress and equipage, but they think it only decency and good taste; dangers in their sumptuous entertainments and fashionable amusements, but they regard them as essential modes of social refinement. There are frightful dangers in the outward prosperity of the church, in her accumulating wealth and numbers, conveniences and secular power; but she takes these to be the true signs of her prosperity, and ever and anon reaches out her grasping hand for more. These are sad evidences of obscure vision. But there are others.

A work of vast moment is committed to the church; but how little of it does she see! A circle of a few miles bounds the vision of her greatest numbers. And even within that narrow circle, hundreds are perishing for lack of spiritual food; but they are not seen. The hours and the moments of wicked men all around these professed Christians are made up of eventful crises on which eternal life and eternal death depend; but they come and pass, with their momentous issues, unnoticed!

Far off in the regions of idolatry, what deep and damning guilt preys upon the souls of men!—what agonies wring and crush the heart!—what fearful corruption rages!—what distressing doubts hang over the great unknown!—what countless myriads are moving off, in all the misery of unpardoned sin, every day, into the world of retribution! But all this is nothing to the church. She cannot see it. She has, it is true, an idea that there is something to be done in this direction; but, whatever it may be, she seems hardly aware that *it requires haste*; and hence she calculates, with cool and exact economy, how much she can spare towards it, from home demands and worldly gratification; proposing in all sincerity to send a few missionaries more each year into this

vast field of the morally dead. What is it to the church that there are six hundred millions of deathless souls, unaware of the revelation God has made to man of the Saviour he has given them — of the immortality to which they are destined — of the bright glories of the heavenly world, and the deep horrors of an endless hell ?

Now, no light of science that ever dawned upon the world can illuminate these "dark habitations of cruelty." No inquiry of human reason can ever reach the moral death that pervades the world. No natural eye can gaze into these depths of human misery. No merely natural philanthropy can ever explore these abodes of sin. Nor can any ordinary Christian sight penetrate this vast profound of darkness and wo.

But the special reception of the Holy Ghost is a baptism of light. He is God, and "God is light. In him is no darkness at all." It was to this Divine Spirit that we were indebted for the first view of our sinful hearts. It was his gracious light that revealed the cross, and that has led us every step we have taken in the way to heaven. But hitherto we have received this light in limited portions, just as God has seen to be suited to us, just as our faith has commanded. Hence this obscurity of vision. But "light is sown for the righteous." Provision is made to take all this obscurity away. The promised baptism of the Holy Ghost is a flood of light, penetrating the darkest recesses of the soul, revealing its most concealed corruption. Receiving this, the Christian, sanctified but in part, could not return from an examination of his heart, congratulating himself that there is so little sin there. Its very fountain of inbred corruption would be exposed, causing him to groan in anguish, to "abhor himself, and repent as in dust and ashes." But to the same mind this light would reveal more distinctly than ever its cause of gratitude for what the Lord had done — the evidence of his justification — the honor of sonship — the open "fountain in which to wash from sin and all uncleanness."

It is a clear light, reflected from the mind upon the word of God. It opens with astonishing brightness the promises of the gospel, and strongly illustrates the Divine providences. It quickens the inquiring and active powers, and pushes investigation far out into the world of suffering humanity. It reveals with great distinctness the "high and holy way cast up for the ransomed of the Lord to walk in." It discovers dangers that were never before realized. It shows the perilous track of a wandering church within the unhallowed precincts of sin. It compels the soul to shrink from and abhor the very things which before it has earnestly

coveted. It trembles to see that the outward splendors of the church, once deemed the reliable evidences of success, are but the attire of a harlot, both revealing and inviting illicit intercourse with a godless world.

It is a baptism of light, uncovering the responsibilities of the church; the fearful power of sin over the hearts of men; the peril of neighbors and friends out of Christ; the delusions of errorists in the struggles of reason after truth to believe, a God to adore, a power to redeem. It more than manifests the fact that "the world lieth in wickedness," which may have been known before. But with this strong accession of light, the soul *sees* the danger of ignorance, the guilt of infidelity, the responsibility and power of a love of sin. It looks out upon the bewildered masses of humanity as they are moving off to perdition, and says, "*Alas! these are my brethren!* I have a personal, living, eternal interest in them. I am responsible for them to the full extent of the moral power that resides in a converted soul, and lies within its reach." It exclaims in agony, "*I am, O my God, I am my brother's keeper!* And lo! he goes, uninstructed, unwarned, before my eyes, down to hell!"

We have no room to extend the view. The argument stands thus: the special outpouring of the Holy Ghost is alone a baptism of light; the vision of the church is obscure; therefore the great present want of the church is a baptism of the Holy Ghost.

II. *The life of the church is feeble.*

Christians have a life in common with the race, and they have a life other than that—a "life hid with Christ in God." It is given in regeneration, in the union established through Christ with the Fountain of life. It is hence characterized as a divine life—a life "begotten of the Father." It is a union of humanity with divinity—a life utterly new in all its attributes and functions. The soul which before gave out only the manifestations of death, now gives out those of life; which before was downward, hellward in its tendency, is now upward, heavenward.

It is, moreover, characterized as a life of faith, not merely a life of belief. This is a life of wicked men—a life of devils. It is a life of voluntary reliance upon the Saviour, which renounces all other dependence. It is faith in the unseen, in the unknown, in the non-existent! Taking God at his word, the soul renounces all worship of visible, tangible being, in favor of an unseen, impalpable, spiritual essence. It renounces present gratification, in favor of that which is mainly future. It sets aside the glories of earth for the beatitudes of heaven, which can

only exist for the individual when they are realized. And *all on the strength of a word.*

Such is faith. But let it be strictly observed, *it is a life of faith*, in distinction from any number of separate exercises or acts ; in itself, a living, God-inspired principle ; giving perpetual life to the soul as well when asleep as awake ; as well when intensely fixed upon a mathematical problem as when engaged in prayer ; a faith that lives in God, that receives all from God, that turns all to God.

It is also distinguished as a life of love ; a life of holy delight in the character of God, and a true desire to promote his glory ; of delight in the characters of Christians, and a desire to promote their prosperity ; of delight in the essential qualities of the human soul, and a desire to save it ; a delight in all goodness, and a desire to extend it ; a living love, that is a divine reality, whether it glows in the fervor of a pure, intense passion, or rules as a fixed, commanding principle.

Now, such is the individual Christian life ; such is the associated, organic Christian life : a divine and spiritual life ; a life of faith, a life of love, with all their implied concomitants and results.

But in the same hearts it may vary in its strength and vigor in proportion as its conditions are met. Especially does it depend upon the measure of divine influence received. And this is comparatively limited at first, though its smallest measure seems too much for the soul in its unworthiness to receive, in its feebleness to endure. But experience proves that these incipient gifts of the Holy Ghost are but the earnest of the baptism in reserve, and made to depend upon faithfulness to the grace already given.

As in individuals, so in the church. You shall find a collected, organized life, just in proportion to the individual life of which it is composed. And it is this life of the church which we would accurately estimate.

The individual consciousness of the church, if it could be ascertained, would be decisive in this inquiry. We may certainly know something of this from ourselves ; and let us ask, how does the interior life report itself ? What is the vigor of that life which you profess to have, in distinction from the natural life ; your divine life, wholly unlike any thing human or earthly ; your life of faith, renouncing the tangible, the sensual, the present, for the spiritual, the rational, the future ; your life of love, fixed on God — God in unchangeable triunity, God in doctrine, God in Law, God in redemption, God in fellowship with man ? In all candor, is not the inward witness of this life faint, and often inaudible to the spirit-ear ?

Actions report correctly this individual consciousness. True, *the work* of an inward, spiritual life may be seen, and it is seen. Many are the spiritual toils, the works of faith, the labors of love, that show a divine life in the church. But there are other works that do not subordinate to these; that are not *merely* diverting from the true employment of a living spirit; that are not *merely* accidental or occasional in their demands; works that are engrossing, and that shudder at the light!

Upon the whole, the phenomena of a *deep, pervading, spiritual life* in the church do not appear at this time. The facts, so far as we are able to judge, compel us to admit that it is comparatively feeble. The general impression that it is so cannot be mistaken; and it is distressing to see the expedients adopted to stimulate this fainting life, and revivify the church. To some it seems that long, loud, and censorious preaching will accomplish it; to others, that special revival measures are the remedy; to yet others, that a spirit of deeper, purer intelligence, diffused throughout the church, will secure the desired result; others still think radical changes in the constitution and policy of the church are demanded; while not a few insist that the hope of religion is in a more critical, liberal, and extended philosophy. But sad experience proves that, under the strongest action of these, and a thousand other similar resources, the church may wither and die. She has use for an honest and faithful ministry, for special revival measures, for widely diffused intelligence, for improvements in the flexibility of ecclesiastical polity, for a sound philosophy. But it may be doubted whether she ever had more of these than now, and yet her life is drooping.

It is time to consider the fact that the *Holy Ghost* is eminently life-giving, as well as life-being. His special influence is *alone* a baptism of life. We have had it in a small degree. Individuals have felt it in its ordinary power and effect. Churches have enjoyed it in a limited measure. The whole church is sustained by its usual general grace; but all this is not enough. It is not what the Bible promises. It is not what the Saviour purchased. It is not what the church of antiquity received. It is not what the church of the Reformation experienced. It is not what the church of a former generation enjoyed in the days of Wesley and Whitfield, of Asbury and Edwards. We have too much forgotten this grand and effective provision for the emergencies of the church—the very power which the omniscient God foresaw would be imperatively demanded in the church of the future. We have allowed our minds to be engrossed by subordinate instrumentalities, and just in

the same proportion have approached the standard of the church of the Middle Ages. The Holy Spirit is clothed with omnipotence for the very work we are struggling to accomplish too much without Him. Let the Divine effusion come; let it fall as upon the day of Pentecost; let it baptize the whole church of the living God; let it penetrate the souls of ministers and official members, and run like fire through the masses of the church, and then there will be life. This is, by way of eminence, a *revival*. It is pouring the life of God through the souls of men, and wrapping the church in a flame.

But we must dismiss this topic. Clearly enough, the special gift of the Holy Ghost is alone a baptism of life. The life of the church is feeble; therefore the great present want of the church is the baptism of the Holy Ghost.

III. *The holiness of the church is defective.*

The first great law of holiness is *consecration*. It is so because, in every act of Divine grace efficiently successful, there must be the concurrence of the will. This fundamental principle is conceded in the revelation of God. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies [a part for the whole] a living sacrifice, holy acceptable unto God, which is your reasonable service." It is an imperative duty, founded in the relations we sustain to God as creatures, and as probationers under a remedial dispensation. But *we* must do it. God will disturb our sinful devotion to self, his great rival in man. He will awe us by his threatenings, and move us by his "mercies." He will send us the stimulating power and gracious aid of his Holy Spirit. But he will not yield for us. We must present *ourselves* as the sacrifice upon his holy altar. It is not till the first point is yielded — our voluntary attachment to sin — that he *begins* the work of sanctification. Nor can the work progress faster than the voluntary consecration proceeds. The full and final realization of that "holiness, without which no man shall see the Lord," must involve the free surrender of soul and body, with every power, known and unknown, of life and health, of attainments and reputation, of property and friends, to God for ever. The reservation of the least of these shows a will not yet perfectly subdued.

The next great law of holiness is *purity*; the word implies it. All the terms used in Scripture to define and enforce holiness make this interpretation necessary. The Divine arrangements are made to purify us. If the conditions are met, "the blood of Jesus Christ his Son cleanseth us from all sin" — an achievement so great, it would seem

to us, as to be utterly impossible ; but the infinite power and faithfulness of God are pledged.

The remaining law which we must introduce is *completeness* or perfection, not in development, for eternal progression is the rule of God's spiritual kingdom. We mean completeness in the character of the Christian graces especially. Impurities mingled with these render them imperfect in themselves, irregular in exercise, and slow in growth. Take love as the great, general grace, inclusive of all the rest. "Perfect love casteth out fear ; because fear hath torment. He that feareth is not made perfect in love." Plainly, therefore, there is a Christian love that is less than perfect love ; a love mingled with fear : and there is a "perfect love that casteth out fear." This is holiness ; and surely it is not beyond the claims of God, or the power of redemption. It is only measuring up to the broad command, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." This is the great principle and sum of obedience. Even outward obedience proceeding from imperfect love would be irregular, constrained, and deficient ; but proceeding from perfect love, in all the details of Christian duty, it would be a holy pleasure. The will of God would be supreme ; love to God would be so intense and absorbing that it would not be needful to inquire whether his pleasure is uttered in the way of imperative command or otherwise. The slightest intimation that any act, however hard to perform, however crossing to human nature, would be, in any degree, pleasing to him, would move the whole soul to do it.

Such is holiness in its highest practicable realization. Of course there has been no time in which the church has fully measured up to this standard. It would be true of her in any age to say she is defective in holiness. As the purification of the heart is a progressive work, there will always be great variety in the holiness of the church. Nor do we now compare the church of the present with that of the past. Even granting it could be proved that there is more holiness in the church now than at any former period, it might be more defective. For the light, the privileges, and the responsibilities of the church are constantly increasing. She may be defeated now under the same degree of moral power which in a former day would have rendered her triumphant. We seek to estimate her attainments by her present responsibilities.

And first, the holiness of the church is in proportion to the degree of her consecration. The grand test of consecration is humility. In the heart of an individual, the complete domination of pride is evidence that there is no consecration. Its partial ascendancy shows the struggle be-

tween conflicting powers indecisive. But self-abasement reveals a consecrated soul. That which values itself does not surrender to God. And the same must be said of the church. Perfect humility alone would be the proof of her entire consecration.

Upon careful examination, we fear it will be found that her members as individuals have a high estimate of self, of its value and rights; that they habitually place themselves above their brethren, and in some instances, even above the Almighty! Else how should it happen that they are so exacting in relation to the esteem of others; so sensitive in regard to reputation; so grasping in bargains; so aspiring as to official rank and posts of honor? How is it that so much power of body and mind is concentrated upon worldly schemes; that so much property is claimed for self, and so little really rendered to the Lord, who rightfully claims the whole? Why is so much time engrossed with schemes for the aggrandizement of the individual, and so little recognized as the Lord's? Why are kindred and friends held so closely? and when God asserts his right by taking them to himself, why such immoderate grief, such rebellion against Divine sovereignty? These claims, it must be remembered, are asserted against God, in defiance of his authority. Self is not humbled. It has not accepted its revealed insignificance, its nothingness. It has rejected it, denied it, and preferred its claims to high consideration by signs which none can mistake. The extent of this practical rebellion is alarming; and to the same extent is the evidence of defective consecration in the church. No talents, no property, no time is set apart to a sacred use, consecrated to God, which is reserved for the use and disposal of self.

Nor can we make a higher claim for the Church collectively. If her consecration were complete, she might show it by her humble views of herself; by her attentions to the poor; by her plainness and economy; by her liberal contributions for the spread of the gospel; but other and opposite facts and principles are exceedingly prevalent. Her separate denominations are characterized by elevated views of of themselves. In the general, their arrangements and policy are not adapted to illustrate this distinguishing glory of the Christian dispensation, "Unto the poor the gospel is preached." Artificial distinctions are daily indulged, that bring home to the poor the fact that they are poor, and to a greater or less extent prove that poverty is proscription. Plainness in churches, in establishments, is dreaded as an evil; and splendor is courted and adopted at the expense of credit, justice, and charity. Extravagant demands at home render foreign appropriations small and entirely inadequate.

quate. Alas ! how much of unsanctified self yet remains in the church ! Defective consecration is marked and daily published to the world.

Next, we must inquire into the *purity* of the Church ; not her purity in doctrines and ecclesiastical polity, but in heart. "The pure in heart" love holiness and hate sin. So strong and decisive are these principles, that their developments are visible. It is impossible to conceal them. The conversation, the company, the employment, will all reveal the inner condition. How are these in the church ? The fact cannot be concealed that the purest services known on earth do not attract the multitude. The social prayer meeting, where the purer hearts seek direct communication with God, is generally small. The close and searching religious conference is thinly attended. The rooms of the sick and suffering poor, of "the widow and the fatherless," are frequented by but few. The holy communion is dreaded and neglected by multitudes. These are among the holiest scenes on earth. It must be cause of deepest sorrow that so few have the state of mind which renders them delightful ; that there is so much impurity in the church that the most trifling diversions will prevent great numbers from entering them ; that attachments to them are so slight as to constitute almost no effective moral power, in competition with parties of pleasure or any species of fashionable amusement. By these simple tests, this grand element of holiness is shown to be wanting to an alarming extent.

But, finally : The holiness of the church is in proportion to its completeness in the Christian graces, especially love ; and obedience is the test of love. "If ye love me, keep my commandments." Let us seize at once upon a few specific laws which distinguish the Christian system. "Love not the world, neither the things *that are in* the world. If any man love the world, the love of the Father is not in him." Alas ! what a fearful amount of disobedience to this most solemn command there is in the church ; Take another : "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." And another : "Follow peace with all men, and holiness, without which no man shall see the Lord." Mark this law of progress. See with what authority we are called upward in the Divine life. But disobedience defeats these splendid schemes of Divine love. We do not love God further than we obey him. Our very feeble and imperfect obedience reveals a sad deficiency of love.

In all the great elements of holiness, then, the church is seriously defective. And the remedy — what is the remedy ? is a question of the gravest importance. We have not been wanting in experiments. The

common resort is reformation of life, attempted by thousands from deepest conviction of want, and in the utmost sincerity, but followed by the most lamentable failures. The reason is obvious. It is an effort to purify the streams while the fountain remains corrupt. Discipline is another mode of purifying the Church. But the power to execute it is insufficient; the subjects are too numerous; the light to discriminate them is too dim.

The reception of the Holy Ghost, referred to in the text, is a baptism of holiness. He is by way of eminence the *Holy* Ghost, as the sanctifier of believers, as the great source and efficient agent of all holiness in the church. He alone can give the light which reveals the necessity of purification. He alone can move the great deep of the heart to abhor sin and pant for holiness. He alone can excite that abandonment of self, that complete reliance upon Christ which consecration implies. His power can cleanse and renovate the soul; can fill it with "perfect love." This is making the tree good. It is thoroughly cleansing the fountain. And may it not be a general blessing? It is the Church, the whole Church, that needs this purification. Its worldly tendencies mar its distinctive character. Its corruptions cripple its energies. Its imperfections make it fearful, where the boldest courage is demanded. But we must conclude this topic.

The special outpouring of the Holy Spirit is alone a baptism of holiness; the holiness of the church is defective, therefore the great want of the church is a baptism of the Holy Ghost.

IV. *The power of the church is inadequate.*

Her power over herself is especially so. She needs control. She needs government with a strong hand. Made up of frail and sinful human nature, she reveals decided tendencies to the world, to self-gratification, to an abandonment of her first principles. She must, from some source, have power to check these tendencies, or she will cease to be the salt of the earth. To speak of them, to utter solemn and repeated warnings, to correct individuals here and there, will not suffice. There is needed a moral energy that will move through the masses of the church, command their attention, and really arrest their downward career, fix their hearts and wills upon the great aim of probation, and secure a general spirited devotion to it.

Strong conservative power is constantly needed, or pure doctrines revealed from Heaven will be sacrificed to the pride of intellect, the rashness of speculation, or the neglect of indolence. Her morals, which glow with celestial light, will be trampled in the dust; her institutions,

pure, simple and elevating, will deteriorate into unmeaning forms, and at length be wholly superseded by the inventions of men ; her primitive government will be despised and abandoned, in favor of spiritual despotism or irresponsible anarchy. The power of a wholesome, vigorous discipline must " mark the unruly," and separate from visible communion such as will not be reformed, and are contaminating in their influence upon others.

The church, to accomplish her mission, must also be endowed with a strong and increasing aggressive power ; a power that will be stronger than sin ; that will not hesitate to attack it in high places ; that will move forward her reforming agencies with steadiness and effect into all lands and against all resistance. She must have a social power, that will silently and unobtrusively permeate all classes and all governments, subduing the fierce passions of men, arresting the career of ambition, and meliorating the condition of the race.

We have no hesitancy in claiming this moral power, to a greater or less extent, for the church in all ages. But it is too feeble. A sad want of power is extensively felt at the present time. The marked defects of the church are partially seen, are acknowledged ; but there seems to be little power to remedy them. Her dangers are deplored, but there is no power to avoid them. Radical tendencies and retrograde movements are viewed by the few with deepest alarm ; but they are breaking over every barrier, and moving on to destruction with force apparently irresistible. The want of power in discipline is most lamentably evident. That there are many ungodly persons in the church, under whose baneful influence she mourns and labors, there can be no question. But what body of Christians feels that it has power to purge itself from this corruption ? Efforts are frequently made, but they are seldom thorough. Few pastors can feel themselves sustained in a candid and impartial administration, that will remove *all* who dishonor the church, and are injured rather than benefited by the false assurances derived from her honorable protection and guaranty.

And how inefficient is our aggressive power ! How bold, and obtrusive, and even triumphant, is sin in our presence ! How little power have we to reach those who are perishing around us ! We see some of them. We lament their doom, but have no strength to avert it. We direct our arrows well, but there is not power enough in the arm to drive them to the heart. We have men to send into every heathen land beneath the sun, but we have not power to send them. The church abounds in wealth, but she cannot command it. Providence is throwing

open a thousand doors to the great field of her future triumphs, but she does not, cannot enter them. Alas! how feeble those energies, which might be clothed with omnipotence!

It is in vain to grasp for secular power to supply this defect. History shows that this is weakness rather than strength. It has been the bane of the church in all ages. Her true weapons are not carnal, but spiritual, and mighty through God to the pulling down of strong-holds. The elements of her strength are not numbers, nor wealth, nor popular favor. The outpouring of the Spirit of God is alone a baptism of power. With this, renovating her masses, she might gird herself for the conquest of the world. This, when it is full and general, takes away the cause of her weakness, stimulates with amazing energy every power of her being, and thrusts her out for the realization of her destiny. Under such a divine afflatus, the dead revive, the timid become courageous, the weak are nerved with supernatural strength, and the sacramental host of God's elect marches on to triumph and glory.

Inasmuch, then, as the vision of the church is obscure, the life of the church feeble, the holiness of the church defective, and the power of the church inadequate; and as the special gift of the Holy Ghost, promised in the gospel, is alone a baptism of light, a baptism of life, a baptism of holiness, and a baptism of power, it follows conclusively that the baptism of the Holy Ghost is the great present want of the church.

V. *Finally. This want of the church is highly suggestive.*

1. *It calls the church to profound reflection.*

Surely, a fact so immensely important in its bearings cannot be passed slightly over. Whoever neglects to consider it carefully and thoroughly, must incur a fearful responsibility. Throughout the length and breadth of Zion, let us anxiously inquire how much we have lost by dependence upon false remedies for the evils which have threatened us. What intense folly to have speculated so much and so wildly upon the means of church renovation and power! What madness to have "forsaken God, the fountain of living waters, and hewn out to ourselves cisterns, broken cisterns, that can hold no water!" What a grievous waste of time and strength, in wandering so far for help, when it is just at hand! God calls upon the Church to examine cautiously the reasons why this want exists, why it has continued so long. Shall we find the defect in him? We dare not entertain the thought. His infinite perfections, his ample provisions, and his gracious promises forbid it. Alas! in ourselves alone we shall find the guilty cause. Let the search commence more sincerely, more thoroughly, more generally than ever before. The great sin of the

church is surely neglect of reflection. Here and there may be found individuals who are looking intensely into their own hearts, into the providences of God, into his holy word, into the history of the church, into the spirit of the age, and into the destiny of the race. But this is not the general occupation of nominal Christians. Oh that we could reach the careless, giddy throng, sweeping on to eternity with no just estimate of this wonderful being, and its fearful responsibilities! Stop, brethren; stop and think. How dreadful is the darkness gathering around you! How trembling and faint that life which should be vigorous with the energy God! How deep that depravity which defiles Jehovah's temple! How feeble that power which should be clothed with omnipotence! And how unnecessary, how criminal is all this, when our Heavenly Father is "more willing to give the Holy Spirit to them that ask him, than parents are to give good gifts to their children!" Alas! our thoughtlessness, our indifference will ruin every thing. Depend upon it, the church will never be better, will never clear up her vision, will never revive, will never present herself without spot, will never put on strength, will never accomplish her mission, till the habit of profound reflection upon the character of her wants, her privileges, and her responsibilities, can be induced in her members. And to this our want calls us this day, with an eloquence of entreaty, and an authority of command, which it would seem impossible to resist.

2. It calls the church to deep humiliation.

Can we, brethren, look at our sad deficiencies, and retain our pride, our arrogance? Is it a small evil, that we have grieved God's Holy Spirit; that we have declined the light, the life the holiness and power, which he has urged upon us, and spread "blasting and mildew" through such large portions of the heritage of God? Human inventions, carnal gratifications deliberately chosen, and Divine agency superseded! The world perishing, and the heaven-commissioned church no power to reach it! Sin, and misery, and ruin, increasing in fearful ratio all around us, and we unable to roll back the burning tide! In God's name, let us bow ourselves into the dust. Let every faithful watchman lift up his voice. Let the alarm be sounded from land to land, from island to island, from continent to continent, until the notes of solemn warning shall fall upon the ear of every Christian in this world of sin! Pride, accursed pride! away with it! trample it into the earth; And down into the dust, O ye millions of Zion! God hath a terrible controversy with you; and if ye will not hear, if ye will not humble yourselves, he will certainly cast you off, and save the world by other hands.

3. *It calls the church to fervent prayer.*

The church, the whole church; for what will it avail if only here and there a weeping few shall pour out their complaints before God? They may save themselves. They may save *some*, far off and near. They may secure refreshing seasons, limited in extent and power. They may even save the general church from dissolution and Divine renunciation. All this they may undoubtedly do. But this is not what the present age demands. The church and the world require a revival so deep and all-pervading as to shake the nations; so pure and glorious as to wrap the earth in a flame of light; so benign and penetrating as to enter all hearts, and move and mould all classes of society, all departments of education, all human governments; so divine as to challenge infidelity, grapple hand to hand with the dreaded power of sin, and roll back, with the force of Omnipotence, the advancing tide of human corruption.

And how shall this be done, but by the power of the Holy Ghost? The baptism from heaven will put this honor upon the church. It is the fire of God to consume iniquity. It is the might of Jehovah to conquer the world. And how long shall we repose in our weakness? How long shall we live without this transcendent Divine energy? This very day God says to us, "Ask, and it shall be given you." Then let us ask. Let the myriads of the church commence the struggle of mighty prayer. To faith—firm, clear sighted, vigorous, combining faith—God will give this baptism of fire.

And we see it coming. Already have we heard a voice from heaven to the church, saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Let then the prayer begin, and be caught up by every tongue; let it extend from church to church, from land to land, until the fervent, persevering, universal cry shall be —

"Oh that it now from heaven might fall,
And all our sins consume!
Come, Holy Ghost, for thee we call;
Spirit of burning, come!"

National Preacher.

The following is from a correspondent who subscribes herself "A Lover of the Guide." We not only insert it with pleasure, but hope it will be followed by other communications from the same pen.—EDITOR.

ORIGINAL.

PROFESSING HOLINESS.

I HAVE read with the most intense interest the late discussion in the Advocate and Journal, concerning the profession of holiness; but I must acknowledge that I am unable to understand *why* the public profession of this blessing is so strongly opposed. Should there be any secrets in our religion, unless God has enjoined them? When our sins are forgiven, and our hearts renewed, why must we tell to all around what great things God has done for us; and then when he comes to do still more, to give us entire victory over our spiritual enemies, and fill us with love, joy and peace, shut it up in our own bosoms, and leave others to find it out as they may? If it be answered, it will appear in the eyes of the world like boasting, and would do more harm than good; is not this as if the beggar should refuse to acknowledge the gift of his benefactor, lest he should seem to exalt himself? We will admit that there is a way of professing it that would no doubt do serious injury, either in private or in public; if, for instance, the individual's manner of speaking is such as to give the impression that it is a work of his own, that he is superior to his brethren, that he is infallible, or any thing of the kind; but if confessed in a self-abasing, Christ-exalting spirit, I doubt whether it would not do good, even in "promiscuous assemblies," before "hundreds and thousands," when the occasion is a proper one. I appeal to the judgment of any, if it would not bring more honor to Christ and to his religion, to witness in the presence of the unconverted that doubts and fears are removed, that victory is given through the blood of the Lamb which cleanses the polluted soul, that the heart is filled with love, joy and peace, so that there is power to rejoice evermore, pray without ceasing, and in every thing give thanks; and whether it would not more encouragingly influence the sinner, than the confession of unfaith-

fulness, coldness, want of love and joy, which is so often made in the presence of the ungodly? Why, then, shut the mouth of the former, and encourage the latter? But it is said, disgrace is often brought upon the cause by such public professions, because of the inconsistency of the life. True, this is doubtless in some instances a lamentable fact, but as has been already said, the same argument might be urged against the profession of any degree of religion. It has been said, in answer to this, that if a system of professions were to be introduced, in which the convert generally lived in open sin, it would be better to do away with professions altogether; then it must be supposed that most professions of holiness are spurious, since it appears to be thought desirable that they should be done away. Unhappy instances of inconsistency in certain peculiar localities, may have led to this conclusion, but so far as my humble experience extends, (and a connection with six different societies, in different places, and different States, has given me some opportunity of observing,) I have found inconsistency of life connected with continued profession of holiness extremely rare, while inconsistent professors of religion have been lamentably multiplied, and I think *proportionally* much more numerous.

It is the will of God, and the desire of every Christian, that the Church should become holy; but how is this to be accomplished? If it should be preached and urged with all earnestness, what would it avail without living witnesses? Who would be stimulated to seek for it, if he knew of no one who had attained it? Would he not give up in despair, and settle down to the ordinary standard? Shall not rather those who have entered into the land of promise, bear to their brethren its precious fruits, and stimulate them to earnest effort, by the heart-cheering assurance, "we are well able to go up and possess it?"

E—.

Chatham, Mass., March 13, 1852.

It is easy to wish for heaven, but difficult to get a heavenly mind.

Christian Experience.

ORIGINAL.

THE CHRISTIAN EXPERIENCE

OF ONE WHO WAS FORMERLY A WESLEYAN MISSIONARY IN THE
WEST INDIES.

ABOUT twenty years ago I was brought out of deep darkness into the wondrous light of the gospel. This was done through the instrumentality of Methodism; and almost the first thing I heard among the people of God, after experiencing the blessing of pardon, was, "You need never again lose the enjoyment of the light of God's countenance; you need never again commit sin, or be brought into condemnation;" and at the same time I was told, "You must not think that all that God intends doing for you is what is actually accomplished in your soul; on the contrary, this is only the beginning of the good work; you must without delay seek to have your heart fully cleansed from all sin, to be sanctified wholly throughout body, soul and spirit, and to be preserved blameless unto the end." I did not fully understand this language at the time, but it was *wise counsel*; it was a word in season; a nail fastened in a sure place. I thought at the time my heart *was* cleansed from all sin, as I did not at first *feel* any sin in it; but after a few weeks, I found I was not wholly sanctified, and I appreciated the good counsel referred to above. I burned with desire to be altogether a Christian, as most do when in their first love. And the Spirit of the Lord increased and strengthened those desires from day to day. I enjoyed the inestimable blessing of justification for about a year before I fully made up my mind to seek earnestly the "second blessing," as it was then generally called by my Christian friends.

About this time I entered into an engagement with a young man, a friend and a brother, to pray at certain hours of the day that God would enlighten our minds on the subject of "entire sanctification," and that he would help us to attain to it, and live in its enjoyment. We persevered for some weeks, when the Lord

heard our prayers and set us both free ; him in his closet, and me in mine, about a mile apart. I had been for some time in an agony of prayer, and was consecrating myself to the Lord, making solemn promises to be the Lord's for ever, entering into solemn engagements with my glorious Saviour to spend and to be spent for him, if he would be pleased to sanctify me wholly, and thus render me capable of loving God with all my heart, and my neighbor as myself ; just at that time I turned my eyes to Jesus the Saviour, and instantly *felt* that Christ had taken *full possession* of my heart, and was *Divinely assured* of the glorious fact.

The instantaneous results in my case were :—

1. A mighty increase of *love* to God, to Christ as my Saviour, to his people, to all mankind. I felt I had the love which “suffereth long and is kind, which envieth not, vaunteth not itself, is not puffed up, which doth not behave itself unseemly, which seeketh not its own, is not easily provoked, thinketh no evil.”

2. A spirit of Christian simplicity, hitherto unknown, was among the blessed consequences of this momentous change.

3. A sevenfold degree of light seemed to be shed upon the sacred volume, and Oh ! how intense was the interest I took now in perusing those heavenly pages.

4. A restless desire to glorify Christ, in living for him, in suffering for him, in dying for him even at the martyr's stake if necessary, now took possession of my breast, and indeed to live was Christ, and to die was gain.

When I met with my wrestling brother, we were both full of heavenly joy, and communicated to each other the joyful tidings and almost wept on each other's neck in the streets. We

“Rendered thanks to God above,
The fountain of eternal love.”

I now lived in great peace with God, with my own heart and, with the Church. I “rejoiced evermore, prayed without ceasing, and in everything gave thanks.” My evidence was generally unclouded ; sometimes, however, not so distinct, and occasionally very weak indeed. I lived thus uninterruptedly for about a year, when from neglect of Christian diligence, and through inattention

to my own heart, I lost imperceptibly the evidence, and soon after the grace itself of entire sanctification, and up to this time I cannot say the day, or the hour when I lost it, nor what was the immediate cause of its loss. During the enjoyment of that blessing, I made great progress in religious knowledge and in the Christian life generally, and when I felt its presence no longer, I was by no means in the same moral position as I was when I entered into its possession; like a ship enjoying a powerful wind all in its favor is wafted many a long mile, and when it dies away feels itself much nearer home, so was my soul; the heavenly breeze, it is true, no longer blew as formerly, but I had gained much ground, had in a short time gained much knowledge of God's ways, and Jesus was still with me, his spirit was in my heart, I was still a child of God, and as much resolved to serve him as ever, I was still in the presence of the great King though not so near to him as I had been in time past, and was often resolving to gain again the commanding position I had lost through unwatchfulness and unbelief.

About this time I was taken out into the regular ministry; I gave myself fully to the Lord and his work. The first year of my ministerial life was spent in *Wales*; here I preached the doctrine of entire sanctification, and urged the believer to seek it, and to attain to it—and although I could not say that I actually enjoyed it, I knew how it was to be sought, how it was received and what were its blessed effects upon the believer's soul. I therefore urged it upon all as a privilege to be enjoyed. The second year I spent a part of, in England proper. Here I was in the same state of mind, I enjoyed very much nearness to God, and long before the morning watch did I often taste "How good thou art." I preached the same doctrine of perfect love, of Christian holiness, and always included myself among those who had to seek it, and who ought so to do. This doctrine was very generally well received, but on one occasion a young person said to me, "I was speaking to Mr. T., your predecessor, about entire sanctification, and he laughed at me. When I said to him, but Mr. Wesley believed it and taught it. Oh, said he, Mr. Wesley was like an old woman in many things, and in that among the rest." This did great

harm as every Methodist Minister must do who views this great doctrine in the same light.

I was now sent to the West Indies, and had so much preparatory work to do there, that for some time the most I could do was to see that my soul did not lose ground. In a short time the cares of a family came on, affliction opened the way for death, and the wife of my youth was hurried from my view. God was indeed my helper and Jesus's presence was ever with me, but I felt that something was still wanting. My soul for all His fullness cried, and nothing less could suffice. Seven years had already been spent in the Mission field—soon *ten* were gone since I began to labor under a burning sun. While cultivating a very barren spot, where nothing spiritual could be made to grow, the Lord visited my soul again, he poured his spirit out upon *me*, there was "a sound of rain," it was an uncommon spirit of prayer, of ardent, continual prayer; it was a hungering and thirsting for righteousness. I longed for holiness, for deliverance from sin, to know that Jesus had come to fill and rule my heart. I thought—I struggled with the foe. I prayed. I looked to Jesus. I waited thus for his salvation, a *few weeks*, when I was blessed anew with the perfect love which casteth out *all fear*. This time I had no one to tell my joys to but a fellow missionary who was stationed about a hundred miles distant; to him I communicated the delightful fact, that God had visited me, that Jesus had now become more fully than ever my prophet, priest, and king, and that I had felt a fuller application of the Redeemer's blood to my conscience. I found in him a real Christian brother, eagerly seeking the same blessing. A weekly correspondence for nearly a year and a half was the result, during which we endeavored to get a good understanding of the doctrine, as well as a perfect enjoyment of the blessing. For several months after receiving this evidence of "full redemption" I was full of joy and rejoicing—my whole delight was in prayer and praise, especially the latter. I had no doubt, not a moment's darkness; it seemed impossible to doubt. Often would my eyes shed tears of gratitude, in great abundance when upon my knees before God. Heaven was come down to my heart, because Jesus possessed me

fully. The results to my mind and heart were similar to those mentioned before, only as I was a little more mature as a man, and a minister of Christ, the effects corresponded to this change — yet in their great features they were similar. I now felt for instance, more sensibly than before.

1. The extinction of *self* in the inner man. There was no more *strife* of that kind. I lived, yet not I, but Christ lived in me. My life was one of faith. I was crucified. Christ had the victory, or rather reigned without opposition from any quarter.

2. I enjoyed more, far more spirituality of mind. My whole being was turned to God. Christ was every where,—in my thoughts, imagination, memory, will, affections, in all, and all were actively employed for his glory.

3. A greater dread of him was also a very prominent result of this great work that had been wrought in my soul. I mean of the sin generally found in the heart, hidden from man—such as opposition of the will to God's will, spiritual pride, impurity of the imagination &c. These were greatly dreaded and temptation to them prayed against.

The good effects upon my ministry may be named also :

1. In wishing that Jesus' name should be glorified.
2. A much greater earnestness in pleading with sinners.
3. The being compelled, so to speak, to exhibit to believers the high and holy privileges they are called to enjoy.
4. In a word, from that day my ministry became more of a *living* ministry.

Though some years have rolled away since this blessed change was wrought in my experience, I still feel that Jesus is my full and perfect Saviour.

To God be all the praise.

"Happy, if with my latest breath
I may but gasp his name —
Preach Him to all, and cry in death,
Behold ! behold ! the Lamb."

M. S. Y.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE IN 1852.

V.

CIVIL despotism in Europe has allied itself with ecclesiastical despotism; and the evidences of this fearful combination are fast developing themselves. The Emperor of Austria has lately ordered the expulsion from the Austrian Empire of the English missionaries, and the agents of the Bible Society. The existence of evangelical missions is seriously threatened in several other parts of Continental Europe, and in many places vigilant persecution watches to punish the readers or hearers of the Holy Word of God. Dr. Baird, the excellent editor of the American and Foreign Christian Union, who is perhaps better acquainted with the moral and religious state of Europe than any other man in this country, holds in the above journal for this month, the following language upon this serious subject:

"We will not attempt to disguise our fears in regard to the state and prospects of Europe. We confess we never felt so much solicitude for the peace of the world, and the prospects of the gospel there, as we have done within the last few weeks. There has been nothing in the political condition of Europe that has been half so alarming since 1815, if indeed since 1804, as what we now behold."

There is indeed one great difference, and that constitutes one of the best grounds of hope, between the present epoch and either of those just named. At the present, true Christianity has made a good deal of progress in all the Protestant portion of the population of the continent, and there is a great deal doing to advance its interests in most of the Papal nations.

There can be no comparison instituted between the efforts which are now making to disseminate the truth in France, in Belgium, in Germany, in Holland, in Hungary, in Russia, in the Scandinavian countries, in Switzerland, or even in Italy, and what was doing in 1804, or even in 1815. The number of the truly pious, of the children of God, has greatly augmented in almost all the countries of Europe. The least progress has been seen in the Austrian Empire, in Italy, Spain, and Portugal. But even in these countries there has been some little progress, and the case of Italy, particularly some portions of it, is decidedly encouraging. When we think of the progress which evangelical religion has made, within the last thirty-seven years, in Europe, small as that progress has been in comparison with the population which has not felt its influence, we cannot but hope that God will, in answer to the prayers of his people, and from regard to their efforts to extend his kingdom, not only make the movements of his enemies to promote ultimately, in one way or other, the advancement of that kingdom, but also that he will cause the days of convulsion, of revolution, of distress, and of blood, which are evidently drawing nigh, to be "shortened." There are thousands of devoted and active Christians in France, Belgium, Switzerland, Germany, Holland, Italy,

and other countries on the Continent, to say nothing of England and Ireland—who will pray, and very earnestly too, that peace may prevail, and that through its prevalence the Gospel may be more and more extensively made known to the nations. Widely different is this state of things from that of 1789, 1804, or even 1815, although at the last named epoch the resurrection of true religion was beginning to make some progress in a few of the countries just named. We consider this a good ground of hope. The prayers and efforts of even a very small portion of a nation may save it from ruin. The influence of Christianity has been immense in many ways, one of which is found in the prayers of God's people, and which, it has been beautifully said, "moves the hand that moves the world;" another is to be seen in reformatory and conservative action; and a third is to be found in the fact that their efforts, if earnest, to build up the kingdom of Christ, are a pledge and proof that the time has come to build up that kingdom, and a guarantee that He will not let that work be hindered, at least not for any great length of time, either by war or any thing else. These views certainly ought to enable us to look with some degree of confidence at the gathering storm, which is even beginning to display its portentous clouds along the eastern horizon, and whose occasional flashes of lightning begin to be seen, and its deep-toned thunders to be heard, at even diminishing intervals. Still the prospect cannot but excite apprehension, and alarm at times. The reign of a double despotism, that of the Prince and of the priest, has re-commenced on the the continent. The absolute princes of Europe, having recovered from the terror with which the revolutions of '48 had struck them, have not only taken back all the concessions they made in favor of liberty in that eventful year, but have succeeded in surrounding their thrones with a greater number of bayonets than ever. The aid of the Roman Catholic Church, too, has been invoked, in conjunction with the bayonet, and it is too true that Romanism is courted even by some of the Protestant countries in Germany—Prussia, Baden, &c., are lamentable instances of this. And whither is all this tending? Manifestly to a tremendous conflict, in which despotism, Romanism, and other forms of a false Christianity will stand on one side, and liberty and Protestantism on the other. There is even danger that in some countries, the struggle may almost take the character of a religious war, like that which desolated Germany for thirty years in the seventeenth century.

But what we most apprehend at present is, that Rome will avail herself of her ascendancy in the councils of France, and other Papal countries, to demand and secure the arrest of the aggressive movements of the friends of truth. Indeed, this influence is complete in Tuscany, the States of the church, Naples and Austria.

We fear that the gospel is about to encounter great opposition in France; not perhaps, *persecution unto death*, but all these hinderances which Rome knows so well how to create in countries whose governments she is able to control. We have the most serious concern for the position in which the exertions of our Protestant brethren, to build up the kingdom of God in that country, are likely to be placed. We shall soon hear, it is to be feared, that Louis Napoleon, who is doing so much to please the Popish hierarchy, will go further; and if he does not attempt to destroy Protestantism, at least he will engage to restrain the efforts of colporteurs, evangelists and ministers, when laboring beyond the limits of the Protestant churches established by law. *Surely it is a time for earnest prayer.*

The last mail from Europe brought tidings of the death of the persecuting

Queen of Madagascar. May God guide the hopeful young man who is expected to succeed her in the government. He has himself endured the cruelty of his late aunt's fierce rage against the Redeemer's cause, but, nevertheless, boldly confessed the faith of Christ, and dared to shelter the persecuted Christians. We hope the missionaries of the London Missionary Society may now be able to return and resume their labors in that field which they have so successfully cultivated in former days. We feel gratitude to God in announcing to our readers that the income of the English Wesleyan Methodist Missionary Society, for the year just ending, will be more than £109,000, or \$527,560. God will surely bless the liberal hearts which "devise liberal things" on such a scale as this!

Shelburne Falls, Mass., April, 1852.

W. BUTLER.

P o e t r y .

ORIGINAL.

ON THY LOVE MY HEART REPOSING.

On thy love my heart reposing,
Soft as moonlight on the sea ;
Every gentle movement stirring,
Waketh but more love to thee.

Nature findeth all her pleasure
Shining in thy sunny ray ;
So art thou my life and treasure,
Where I revel all the day.

Day and night thy love is shining
Gently o'er me from above ;
Every joy my soul is finding
In communion with my love.

Precious thoughts art thou revealing,
Angel whispers to my soul ;
Every thought and every feeling
Sweetly held in thy control.

Gone from me the wintry season,
 Cheerless day and gloomy night;
 Gentle sunbeams come from heaven,
 And enfold me in their light. * * *

ORIGINAL.

HEAVENLY TREASURES.

But lay up for yourselves treasures in heaven. — Matt. vi. 20.

Would you lay up a treasure in heaven,
 Of precious, invaluable worth;
 Distribute the bounty your Father hath given,
 To the poor and the needy of earth:
 You may gather a gem from the poorest man's door,
 To add to the wealth of your permanent store.

Religion, the purest and best,
 Is to visit the widow's abode
 In affliction, to cheer the lone orphan distressed,
 And keep yourself spotless in God:
 Thus, thus may you lay up a treasure untold,
 Outweighing in value the costliest gold.

O, wipe the sad tears from the eye
 Of those sorrowing children of care;
 Kind angels will bear them as jewels on high,
 To glow in thy coronet there:
 Encircling thy head with a radiance bright,
 In that glorious land of ineffable light.

O, bind up the spirit that's crushed
 'Neath the load of a wearisome grief;
 Let the sighs of the heart-broken mourner be hushed,
 From his bondage the oppressed give relief:
 It will lighten the cares of your own anxious breast,
 And adorn your glad home in the land of the blest.

Be kind, be compassionate, mild ;
 Then the Saviour will say unto thee,
 " Inasmuch as ye 've done it to th' lowliest child,
 Ye have done it in kindness to me :
 When sick, ye have sought me, to prison ye came ;
 Receive your rich treasure in Jesus' name."

FRED. WILTON.

Williamsburg, L. I., March 9, 1852.

Editorial Miscellany.

CHEERING INTELLIGENCE.

WE were permitted in our last to record gracious ingatherings into the church in different sections of the land. The same spirit that awakens and converts the sinner, produces in the church a deeper conviction of the need of entire conformity to the Divine image. These results being inseparable from the Spirit's operations, we may safely conclude that where the one exists, the other will not be wanting. It has been confidently asserted that camp meetings, and other extraordinary means of grace, are not attended at the present day with the same results in the conversion of sinners as formerly, and the reason assigned has been that the attention of the church at such meetings, is directed more to the doctrine of holiness and the necessity of entire sanctification, than to direct personal effort for the salvation of souls. Of the correctness of this statement, every one must be his own judge. But even were it true, can any aver that the reflex influence of such a work in the church will not be greater on the world among whom they mingle at home, than any that could be brought to bear upon the comparatively small number of unconverted persons that hear the gospel on such occasions? We are far from advocating that "one idea" system of operations which some charge upon us; but we are firm in the conviction, that the deeper the work of grace in the heart of the church, the more rapid and complete will be her conquests. Let the church embrace Christ as a Saviour from all sin, and "abide in him" as such, and she cannot fail "to bring forth much fruit."

With these views, we cannot but rejoice at the following heart-cheering intelligence, communicated by Mrs. Wilkins, our indefatigable missionary in Africa, through the columns of the *Christian Advocate and Journal*: —

We have had here one of the most glorious revivals of religion that I ever knew, since early in October last, in the church. The glorious work of sanctification commenced and went on till nearly all the members of the church were brought into this glorious liberty of God's dear children. Sometimes we had four witnesses to the power of Christ to save from all indwelling sin raised up in one day of twenty-four hours; sometimes in their own houses, in the middle of the night, or towards day, after long and earnest wrestling in prayer, so intense as not to allow of their sleeping at night. Some fasted for several days together, and mourned in deep distress till the Spirit's clear witness broke in upon their souls with indubitable light, enabling them to "reckon themselves dead to the world, but alive to God through our Lord Jesus Christ;" and then they "rejoiced with exceeding great joy." And it seemed as if the rejoicings of those newly brought into the pure enjoyment of perfect love was a means of conviction often to others, who would immediately become restless and commence seeking, nay, *striving* for the same blessing, and none would dare to profess sanctification till the Spirit clearly witnessed it to their hearts. So great was the manifestation of Divine power present during the progress of this great work, that backsliders could not stand before it, but were brought down under powerful conviction, and soon as powerfully reclaimed, and then still felt a restless desire for a further work of grace to be wrought in them. We have three cases of such ones, who went immediately on in pursuit of entire sanctification till they found the grace they sought, and since seem firmly established Christians.

One young woman was married early in the time of this work of grace, who had, about two years previously, presented herself several times at the mourner's bench for prayers, seeming then deeply affected, but ceased her efforts without being converted, and slid back into her former careless way of living. Immediately after her marriage she began to reflect upon her responsibilities in her new condition, and thought she must now be settled, and that she needed religion to enable her to act rightly in her new sphere; this conviction proved to have been of the Holy Spirit; it increased rapidly, and became so pungent that she fell, overpowered, in the church one night, (while several were rejoicing in the happiness of the newly received evidence of entire sanctification,) and was soon converted, but said she was not satisfied yet — she desired the same great grace that she heard others speak of, and went on earnestly praying for holiness of heart, till in about three weeks she was enabled to testify clearly of this grace also.

It is gratifying to witness the operation of the Holy Spirit in the experiences of these dear souls, leading them along in the way of his own holy word, making them so strong in faith in himself and in all his precious promises, that they appear indeed as "founded on a rock," "rejoicing always;" and as time passes on they seem to become more and more firmly settled, "*rooted and grounded in Christ.*"

I love to hear them speak of their increased delight in the Bible, and the clearer understanding which they have of the sacred book since their happy experience of this high state of grace. Indeed, many of them were led to see their duty and privilege to become holy by reading the Bible; after hearing of others who had experienced such a state of grace, and much getting to be said for and against it, and themselves not believing it possible for people to live in a sanctified state in this world, they took to searching the Scriptures, to see if these things were so. Such as could read, read for themselves, and some who could not, got others to read for them; and seeing it both their duty and privilege to be sanctified wholly in this life, they immediately, with whole-souled determination, set themselves to the pursuit, and rested not till they obtained the clear, indubitable witness of the Spirit to their hearts; which witness brightens and strengthens as they go on performing their duties as those who live to God, and not merely to themselves. O what a lovely spirit prevails at present throughout the society in this place! Love unites these Christian hearts in one delightful brotherhood; and a livelier and stronger feeling for the salvation of the heathen around us, as also greater faith for the same, is manifest in all whom I have heard talk on the subject since their own souls have been thus quickened.

This glorious work of grace has not been confined to our own denomination,

but nine in the Baptist Church profess very clearly to have been made partakers of like precious faith.

I think I see, in the case of these dear brethren and sisters, an answer to a question that has often started up in my mind, viz: Why is not entire sanctification more generally the experience of the members of the Methodist Church, seeing it is a prominent doctrine of that church? It seems plainly by what has been witnessed here of late, that the reason must be that very many do not enter heart and soul into the pursuit of holiness as these people have done, seeing in it their whole interest, and in their success in seeking it, their whole life: but there is a little cleaving to the world, which is allowed to remain as a little defilement to the soul. O how does this dust blind the spiritual sight, and hinder one from perceiving the true riches.—the pure gold tried in the fire, that makes really rich. Bless the Lord! How independent of the world this pure religion makes one feel!

But the good work is not confined to Africa. As we have already intimated, the cause of holiness has progressed side by side with the recent revivals alluded to in our last number. The Rev. Luman Boyden, pastor of the M. E. Church at Salem, in giving an account of the glorious work in that city, writes:

The glorious revival in the M. E. Church in this city continues. A work so deep, so solemn, and powerful I have seldom ever witnessed. We have no preaching but two sermons on the Sabbath. Our classes meet on Tuesday evenings, all other evenings we hold prayer meetings. Probably more than one hundred have been converted. Fifty-six have been received on trial, including above twenty men. The overflowing congregations appear to feel as they enter the house that God is there. It may be unnecessary to state that this great work commenced in the church. Some began to hunger and thirst after righteousness, and of course such were filled with the fulness of God. A large number were greatly blessed. They became prepared to labor in the strength of Christ successfully. I can perceive no indication that the work will soon cease; I am very certain that it will not so long as the church remains humble, and unitedly labor for the salvation of souls.

We append a few more extracts from letters recently received which will be perused with interest by our readers.

Sister Ransom, widow of the late Rev. R. Ransom, for many years a member of the N. E. Conference, writes from her western home in Indiana:—"The work of holiness is spreading here as it never did before. Bro. H., our presiding elder, has lately experienced it, and is preaching it—so likewise is our stationed preacher."

Another correspondent from the land of Gold, (San Francisco,) after ordering several copies of the Guide, writes:—"We will try to raise up a few witnesses in California—praise the Lord, we have them already."

And yet another, writing from Randolph Macon College, Va., says:

I am happy to inform you that the subject of holiness is beginning to attract considerable attention among us. Our chaplain, brother A., has recently obtained the blessing, and I think that I can with more confidence lay claims to it, as a blessing that I once enjoyed, but from which I had to some extent fallen, and there are several others that are striving for it. We have just established a prayer meeting with especial reference to it, and we hope and pray that our labors may soon exhibit fruit. Dr. S., our President, stated recently, in lovefeast, that he had for several months had his attention turned to the subject.

Pray for us, that as a college we may be a fountain of Scriptural holiness. Recommend us to the prayers of the brethren beloved, in Boston, for I know that the " fervent, effectual prayer of the righteous availeth much."

RECEIPTS FOR THE GUIDE.

FROM FEB. 9, 1852, TO MARCH 3, 1852.

\$	PAYS TO	\$	PAYS TO	\$	PAYS TO
Pearn Eliz.	1 Jan '53	Lindsey P	1 Jan '53	Townsend A F	2 Jan '52
Wormwood J	1 Jan '53	Chaffor E	1 Jan '53	Davis Eli	5 Jan '54
Adams J Q	1 Jan '53	Martin S	1 Jan '53	Howland J A	1 Jan '53
Baxter Stacy	1 Jan '53	Briggs S	1 Jan '53	Mitchell M E	1 Jan '53
Deland H	1 Jan '53	Raymond W I	1 Jan '53	Driggs L	1 Jan '53
Thompson Mrs S	1 Jan '53	Phillips M	1 Jan '53	Simpson J	1 Jan '53
Thayer Miss E A	1 Jan '53	Robinson Mr	1 Jan '53	Shepherd C	1 Jan '53
Beardsley G B	1 Jan '53	Kirby J B	1 Jan '53	Fisk Lucy	1 Jan '53
Wilcoxon S	1 Jan '53	Ward Mrs E A	1 Jan '53	Randall J	1 Jan '53
Diggins L P	1 Jan '53	Doughty Mrs E	1 Jan '53	Wright C T	1 Jan '53
Thompson A	1 Jan '53	Longwell Mrs S	1 Jan '53	Foster Miss E M	1 Jan '53
Freeman W	1 Jan '53	Reynolds Mrs J	1 Jan '53	Howes C	2 July '53
Ely Sybil	1 July '52	Higley E	1 Jan '53	Boynton L E	2 July '53
Belton J S	1	Leggett D W	1 Jan '53	Parker Sarah	1 Jan '53
Sawtell C	1 Jan '53	Hall D C	1 Jan '53	Gillett O L	1 Jan '53
Leighton A D	1 Jan '53	Townsend G H	2 Jan '53	Fiengenbaum Rev H	1 Jan '53
Bartlett M	1 Jan '52	Coon C C	1 Jan '53	Beckwith B	1 Jan '52
Croft Rev J	2 Jan '52	Sherman L	1 Jan '53	Saunders Mrs A M	1 Jan '53
Seely A S	1 Jan '53	Fiengenbaum Rev W	1 Jan '53	Wright H	1 Jan '53
Sweetser Ann	1 Jan '52	Ganaway Rev R	1 Jan '52	Eates E C	5 Jan '53
Simmons J A	1 Jan '53	Pierce Mrs J	1 Jan '53	Wardsworth Dr E	1 July '52
Miller Nancy	1 Jan '53	Seovill D	1 July '52	McQuarrie W	1 Jan '53
Rumwell C	1 Jan '53	Arthur E	1 Jan '53	Dyer Micah Jr	1 Jan '53
Cady Rev J	67 Jan '53	Benjamin L A	1 Jan '53	Pratt Eliza	1 Jan '53
Seedom Mrs	1 Jan '53	Harley C	1 Jan '53	Bowen H W	1 Jan '53
Loveland Rev D H	2 Jan '52	Fenn Wm	1 Jan '53	Warren Eliza	1 Jan '53
Lowe C	1 Jan '53	Fairchild Rev S	67 Jan '53	Ritchie J	1 Jan '53
Lowe E	1 Jan '53	Ransier J	1 Jan '53	Littlefield P	1 Jan '53
Winslow E M	1 Jan '53	Monroe E J	1 Jan '53	Pratt Julia A	1 Jan '53
Empey H	1 Jan '53	Highley M	1 Jan '53	Smith J A	1 Jan '53
Palmer Rev A M	1 Jan '53	Crowfoot Mrs J	1 Jan '53	Brigham E	1 Jan '53
Fisk Alice	1 Jan '53	Wheeler S	1 July '52	Burrowsale J	1 Jan '53
Flaglor V	32 81	Puffer J	1 Jan '53	Restienaux T	1 Jan '53
Bates B	1 Jan '53	Whittaker E K	1	Farnsworth R	1 Jan '53
Flaglor V	1	Wood E O	250 Jan '52	Chamberlain D H	1 Jan '53
Irving Wm	1 Jan '53	Seran Rev J W	1 Jan '53	Ellis Avery P	1 Jan '53
Piper Mrs M	1 Jan '53	McCormick J P	1 Jan '53	Forbes Mary A	1 Jan '53
Gleason M	1 Jan '53	Elmer Mary A	1 Jan '53	Smith John	1 Jan '53
Sharp Mr	1 Jan '53	Collins L	1 Jan '52	Bacon J	1 Jan '53
Vandusen E	1 Jan '53	Drake G	1 Jan '53	Brinsmade J	2 July '53
Bement S T	1 Jan '53	Cross Mrs M J	2 in full	Hyatt A S	1 Jan '53
Nichols C	1 July '52	Moore Mrs E	3 Jan '53	Newman A	1 Jan '53
Millard F	1 Jan '53	Smith B B	1 Jan '53	Northop G W	1 Jan '53
Green A	2 Jan '53	McKana P P	1 Jan '53	Benson Mrs M C	1 Jan '53
Chester A P	1 Jan '53	Bottom F	1 Jan '53	Hunt Mrs	1 Jan '53
Bregg L	1 Jan '53	Parker E	1 Jan '53	Haskins Miss R	1 Jan '52
Leonard O	1 Jan '53	Hubble E	1 Jan '53	Ferguson H	1 Jan '53
Gray E E	1 Jan '53	Fitch E	1 Jan '53	Salt Deborah	1 Jan '53
Stebbins W	1 Jan '53	Hart James	1 Jan '53	Miller Rev L P	17 in full
Knowles S	1 Jan '53	Barnes B	1 Jan '53	Handy C	1 Jan '53
Homes G W	1 Jan '53	Cowling M I	1 Jan '53	Morey Mrs S	1 Jan '53
Buck S K	1 Jan '53	Bolls Miss E	1 Jan '53	Whipple E	1 Jan '53
Regua N M	1 Jan '53	Morris Jane	1 Jan '53	Alexander Mrs C P	1 Jan '53
Koker J	1 Jan '53	Nottle E	2 Jan '52	Whitmer Rev D	1 Jan '53
Sackett Dr J	1 Jan '53	Perkins M A	1 Jan '53	Sherwood J	1 Jan '53
Wilson W O	1 Jan '53	Golson Dr G W	1 Jan '53	Crossley R	1 Jan '53
Simpkins M A	1 Jan '53	Stoudenmire M M	1 Jan '53	Rodgers J W	1 Jan '53
Fountain J	1 Jan '53	Wilde Jane B	15	Hunt Mrs A	1 Jan '53
Coe Mrs N	1 Jan '53	Pitts N	1 Jan '53	Marvin H E	1 Jan '53
Willey Mary	1 Jan '53	King Amanda	1 Jan '53	Keele C A	1 Jan '53
Jewell E	1 Jan '53	Jolly Ann E	1 Jan '53	McLane R	1 Jan '53
Crandall J	1 Jan '53	Halsey M A	1 Jan '53	Fox W S	1 Jan '53
Jenks S	1 Jan '53	Saunders Rev R M	1 Jan '53	Hepworth J C	1 Jan '53
Smith W I	1 Jan '53	Bascom Miss S	1 Jan '53	Dunlap R	1 Jan '53
Mack O	1 Jan '53	Eddy Hiram	1 Jan '53	Strattan S F	1 Jan '53
Aplin N J	1 Jan '53	Luders J	1 Jan '53	Webster Rev W	1 Jan '53
Hornally H	1 Jan '53	Shepard W	1 Jan '53	Campbell Mrs A M	1 Jan '53
Bidwell A	1 Jan '53	Adams S	1 Jan '53	Davis Mrs C F	1 July '52
Hart T	1 Jan '53	Briggs C N	1 Jan '53	Wickersham H	1 Jan '53
Lindsey A	1 Jan '53	Montgomery J H	73 Jan '53	Burris R A	1 Jan '53

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE
GUIDE TO HOLINESS..

ORIGINAL.

ENTIRE SANCTIFICATION.

ITS ATTAINMENT.

BY REV. ROBERT YOUNG.

No. 2.

IN a former paper I attempted to explain the nature of entire sanctification ; and in the present I shall endeavor to give a few directions for its attainment.

1st. If Christians would realize this blessing, they must be fully convinced that it is attainable. Some are not so convinced, but on the contrary, regard its advocates as fanatics ; and its professors as either deluded themselves or seeking to delude others. But what say the Scriptures ? This blessing was typified under the law ; for the various ablutions imposed by the Jewish dispensation, prefigured that "holiness, without which no man shall see the Lord." It has been procured by the death of Christ ; for he "suffered without the gate that he might sanctify the people with his own blood ;" and "gave himself for us that he might redeem us from all iniquity," and "present us to himself a glorious church, not having spot or wrinkle or any such thing ; but that it should be holy and without blemish." It is urged upon Christians by the sacred writers ; for we are exhorted to "go on to perfection ;" and to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." It is promised by

the God of truth ; for it is written, " then will I sprinkle clean water upon you and ye shall be clean ; from all your filthiness and from all your idols will I cleanse you ; " and " if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." It was earnestly prayed for by the inspired penmen ; for David prayed, " create in me a clean heart O God, and renew a right spirit within me ; " and St. Paul prayed that the Ephesians might be " rooted and grounded in love," that they might be able to " comprehend with all saints what is the length, and breadth, and height, and to know the love of Christ which passeth knowledge," and that they " might be filled with all the fulness of God." It is essential to heaven's enjoyment ; for heaven is a holy place ; its population redeemed from amongst men have " washed their robes and made them white in the blood of the Lamb." And " there shall in no wise enter into it any thing that defileth." Thus have we entire sanctification exhibited under various aspects in the word of God as a blessing attainable, and of the highest importance to man.

Another class of Christians, of more correct views than the former, admit that the blessing is not only attainable, but essential to eternal life, and yet they strenuously contend that it cannot be realized before their conflict with the last enemy. I would very respectfully inquire of such parties, what is it ? or who is it that must effect this great and glorious work at that period ? Is it death ? or is it the Saviour ? If they say death, then do they invest the last enemy with a power and efficiency which they deny to Christ. If they say the work must be effected by the Saviour, the only difference between us is a question of time. If the soul must be entirely sanctified by the Son of God whose blood cleanseth from all sin, I humbly submit that it may be entirely sanctified now. He is as able, and as willing to cleanse the soul and fill it with love *now*, as he will be at any future period, being " the same yesterday, to-day and for ever." His atonement will not be more efficient in the article of death than now ; nor will there be any change in the Redeemer, for " with him is no variableness, neither shadow of turning."

But the parties in question further plead in support of their views,

the impossibility of retaining this high spiritual blessing, should a Christian ever obtain it. They say he is exposed to so many hostile influences, calculated to pollute him, that whilst thus circumstanced, his heart cannot be kept entirely pure. To this objection let the apostle reply. In his prayer for the Thessalonians, he thus expresses himself, "and the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of the Lord Jesus." Mark the apostle's expressions. He not only prayed that the people might be sanctified wholly then, but that their whole spirit, and soul, and body might be kept in that wholly sanctified state, and thus preserved blameless, not for a day, or a month, or a year, but through life, even unto the coming of the Lord Jesus Christ. And lest they should yield to unbelief in relation to this distinguished privilege, he referred them to the source of their strength. "Faithful is he that calleth you who also will do it." The Thessalonians were exposed as much as Christians are now, to hostile influences, and could no more of their own strength preserve themselves blameless, than can Christians of the present day; but God was to "*do it*" in the one case, and he is equally able and willing to "*do it*" in the other case also. Let us not therefore "limit the the Holy One of Israel." The provisions of the atonement are in every respect equal to the wants of our fallen nature. They are as deep as corruption; able to cope with every form of depravity; and what we have lost in Adam the first, we may most assuredly recover in Adam the second. This should be deeply impressed on the mind of every Christian, as the blessing of entire sanctification will not be realized without it.

2d. If Christians would possess this blessing, they must be well assured that they are justified. Justification is a preparatory work, and to seek entire sanctification without its enjoyment would be an attempt to invert the order of God. There is an order in grace as well as in nature, and which cannot be inverted in the one case any more than it can be inverted in the other. The sinner must be pardoned and accepted in order to his being sanctified, either in whole or in part. Before a Christian seeks to enjoy this distinguished grace, he should there-

fore enquire, "Am I justified? Do I believe with my heart unto righteousness? Have I peace with God through our Lord Jesus Christ? And does the Spirit itself bear witness with my spirit that I am a child of God?" If he cannot reply to these inquiries in the affirmative, he should at once apply to the mercy seat for a clearer evidence of his acceptance, that he may know in whom he has believed, and be happily assured of his filial relationship to God. This undoubtedly is his first and most important work, and should on no account be neglected. But if he can with a good conscience satisfactorily reply to these inquiries, and bear a Scriptural testimony to the work of justification, then let him be encouraged to look up for this higher spiritual benefit. It is provided for him. Having passed through the "strait gate," he is now happily in the "narrow way" which leads to its possession, and may soon realize its power and glory.

3d. If Christians would enjoy this blessing they must be conscious that they need it. When a penitent believes in Christ, and feels the love of God shed abroad in his heart by the Holy Ghost given unto him, generally speaking he is very happy; nor is it an uncommon thing for him to conclude from his altered state and joyous feelings, that the battle has been fought, the victory won, and that corrupt nature is entirely destroyed. This mistake he soon perceives; corrupt nature is not totally annihilated, but in captivity; the enemy is conquered and in chains, but still struggles to gain the mastery. Hence he feels the remains of pride, self-will, anger, unbelief, worldly-mindedness, envy, uncharitableness, and other forms of the flesh warring against the Spirit. These roots of bitterness exceedingly trouble him, and not unfrequently lead him to conclude that he has been deceiving himself in relation to his spiritual state, and that had he been really a child of God, these things would have had no existence within him. Such conclusion, however, is not correct. The evils specified may remain in their subdued state in the heart of a sincere believer. They did so remain in the heart of new converts at Corinth; the apostle said unto them, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ;" and then mentioned certain things

remaining in those babes, clearly belonging to the carnal, rather than to the spiritual mind. Now the Christian who thus feels the remains of the carnal mind, should not give up his confidence and hope, but seek to be entirely sanctified. This blessing is provided to meet his case, and he is in a Scriptural position to seek for it with success. "Then is it provided for me," exclaims a certain individual, "as I deeply feel the need of it, being frequently overcome by the remains of corrupt nature of which you speak." *Overcome* by these things, does he say? If so, he has need of something previously to the blessing of entire sanctification — he has need of forgiveness. Wherever the remains of the carnal mind are permitted to gain the ascendancy, if but for a moment, guilt is contracted during that moment, which can only be removed by a fresh application to the atonement. The Christian who is thus *overcome*, has undoubtedly, for the time being lost his hold of Christ; is again entangled in the yoke of bondage and should not rest until he regains that liberty wherewith Christ makes his people free. Persons however who feel the remains of the carnal mind without being overcome by them, should earnestly strive to realise this more advanced spiritual state, that the flesh may be fully crucified, and every thought brought into captivity to the obedience of Christ. It is God's effectual remedy for every such case, and ought to be freely applied.

4th. If Christians would secure this blessing they must seek it by faith. Some persons say that although they are justified by faith, they must be sanctified by works! It is true that the man who is justified, must be careful to maintain good works, and give all diligence to make his calling and election sure, for faith without works is dead, but equally true is it that none of his works in whole or in part procures the blessing of entire sanctification. It is to be received by faith alone. Man is as much saved from the pollution of sin by faith, as he is saved from the guilt of sin by it. The faith by which he is justified, takes hold of the promise of justification; the faith by which he is entirely sanctified, takes hold of the promise of holiness. In each case it is the same reliance of the soul upon the promise of God in Christ Jesus. Self is renounced, human merit is discarded, and according to the believer's

faith it is done unto him. He believes for pardon and his sins are remitted. He believes for holiness and his heart is made pure.

In urging this blessing upon Christians, some say that it is too great for them ever to realize; and thus they yield to unbelief. That the blessing is great, I readily admit; but God has already given his people a much greater. He has given them his well beloved Son. Every other gift, however valuable, must be inferior to that; and the greater gift having been so graciously vouchsafed, the lesser will not be withheld. The apostle spake with as much logical as theological correctness when he said, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." He would not have given his Son had he not been willing to give the grace of holiness as a preparation for eternal life. He gave the one that he might consistently with the claims of law and the perfection of his nature give the other also.

Another class of Christians, when exhorted to seek this conformity to the image of God, plead their unworthiness as the great obstacle in the way of their obtaining it. But does not this assume that man may be worthy of this blessing? This, however, is impossible. Nor is worthiness the ground on which God deals with man. No spiritual blessing is conferred upon him because of worthiness. God saves him as a *sinner*, justifies him as *ungodly*, and cleanses him as *impure*. Christians who plead their unworthiness as a reason for their inattention to that elevated state of piety of which we speak, should recollect that when they received pardon, it was not because they were worthy of it. On the contrary, the period of its bestowment was the very period when they felt themselves most unworthy. Their language was,

" 'Tis just the sentence should take place;
'Tis just;—but O, thy Son hath died."

And at that moment of self-despondency, God mercifully interposed and saved them.

Let the Christian then duly consider his privilege; fully understand his real position; deeply feel the need of a farther work of

grace ; clearly perceive the efficiency of the atonement, and whilst his eyes fall upon these lines, let him lift up his heart to Jesus, who saves to the uttermost, and in the exercise of simple faith appropriate the promised blessing. "I will, be thou clean." *Hear it! Believe it!*

"Faith, mighty faith the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done.'
'Tis done: thou dost this moment save,
With full salvation bless."

Is it so? Why not? The mercy, and justice, and power, and truth, and faithfulness of God, enquire why not? The "Bruised of the Father," who suffered the "just for the unjust" that he might sanctify the people with his own blood, appears in all the loveliness of his redeeming character, and pointing to "the fountain gushing from his side," asks, why not? And glorified saints before the throne, whose robes are washed and made white in the blood of the lamb, exhibit their crowns, wave their palms, and with a voice like mighty thunderings, exclaim, why not?

The Christian should at once, in the earnestness of his soul, seize the offered blessing, or he may be called upon to reply to the "why not" under other circumstances, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire," and when he that is filthy, shall be filthy still. He that hath ears to hear, let him hear.

THE desponding Christian is like Jacob mourning at the supposed death of Joseph, when Joseph was living. The new creature is living in you, and yet you mourn its supposed death. Ephraim is bemoaning, thinking God afar off. Yet God, like the bridegroom, is standing behind the wall, laying to his ear, for he saith, I have surely *heard* Ephraim bemoaning himself. — *Rutherford*.

ORIGINAL.

TO PROFESSORS OF PERFECT LOVE.

BY PRESIDENT PECK.

DEAR BRETHREN :—

I have now said as much upon your *peculiar trials* as I deem expedient. But there are other points which may need to be guarded. Through the love and merits of the Saviour, our hearts are united. We can commune with each other sweetly upon the most difficult parts of our great theme. Permit me then to say that

HOLINESS MUST NOT BE TAKEN OUT OF ITS PROPER CONNECTIONS.

That there is a tendency to this, can hardly be denied. When we are thoroughly roused by the Spirit of God, from a state of comparative indifference to lively Christian activity, and enter upon a course of searching inquiry into the deficiencies of the past, and the depth and extent of our privilege, as a natural and first effect, we sink amazingly in our own eyes; and happy for us if, through the device of the devil, the *work of God* already done in our hearts, and still in progress, do not go down with self! Surely we are in great danger of blindness here. Many have been the sufferers who, in the very struggle for "a clean heart," have been led to depreciate their past religious experience, until they grieved the Spirit, and reached a state of complete despair. But if the soul escapes this snare and the work goes on, the glory of holiness becomes entirely absorbing. Oh, how deep, and rich, and full its blessings. Completely enamored with its charms, and awed by its overpowering grandeur, one may very well say,—give me this and I want nothing besides. It is not wonderful that in such a state, this one object should completely occupy the field of vision. And when this absorbing desire is gratified, the danger is not entirely past. I do not mean the danger of over-estimating the grace of perfect love. This, I am sure, is impossible. I mean simply the danger of making it the whole of the Christian

scheme. It is doubtless the very centre and soul of the scheme, — the grand aim of remedial love in reference to sinners. But it is not the whole. Other fundamental principles, however accessory and subordinate to this, have their place in the system — their importance to the unconverted, to the justified, and to the wholly sanctified — their demands upon us, upon all, for attention, enforcement, and defence.

If now, as ministers or members of the church, we should become so entirely engrossed with the charms of perfect love as to lose sight of its accessions — if our minds should be so occupied with the one thought — the one doctrine, vast and comprehensive as it is, that we could preach upon no other theme, converse or pray only about holiness, the precious truth would doubtless suffer in our hands. I do not believe *the many* are liable to fall into this error. Far otherwise. It must rather be confessed with sorrow that much the greater numbers are in danger of the opposite extreme — that they do not feel the charm of Christian purity drawing them for months, and even years, together, to preach a single sermon or speak upon its distinctive character and claims — that numerous Christians and large congregations are permitted to sit under the ministry for many years, perhaps for life, without being impressed even once with the glorious truth that entire deliverance from sin in this life is their blood-bought privilege, their indispensable duty. This undoubtedly is the great evil of the pulpit and the church. But for the present I address a different class — a class to whose course and bearing I attach the greater importance, from the very fact that it is small. Indeed it would seem that the church cannot well bear the misdirection of the smallest part of those labors which are designed to promote experimental holiness. To aid one beloved brother, who has to any extent impaired his usefulness by becoming, in an unfortunate sense, a man of one idea, in recovering from this dangerous tendency, would, as I believe, be a work of incalculable usefulness.

Let me then with great plainness point out the indications of this error. You have proved by blessed experience the power of holiness. Of course you love it. The theme attracts you wherever mentioned. A sermon in which it is truthfully presented — a

prayer in which it is earnestly asked — a conversation in which it is sincerely discussed — or a book in which it is clearly explained and ably enforced, has, for that very reason, a special interest for you; and the more so as you meet with so little of this and so much of everything else. This is unquestionably right. Would that a similar love of holiness pervaded the whole church. But, if now you detect in yourself a secret disrelish for any other theme — if you perceive a lurking desire to avoid delivering or hearing those discourses which dwell upon any of the innumerable other Bible topics, which, though intimately related to this one, are in some sense distinct from it — if you are conscious of an aversion to experience, though sincerely related, which falls short of the highest standard revealed in the gospel, or a general distrust of the religion of those who make no special efforts for the promotion of holiness — if you feel an inaptitude — an inward disqualification for labors that aim directly at the hearts of sinners — that seek their awakening and conversion, the reclamation of backsliders, the confirming of the weak and the growth in grace, however gradual, of the truly regenerated: if any of these or kindred tendencies begin to develope themselves to your consciousness, *then be on your guard*. Precisely here is the snare of the devil.

To any who may be thus enticed I beg leave most affectionately to submit the following suggestions: —

1st. These feelings of aversion are clearly wrong. You once felt them to be so. At their first appearance they startled you. You cried out to God against them — struggled against them and got the mastery over them. But since, they have seemed more plausible, and you may have even admitted them into the elements of your religion, and persuaded yourself that you were greatly subserving the cause of holiness, by giving to it exclusively your whole attention, and virtually proscribing everything else! Alas! my brother, see what these things are to which you have acquired this aversion — feeling for sinners — “exhorting, entreating, rebuking with all long suffering and patience,” “supporting the weak,” “raising up the bowed-down — holding up the feeble hands and confirming the feeble knees, strengthening the things that remain that are ready to die” — the very work in which your

blessed Master was engaged while on earth and is to this hour, and which He has entrusted to His church. Surely you will not permit the growth of this exclusiveness, opposed directly, as it is, to the humane and heavenly mission of our holy Christianity.

2d. It is inconsistent with the claims of holiness which demands only its own position. It supercedes no doctrine of the gospel. It is instead of no other work of grace. It acknowledges the atonement, conviction, repentance, justification by faith, regeneration, adoption, sanctification commenced, and growth in grace. Nay, more. It depends upon all these. It cannot exist without them, and hence requires its advocates to bend their energies, to a very large extent, to the work of producing and maintaining them. As the grand preliminaries to entire sanctification, they must be insisted upon. Holiness is offered *directly* to but few. The great mass of the world cannot receive it. An immense previous work must be accomplished before it would be of any avail to urge upon them the doctrine of holiness. And this previous work is of the utmost importance in itself and in its relation to the sanctified state. No well instructed advocate of holiness can therefore be exclusive or devoted *directly only* to that work. The claims of holiness extend in the fullest degree to the preparation of men for its experience, as well as to the completion of the work in the hearts of true believers.

3d. There is danger in the spirit which I wish in all humility to guard against — danger to the soul that entertains it, as its immediate effect is to destroy the basis of his own experience and produce uncharitable tempers — danger to the souls of others whose salvation from the guilt of sin is thus neglected — and danger to the cause; for its enemies wield these inconsistencies against its advocates and against the cause itself. So soon as any of us can patiently speak and hear nothing else, then we cease to be respectfully and profitably heard upon this subject.

These remarks I have addressed to the few who are in danger. Let no one charge these errors upon the professors of holiness generally. They understand their calling better, and seek to check the first beginnings of exclusiveness, though they originate in the very ardor of love for this glorious grace. They may be

depended upon to labor anywhere, and with due regard to circumstances, for the promotion of the whole and every part of the Christian scheme.

ORIGINAL.

LETTER FROM A STANDARD-BEARER.

Comfort received and administered. Fiery trials. Conflict precedes conquest. Satan's deceivableness, and his unsuspecting agents. How to overcome. An old bait. Witness of perfect love advised and entreated. How the evidence may be brightened. A true badge of discipleship.

DOUBTLESS as you have read the many personal allusions with which some recent papers have abounded, your heart has been raised in prayerful aspiration for the sustainment of those who would sustain the cause of truth. For a few months past I believe I have had the prayers of the pious, as I never had them before. So abundant and abiding have been the sustaining and strengthening influences of the Holy Spirit, that I greatly desire to utter abundantly the memory of God's great goodness, and also to comfort others with the comfort wherewith I am comforted of God. The Lord has said to my soul, be strong and of good courage. Never have I felt more holy energy in standing up with and for Truth than of late.

God can cause the wrath of man to praise him. O that all the lovers of holiness may so endure this trial as to come out of the flame more fully purified. We ought not to think it strange concerning this fiery trial which is to try us as though some strange thing had happened unto us, but rejoice inasmuch as we are made partakers of Christ's sufferings, that when his glory shall be revealed we may be glad also with exceeding joy. According to my conceptions, we can scarcely say that a strange thing has happened unto us. We may rather wonder in view of the rapid increase of light on the theme of holiness, and the added number of consistent witnesses from various denominations of Christians, that Satan has not mustered his forces for this formidable attack

before. All things considered, a strange thing has not happened unto us. A minister eminent for holiness in heart and life, writing to me in 1848, said — “I am convinced that a conflict impends over us in regard to the doctrine of holiness. But this will be glorious in its results. When did pure religion gain *conquests* without previous *conflicts*. When no war wages no victories await her. If her foes are *still*, it is because her friends are *idle*.”

It is sad to think of the agencies which Satan has brought into use in this warfare against the professors and the profession of Holiness. But Satan is exceeding subtle, and he employs human agents in carrying forward his designs, who would shudder at the thought of being thus employed, if aware of the character of their work. When the adversary would defeat the children of God, he does not marshal his hosts under the command of an acknowledged fiend of darkness. No! For well he knows that the children of light would never knowingly come under the dark flag of sin, or marshal themselves under a fiend of darkness. No indeed — the coming of Satan is in all *deceivableness*. He robes himself as an angel of light, looks and talks, not like an angel of *love*, but as an angel of light he quotes Scripture — does not always compare Scripture with Scripture, but generally appears exceedingly zealous for the cause of God. It is thus that he accomplishes his deceptions and gets some to enrank under his banner, and work zealously in promoting his cause, who would rather be in the grave than in such an employ if really aware of what they were doing.

And thus I believe it has been with some who have made the hearts of so many of the lovers of holiness sad, during this late conflict. The enemy knows that if the sacramental hosts of God's elect ever overcome, it must be in precisely the way that God's ancient ones overcame, “By the blood of the Lamb and the *word of their testimony*.” He knows that unless they *hold fast the profession of their faith without wavering*, they will disobey God, and lose their hold on that faith which purifies. He well knows that in the process of our salvation, confessing with the mouth is the next step to be taken *after* believing with the heart. Never before has the subtle foe made such an effort, by books and periodicals, to dishearten those who would overcome by the word of

their testimony. Fain would he have them settle down in the persuasion that the testimony of their lives would make the confessions of the mouth unnecessary. Transforming himself into an angel of light, he urges the importance of a holy life, but says,—let your *life* testify for you and take the place of your *tongue*. Subtle fiend! Well does he know that we cannot retain the grace of inward purity unless we obey the order of God. He knows that believing with the heart and confessing with the mouth stand in inseparable connection. And he also knows if we refuse to confess this grace, that we shall surely lose it. And if we thus extinguish this light of inward purity by putting it under a bushel, he knows that it is in vain that we attempt to exhibit in our lives that which we have extinguished in our hearts.

Yet this is just the way in which the subtle foe has closed the mouths of thousands of those who ought to have learned better than to be caught by this bait of Satan. But never was Satan more ostensibly and variously engaged than now in presenting this bait. Witnesses of the power of Christ to save from all sin, beware! Be always ready to give to every man that asketh you a reason of the hope that is within you, with meekness and with fear. Are you a witness for God that he hath performed the mercy promised to our fathers—that he remembers his holy covenant, the oath which he swore to our father Abraham? Have you been delivered out of the hands of your enemies, so that you feel that you are now enabled to serve him without fear in holiness and righteousness. Tell, O tell, of the faithfulness of your promise-keeping God. Be valiant for the truth. See that another take not thy crown. Though it be a martyr's crown, resolve that you will have the identical crown which God has laid up for *you*. Would you hold fast whereunto you have attained and continue all the days of your life in the possession of the grace received, do not forget that it is by the word of your testimony and the blood of the Lamb that the conquest is to be gained, and be admonished by the Scripture, and the experience of the many who have lost this grace by not testifying of it, of your duty as a witness for God. Inward holiness is as a fire shut up within the bones. Give it full vent and it will burn the more brightly.

Expect persecution. If you are without it you are without the badge of discipleship. Do not court it, but do your duty fearlessly and it will come. "If ye will live godly in Christ Jesus, ye shall suffer persecution." But you need not fear Satan, though transformed into an angel of light, if you abide in Christ. Trust in Him as the Captain of your salvation, and he will lead you on daily, not only to certain victory over your enemies, but into higher regions of light and love, where your spiritual perceptions will be keen and your discernment clear. Satan has never yet transformed himself into an angel of love. Dwell in the higher regions of perfect love, and Satan, though transformed into an angel of light, will not be likely to overcome you by his deceptions, for while dwelling in love you dwell in the bosom of God.

ORIGINAL.

CHEERING THOUGHTS

FOR LABORERS IN THE VINEYARD OF THE LORD.

BROTHER DEGEN:—As the following letter contains thoughts which may be useful to others besides the individuals to whom it was addressed, I have asked permission to send it to the Guide.

A.

Harlem, March 29, 1852.

DEAR BROTHER AND SISTER:—

If it was the will of my Father, how gladly would I avail myself of the privilege of conversing, sympathising, and laboring with you, for the perfect establishment of the Redeemer's kingdom within yourselves and your people.

As I am not permitted to take my stand in the front ranks of the army of God to battle mightily for souls, I will in a retired way, in secret, by the way side, wherever God places me, lead his little ones from conquering to conquest. If I cannot be the captain of a host, a minister of God to the church, I will gladly

minister to the heirs of salvation, wherever found ; and blessed be God, they are innumerable, found everywhere, in all churches, and among all classes. Praised be God, the *love*, the *pure love* of God *within me, filling and flowing from me* as "rivers of living water," leaps and embraces in it the whole family of God.

The minister of Jesus filled with this love, with the attending faith, standing before the church and people committed to his trust, will, if no limits are put upon the broad promises of God, behold that love drawing them to himself, and following him to the Lamb of God, who will remove the sin of the world from within them.

I am confident if the *grace* of God, which hath appeared to all men, that is within all, as the *light* that lighteneth every man that cometh into the world, was reached by the *love* of the pastor or teacher, it would be brought to the surface, fanned to a flame, and the sinner become changed to a "child of God," and the ordinary Christian into the higher life of godliness — or holiness. "According to thy faith be it unto thee," as individuals, helpers and ministers.

Have you, beloved brother, been laboring in this confidence of success the past winter, and have you realized corresponding results ? O what a privilege to stand in Christ's stead ! If we occupy his place before our people, we shall do him injustice, shall give a false impress, shall not fully represent him, unless we stand *in his love and faith*. We are privileged to expect the same success that attended his intercessions and instructions. *Limit not the Holy one of Israel*.

This view of our position will not elevate *us in ourselves, but in God !* In this way we more fully come to understand the nothingness of the creature alone, and yet the *all of God* possessing him, to work mightily through him.

Do you find it easy leading your flock to God's *resting place* ? From the world to the rest of faith, from the rest of faith to the rest of God, where *union with the whole will of God*, either active or permissive, is *perfect* ?

Does our dear sister repose with quiet and assurance in God ? Have you yet given *all* for Christ ? Much is implied in this. You

have long been learning in the school of Christ, have you, with the apostle, learned *divine contentment*, in whatsoever state you find yourself? and are you manifesting it by thanksgiving? You must not forget that Christ, and all that is his, is yours, if you have fully yielded yourself to him. In exchange for your nothingness, he has bestowed a fulness of every grace.

Now permit the grace needed to flow out, to whatever extent called forth. God will honor your confidence. Precious privilege, sister, to cast *every care* that ariseth on Jesus, or in other words, to welcome it with cheerfulness, and he who dwells within bears it for you. The Lord make you each to abound more and more in all the riches of the eternal life.

You will soon be away from your present field of labor. You will have to leave dear friends, and follow Jesus. Bless the Lord that he will go before you, and as you have unreservedly given yourselves to him, for him to do as he pleases with you as ministers of righteousness, he will lead you to the place above all others where he can, all things considered, glorify himself the most fully with you. Your appointment will come from the great head of the church, through his servants. Praise God for an itinerating ministry.

My dear companion and myself, during the past six years that we have been superannuated, have found numerous fields of labor, to which we were appointed by the head of the church, and we are more than ever in love with his method of sending forth his heralds of the cross.

With regard to my health, I hardly know what to say. At times the prospect of recovery is flattering, but then I have such frequent drafts upon my little strength, that I cannot retain sufficient for a foundation to build upon. I find myself at present quite as feeble as I was at this time last year. My attempt at preaching a few weeks since has quite prostrated me. But this is all just as I would have it, because it is the will of Him who permits it. Sickness and health are alike good. I find it perfectly easy to comply with the injunction, "Giving thanks *always*, for *all things*, unto God and the Father in the name of our Lord Jesus Christ.

Yours, &c.,

HENRY P. HALL.

Christian Experience.

ORIGINAL.

RELIGIOUS EXPERIENCE.

Soon after I received pardon of my sins, in which my soul was happy in believing, some clouds darkened my mind. I looked for light in the Bible, and reading the twelfth of Heb., at the 6th, 7th and 8th verses, I received some comfort; and when I came to the fourteenth verse — “holiness, without which no man shall see the Lord,” — and also read “Be ye therefore perfect even as your father which is in heaven is perfect;” “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;” — I was struck with a sense of my need of being holy.

Not having the evidence of sins forgiven which I desired, I sought the assurance of justification. The Lord blest me with the witness of his Spirit, while hearing his word preached; and I was so filled with the love of God, and impressed with the worth of souls, that I was insensible to most of the sermon. Yet I was not satisfied without higher attainments. I soon fell into a scene of temptation, which greatly distressed me. It became the burden of my prayer for a clean heart and pure hands. While brother Roby was preaching he spoke of some who had experienced the blessing of sanctification, and of their enjoyments. This to me was like cold water to a thirsty soul. But I was soon tempted to disbelieve the doctrine; and my mind became soured against it, so that it was painful for me to dwell upon the subject, until I was led to cry, O Lord, thou knowest that I desire to be holy. The tempter left me, and the Lord set his eye upon me, and filled me with a silent awe and fear of sinning against him. Being young in experience, and unaccustomed to hear the subject of holiness preached upon as a blessing to be obtained long before death; and having no one to guide me, I was led to search the word of God, the more, to see if there was provision made for the enjoyment of this great blessing through this life. I found “this is the will of

God even your sanctification." "And the Lord thy God will circumcise thy heart, to love the Lord thy God with all thy heart, and with all thy soul." "Then will I sprinkle clean water upon you, and ye shall be clean," &c. (See Ezekiel, 36 chapter, 25-27 verses.) Here I gave myself up to seek the Lord with all my heart. He led me to see my sinfulness as I had never seen it before. I was humbled under a sense of God's goodness—seeing that I deserved to be miserable;—my food became tasteless, and my drink mingled with my tears. I had no merits of my own to plead, but my only plea was that Christ had died for sinners.

At this time my mind was greatly depressed and darkened on account of ill health and the weakness of my nervous system. I was often tempted to give up seeking the blessing of "perfect love," and enjoy what I had obtained. But to be pure in heart was my constant desire; nothing short of entire purity I felt could satisfy me. Thus I struggled along, sometimes in the light rejoicing, and sometimes in the dark, sorrowing. I felt an intense desire to be perfectly conformed to the will of God. It was not happiness or a high state of enjoyment that I sought, but to be *free from sin*, and to have a principle within which should keep me from all sin. The Lord led me along, showing me the pride of my heart, with his eye still fixed upon me, until sin became exceeding sinful and wearisome. And when tempted to unbelief, and professed Christians around me told me that I could not be free from sin till death, then I sought death rather than life.

My struggles were severe. The workings of sin were so visible to my mind that it often seemed to me that any one might see them. And my mind became so soured and averse to love, that I dreaded to have any one speak to me at times, for fear I should not speak pleasantly; which led me to abhor myself on account of sin, and to see that I could not glorify God while sin remained. My cup was a mixed one of joy and pain—pain in view of sin, while I rejoiced in God that he showed me my sin; and I delighted in laying my whole heart open before him. I thought no sacrifice too dear for me to make. I used much self-denial and fasting, hoping by these means to starve the evil tempers and pro-

penalties of my nature. Thus I struggled along for nearly two years, having no one to guide me but my Bible when I attended a Camp-meeting, in Auburn, N. H., where I heard the Rev. A. D. Merrill preach two sermons on entire sanctification. The first from, "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled." (Titus 1: 15.) The second, Mark 10: 51. He took me from the first of my experience, and showed me all along where I had been, and where I then was. This encouraged me to look constantly for the blessing. I daily felt that it was "worse than death my God to love, and not my God alone."

The life of Mrs. Hester Ann Rogers was put into my hand, which proved a great blessing to me; yet I was sorely tempted to think the prize of perfect love was not for me. On reading the 17th chapter of St. John, I was led to believe that sanctification was to be obtained in this life, not merely as a preparation for death, but to save us "from the evil" that is in this world; and that the blessing is free for all who will believe in Jesus Christ.

I now saw clearly the rich inheritance of all the disciples of the Redeemer, provided for this world, and to be enjoyed here, all through our pilgrimage. Not only the negative but the positive privileges of our purchased possession were spread before me, in this divine prayer. "Sanctify them through thy truth"—"Keep them from the evil"—"that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us"—"And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Here I was enabled to believe for myself; and my burden left me—left me void for a season, for I was not yet filled with the "fullness of the blessing of the gospel of Jesus Christ." I felt a deep hunger which could not be satisfied, but by being filled with all goodness and righteousness?

I remained so for several weeks; when one evening I took up

my Bible and read a few verses, and these words were impressed on my mind : — “ For Christ is the end of the law for righteousness, to every one that believeth.” At the same time I had a view of Christ, and was enabled to receive him as *my sanctifying Saviour*. I was filled with a deep peace. My whole body was full of light. For several days not a cloud passed my mind. Then I was filled so full of the Holy Spirit, that it required all my powers of body and mind. All that I could do was to love and adore, admire and praise my God and Redeemer ; while the language of my heart was — O Lord, enlarge the vessel and give me more. For I saw such a fullness in Christ as I cannot describe.

I soon felt the need of “ *perfecting holiness*.” I saw the way, and led by the Spirit, I walked therein ; following Christ “ through evil report, as well as good report.” I saw that fiery trials awaited me, at home and abroad. I “ must through much tribulation enter into the kingdom ” of glory. The Lord was with me, and blest me in striving to do good. For some time my lot was cast with the sick, where I had special answers to prayer in their behalf. For the soul, and for the body, I found God to be “ a God at hand, and not a God afar off.” This encouraged me, and greatly strengthened my faith. I went on my way rejoicing.

In the church and out I had much opposition, and some persecution. In various ways, my faith was a *tried* faith.

On a certain occasion of religious worship, from a conviction of duty, I spoke of what I had enjoyed in walking before God with a perfect heart ; when the minister arose and said, that “ in his opinion, there was no perfection in this life — no such thing as a perfect heart here. He did not doubt but that I thought so — but that I was a poor nervous female, and had been taught that doctrine by others.” That man often visited my father’s house, but never said anything to me on the subject of religion. He asked the question if I did not belong to the Methodists. For years those who ought to have encouraged me by precept and example, were the very ones to discourage me.

Storm after storm beat upon me, and wave after wave went over me. My faith became stronger and stronger ; and my peace

was like a river, and the righteousness thereof like the waves of the sea ; until I could swim, and bask in the sunbeam of divine love, having the testimony daily that I pleased God.

And now after seventeen years of experience I would proclaim to the church and to all the world that Jesus is a whole Saviour, and that his " blood cleanseth from all unrighteousness."

A word to my brethren in the ministry. I beseech you, as one that has suffered much for want of your instruction, that you rest not short of your high calling in Christ Jesus. His love as well as your commission demands it of you — a dying world requires it of you ; and there are many in the church who are still suffering for want of a full gospel, preached *experimentally*. O ! for a holy ministry and membership ! This would do more for the conversion of the world than all our other efforts without it.

SARAH MOORE.

Chester, N. H., 1852.

THE PURITY OF A VIRTUOUS MIND.

"REVELATIONS which are calculated to pollute the imagination of the reader ought not to be sought after under the promptings of an idle or licentious curiosity ; and he or she who needlessly seeks them out, usually pays a just and severe, even though it should be unconscious, penalty of such folly. It is one which not unfrequently results in the melancholy spectacle of one sinner stumbling over another into ruin and perdition. The conversation even of the pure-minded and pious is sometimes defiled by the unnecessary introduction of such tainted topics ; and we think these are times in which parents particularly should be on their guard against whatever may dull the edge of refinement, or impair that beautiful gloss, by which the youthful, and especially the female, character should always be enamelled." We found the above floating on the sea of newspaper literature, and caught it up. Read it, and remember it. — *New York Observer*.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE IN 1852.

VI.

THE MISSIONS OF THE UNITED BRETHREN, OR MORAVIANS.

IN fulfilment of our pleasing monthly task, we furnish our readers, in this number, with some information concerning the missionary operations of the devoted Moravians. Our material is chiefly drawn from the "Historical Sketch" of their missions, and from the "Circular Letter" of their Missionary Committee, contained in the February and March numbers of the "Moravian Church Miscellany."

As the Moravian brethren had been a church of Martyrs during the first ages of its existence, we may justly say, that for more than one hundred years past, they have been a church of Missionaries. When the refugees on Count Zinzendorf's estates scarcely amounted to 600 persons, the missionary spirit was sent down upon them with such constraining influence, that within the short period of ten years, they had sent missionaries to the West Indies, to Greenland, to the American Indians, to Lapland, to Tartary, to Algiers, Africa and Ceylon. Subsequently they sent missionaries also to others of the West India Islands, to Persia, to Egypt, to Labrador and to India. And so nobly have they borne up under their trials and labors that,

"From Greenland's icy mountains,
To India's coral strand,"

they have proclaimed "The Lamb for sinners slain" with such efficiency, that they now possess an honor unshared by any other church in Christendom — their missionary converts at present outnumbering themselves: for while their own church members in this country and in Europe is under 20,000, the number of their converts in heathen countries is over 60,000.

The first mission established by this church was to the Negroes in the Danish West Indies in 1732, where they have now 40 missionaries and teachers, with 10,200 converts, and 3,212 communicants. The same year they sent their first missionaries to Greenland. And now, in the highest northern extreme ever obtained by missionary zeal, they have continued to labor in a latitude as high as the Arctic Circle, (66 30) and have suffered and toiled, and with such success, too, that nearly the whole Greenland population have been brought under the influence of Christianity. Sixteen of their number, in 1734, emigrated to Georgia to extend the blessings of Christian knowledge to the Creek, Chickasaw, and Cherokee Indians; and in the following year David Nitschman, Bishop of the Moravian Church, with 26 German members of that community, were on their way to reinforce that mission, when John and Charles Wesley joined them on board the "Simmonds," October 14, 1735, being also on their way to Georgia as missionaries.

The meeting of the Wesleys with this primitive evangelist and his pious companions appeared to be casual; but it was, as the events have proved, one of those providential arrangements from which consequences, the most momentous, sometimes arise. The philosophic mysticism which John and Charles Wesley had mistaken for Scriptural Christianity, left them unacquainted with the peace, the inward purity, and the joyous hope, which spring from a lively faith in the sacrifice of Christ. Notwithstanding all their morality, self-denial and diligence, they were not permanently happy, their consciences were not at rest, and they were, to a great extent, held in bondage by unbelief, and doubts, and fears.

The Moravian brethren exhibited a very different spirit. Their meekness, humility and love, blended with resignation, and a heavenly hope which even the presence of imminent danger could not move, made a deep impression upon the susceptible and observant minds of the brothers, especially upon that of John — (*T. Jackson.*) And although the Wesleys were unwilling to receive their doctrine of SALVATION BY FAITH ALONE, still their teachings and their example continued to impress them until, in less than two years, John and Charles returned to England under a heavy

weight of concern, having learned, as Mr. John Wesley observed, "that they who went to convert the Indians were never converted themselves." Their distress now increased as their want of living faith became more manifest; but God, in this emergency, sent them assistance again from the Moravian church, and by the hands of a Moravian missionary. Peter Böhler was on his way as a missionary to the Negroes in Carolina. He passed through London, and there met John and Charles Wesley in February, 1738. Under his instruction more than that of any other man, were the two Wesleys made acquainted with the evangelical mode of a sinner's justification before God; and both of them soon experienced the joyful change. Peter Böhler left London for America in May, after having been the honored instrument of leading the Wesleys, and many others, to receive the doctrine of present salvation by faith; and on his departure, Mr. John Wesley remarks, in the fulness of his heart — "O what a work hath God begun since his coming into England! Such a one as shall never come to an end, till heaven and earth shall pass away!" Words almost, if not altogether, prophetic! and which are each year receiving in the spreading influence of the Methodist Church, and the general extension of evangelical truth, a more ample realization.

About two months after his conversion, Mr. John Wesley went to Germany, and remained two weeks with the Moravian Church at Hernhuth, where his faith was greatly strengthened by intercourse with Count Zinzendorf, and others of the brethren; and he was so greatly interested and benefitted by a sermon of Christian David's, (the leader of the first band of missionaries to Greenland) that he has given the substance of it in his "Journals." There is no question but that several of the religious means and agencies which Mr. Wesley was led to adopt, were borrowed from the usages of those beloved brethren — while the missionary spirit of Methodism was also lighted at their altar fires.

After the establishment of their North American Missions, the Moravians entered South America in 1736. They have this year seven stations in Surinam, with about 6,000 converts. The same year they entered South Africa. But their interesting work there is this year greatly desolated by the war now raging between the

English and Kaffirs. Some of those African missionaries have actually devoted themselves to serve in the Leper Hospital established at Hemel-en-Harde in 1818, in which Hottentots, afflicted with that loathsome disease, are collected from all parts of the colony.

Their Indian Missions, though early established and vigorously prosecuted, have not been very successful, in consequence of the migratory habits and diminishing numbers of that interesting race. They began their missions in the British West Indies in 1743, and have been very successful there, having at present in those islands upwards of 35,000 converts. In 1764, the Empress (Catharine) of Russia issued an edict in favor of the brethren, and several proceeded to the banks of the Volga, where they began the building of Serepta, situated near Tzaritzia. This mission still continues, and has been instrumental in spreading the gospel light among the Kalmucs, and other Pagan tribes which inhabit the confines of Russia and Tartary. Their mission in Labrador was begun in 1770. The churches and schools there have prospered during the past year, and an Esquimaux by the name of Packsaut, described by the missionaries as having been "an abominable sorcerer and murderer," this "child of the devil" has lately become (as has also his wife), by the converting grace of God, a lovely pattern of "the beauty of holiness." Praise God.

The brethren in Labrador and Greenland are endeavoring to raise up a Native Ministry, from whose labors much is expected. One of the missionaries, (Brother Lundberg) after *thirty-nine years* of useful activity in Labrador, retires this year from the toils and sufferings of that mission. Only think of it, ye Christians who shun the cross, and indolently neglect to labor or sacrifice for Christ, or for the souls for whom he shed his blood — see this venerable man of God, and his devoted wife, returning after the labors and privations of thirty-nine successive years among the Esquimaux, and learn from those missionaries what real sacrifice is! One other fact connected with this mission deserves to be universally known. A small missionary ship, called the "Harmony," annually sent from London to Labrador with clothing and provisions for the missions, has, by the special protection of the

Almighty, made upwards of *eighty voyages* to Labrador in safety, and never failed, in any case, to reach her destination! She has been out in times of war, in storms, surrounded by icebergs, and along those rocky shores; but God has always preserved her and her crew. On her voyage in 1811, the cold was so intense, though only the end of September, that the running rigging being covered with ice, would not work through the blocks, and the sails, stiffened by the frost, were quite unmanageable. But it pleased the Lord to grant such favorable wind and weather, that nothing was required but to *steer* the vessel. On reaching the station, (Okkak, in Labrador) the sailors were obliged to go aloft and knock off the ice in order to furl the sails! Such has been the regular providence uniformly over this missionary ship, that the insurance offices in London are willing to take the risk upon her at a far less premium than upon other ships — a singular testimony to the manifest gracious care of God over His people.

A mission among the Tambookies and Fingoes was commenced in 1828, and in 1850 they opened a mission in Australia, and they are at present taking steps to establish a mission among the Mongol tribes in Asia.

The whole number of stations is 65; missionaries and teachers, 300; converts (under pastoral care), over 60,000; communicants, 25,000. Of these converts 3,000 are Greenlanders and Esquimaux, 400 Indians, 50,000 negroes, 7,000 Hottentots, and other Africans.

The income of this Missionary Society for the past year amounts to £11,776, equal to \$56,878, of which the sum of £5,971, or more than half the income, came from "Societies and Friends of other Christian Denominations." Thus showing the strong sympathy which is felt by Christians of every name for this devoted and unsectarian Society, whose missionaries have, in humility, zeal, and untiring activity, ever striven to realize their own motto, — "To humble the sinner, to exalt the Saviour, and to promote holiness."

Most cordially do we adopt the Apostle's prayer — "As many as walk according to *this* rule, peace be on them, and mercy, and upon the Israel of God."

W. BUTLER.

Shelburne Falls, Mass., May, 1852.

Editorial Miscellany.

CLOSE OF THE VOLUME.

WITH this number we close the XXI. Volume. In looking over our brief Editorial career, we feel that we have even thus far much ground for devout thankfulness and encouragement. Having had no experience in the work of editing, we entered upon our duties "in fear and in much trembling." In the prosecution of our labors, we have found a growing pleasure. Not only has it brought us into acquaintance with many of "the excellent of the earth," but from every quarter we have received communications alluding in the most flattering terms to our humble attempts at improvement. For all this we "thank God and take courage." Though the past has been a season of great monetary pressure, our subscription list has so far increased above our anticipations, that we find ourselves unable to furnish new subscribers with unbroken sets from the first of January. Still, our circulation (at present between four and five thousand) is not half what it should and might be with proper exertion. We are thankful to our friends for past favors, and affectionately solicit continued effort. To aid such, we send out with our present, and perhaps with our next number, some fly sheets containing not only a prospectus of the Guide, but a list of recommendatory extracts from letters received during the past six months. As it is very desirable that we should know as early as practicable how many of the next volume to print, we hope our friends will attend to this work without delay.

TO CORRESPONDENTS.—It is no doubt at times a subject of some perplexity to those who favor us with communications to the Guide, to know to what particular point to direct their efforts. We deem it due to such to give a few brief extracts from the communications of our correspondents.

One brother writes, "I think if you would give a little more 'real experience,' the Guide would be more acceptable in these parts."

Another writes, "Pardon me for asking from the contributors to your excellent Guide, an address directed to an earnest enquirer after full salvation. This may not only enlighten my dark understanding, but others in the same condition."

Still another writes, "Many of our readers would like more illustrations of faith, and the direct witness of the blessing, than your first number contains. They want it blazing with holiness."

From the above extracts it will be seen that among the readers of the Guide, there are "babes" who are just "leaving the principles of the doctrine of Christ" and going "on to perfection," as well as "fathers" who have "already attained" the grace of perfect love, and are advancing from grace to grace in the Christian life. To each let there be given "a portion of meat in due season."

Communications from "Ida," "L. M." "S. J." "A Student," and others, are on file, and will appear in due time.

THE
GUIDE
TO
HOLINES.

REV. H. V. DEGEN, EDITOR.

VOLUME XXII.

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THE

GUIDE TO HOLINESS.

JULY, 1852.

ORIGINAL.

TO PROFESSORS OF PERFECT LOVE.

BY PRESIDENT PECK.

BEWARE OF SCHISM.

DEAR BRETHREN:—This caution may startle you. You will say at once, "Schism in the body of Christ is a crime—a grievous offence against God and man, of which we would no more be guilty than of blasphemy. It separates *the hearts* of brethren. It stirs up jealousy, pride and strife, making enemies of friends." It will therefore surprise you to see that you are thought to be in danger from a spirit that is, in every respect, so utterly foreign from that of *perfect love*! But, brethren, let us lie low, and humbly inquire at the foot of the cross. We may detect evil where we least suspect it, and we are not afraid to know the truth. We do not start back indignantly at the intimation that the arts of our Tempter may lead our poor weak human nature astray, and scornfully refuse to investigate. No. God forbid. All this belongs to the unsanctified heart. Your very profession implies that you are teachable as a child.

All evil, to be understood and avoided, must be traced to its source. The beginnings of a vice may be tolerated, and at length cordially entertained, by those who would shrink with horror from its developements. Let us, therefore, search for the origin of

schism in the church, and see whether we can discover any thing against which we have reason to guard.

And first, differences in doctrine may lead to division in feeling and in action. Indeed, it cannot have escaped the notice of even superficial observers, that those who have the same views of the great truths and minor details of the gospel, very naturally adhere to each other. Hence it is that brotherly love is easier between members of the same than of different denominations. Similarity of opinion, perhaps more than any thing else, groups men naturally together in separate church organization. Hence, when they begin to differ upon those points which harmonize them, they feel the tendency to separate. If issues are made, and controversy arises, the danger of alienation increases, until from this cause alone, all the dreaded evils of a torn and distracted church may arise.

Now, history shows that we are at all times liable to this, and that caution is always appropriate. But let us examine our special exposures from different views of the doctrine of holiness. I have observed with some concern an increasing disposition to derive or modify our opinions from the cast of our own minds. To some, the idea of any separate and special attention to the work of holiness is disagreeable, and hence the tendency to magnify all the evils which have been incidentally connected with such efforts. Indeed, the decided influence of this feeling of aversion, in producing the opinion that sanctification and regeneration are identical—that no Christian has need of being cleansed from impurities, cannot be doubted by a logical mind or a careful observer. This same reluctance to act may account also for the opinion that, though the work of sanctification is not completed in conversion, its progress and perfection are implied and secured in the converted state, without fixing the eye upon it—without hungering and thirsting after it—without praying, agonizing and believing for it—that with ordinary faithfulness the work will be gradually, but imperceptibly, accomplished, and that it is useless, nay, even vicious, to think of it, speak of it, labor for it distinctively.

On the other hand, an individual filled with the joy of perfect

love may feel a strong security against the power of sin. He sees nothing in his own heart that can permit affinity with the devil; and taking his principles from the cast of his own mind, he believes that there is a state of grace which is beyond the reach of contingency, and thus looks upon all acquisitions less than this as defective Christianity.

Now, the source of all these novelties in doctrine is evidently relying upon our own minds to teach us the truth — looking at certain facts, tendencies and preferences within — admiring them — supposing them to be general instead of simply special or individual, as they are, and announcing as general principles our own conceits. But the opinions of individuals formed from this variable standard are nearly as various as their numbers. Hence issue controversies and alienation of feeling, to the great injury of the church.

The Bible is the only standard of doctrine. No schism can be truly grounded in it. Let us cease from ourselves, and go to the fountain. In this way only can we see eye to eye, and save the church from hazardous speculations and experiments. Discoveries above holiness are just as dangerous and as inevitably false as discoveries below it. Innovations which force humanity from its frailties, its liabilities to error, and its exposure to sin, are as perilous to the souls of men as those which would reconcile the claims of God and the provisions of the gospel with wilful transgression, or voluntary remaining depravity. God's word gives not the slightest countenance to either, though a man's own feelings and opinions may.

Let no one say I cannot keep my belief. It seems so to me, and I cannot make it otherwise. Nay, but you have adopted an unauthorized standard of faith. Every one of us can, if we will, renounce this standard, and go to the living, unchangeable word. The Fathers may tell us much truth, but they may also tell us error. Creeds and standard authors may be true exponents of Bible doctrine, but only so far as they are, can they be relied upon to aid our investigations and teach us the way of full salvation. To my own mind, the views of the great Wesley are a clear, safe and full exhibition of the teachings of revelation upon the

great doctrine of holiness. But I do not—I dare not appeal to his writings as the authoritative teaching on this vital subject. I claim nothing more than that he was made by the grace of God a very transparent medium through which Divine light poured out from the Bible upon the world. It is only because he kept so closely to the Scriptures in his exposition of the doctrine, that so much safety, harmony and prosperity have resulted from strict adherence to his standard, and we have been involved in endless questions and imminent peril by stopping a particle below or passing a step beyond it. I say *his standard*—I mean nothing more nor less than *the Bible*. If we keep to this we may stop all our controversies, repudiate all improvements, and simply pray for, believe for, and experience that “holiness without which no man shall see the Lord,” and in our mission of love “spread Scriptural holiness over these lands.” If we speculate, argue, and array *man* against *man* we shall fail to experiment, and live this glorious blessing, and shall rend the body of Christ.

Again: a want of charity may lead to schism. Should brethren who cannot, or do not, see alike upon the great liberty of the gospel, indulge personal aversion to each other—should they unkindly question each other’s motives or sincerity, speak lightly of their professions, or dwell upon their frailties, nothing could be more certain than distraction and ultimate serious division in the Church of God. Should you, my brethren, who profess perfect love, conceive the impossibility of bringing up the great body of the church to the standard which you have reached in experience, and hence feel like giving them up, and begin practically to withdraw yourselves from them, you would inevitably bring upon yourselves the charge and the crime of schism. Any thing like the spirit, “Stand aside, I am more holy than thou” is unworthy of you—is a device of the devil to cut you off from the sympathies of the church in general, and destroy your usefulness. I do not deny that there may be society, even in the church, which you cannot fellowship. I know it is possible that conduct may be tolerated by feeble and unfaithful discipline, which it will be your imperative duty, in meekness, to reprove. I am aware that there is a very important sense in which distinctness from worldly pro-

fessors is indispensable to your retaining the blessing of perfect love ; and I believe the extremes in the church are destined to recede farther and farther from each other. But surely you will not be known from the rest by any want of Christian charity, or by any thing like a spirit of *proscription*. This is certainly not in the grace you have professed. It is no part of it. It may be artfully made to supersede it, and you may thus become a victim to a most ruinous delusion.

True, you are to be distinct from worldly professors, but it will be by "denying yourself of all ungodliness and worldly lust, and living soberly, righteously and godly in this present evil world." You must be distinct even from justified Christians, but only by being more deeply humble ; by greater simplicity and sweetness of spirit ; by loving them more tenderly, and laboring for them and the world more indefatigably and successfully than would otherwise be possible. Thus not schism, but strong and indissoluble Christian union will be the result of increased attention to the doctrine of holiness.

Finally, after prayerful reflection and with the most tender regard for the dear brethren who have thought their circumstances justified it, I am clear that *any organization of the friends of holiness as a distinct work, is undesirable and highly dangerous*. It must lead to invidious distinctions which are by no means intended by the friends of the measure. It must place *distance*, more or less, between the members of such associations and their brethren, and lead to jealousies, heart-burnings and divisions. It must cut off from the sympathies of the masses, those whose special graces are intended by our Heavenly Father to be like leaven in the measures of meal — to permeate the entire church.

The example of Mr. Wesley furnishes no precedent for such a measure, for surely there is a wide difference between the moral and religious condition of the evangelical churches of the present day, with all their imperfections and downward tendencies, and the secular, worldly and corrupt establishment within which he formed his societies. Besides, he organized upon no *one idea*, however central and controlling. His special fellowship included distinctly and professedly the whole scheme of gospel morality

and piety, as every Christian fellowship should, all tending to be sure "to spread Scriptural holiness over these lands." Blessed be God, this very organization exists *for us*, in all its essential features, rendering, at least until its holy principles are generally repudiated, any other one unnecessary.

The Band societies are not a precedent, as they were authorized and responsible smaller classes for the promotion of the same general purposes as the larger ones.

Even special meetings for the promotion of holiness are not liable to the same objections, for they are open to all, and assert no disciplinary powers over those who attend them.

No, brethren, as the advocates of entire sanctification we have no new revelations for the world; no novel doctrines to advance; no startling discoveries in the means of grace. Our object is as old as the date of Redemption. Our prayer for ourselves is the same as that breathed by the devout Psalmist, "Create in me a clean heart, O God"—for others, identical with that of the apostle, "The very God of peace sanctify you wholly;" and of the adorable Saviour, "Sanctify them through thy truth,—thy word is truth." Our theory is as simple, as comprehensive, as powerful, and as true, as the apostolic announcement, "The blood of Jesus Christ cleanseth us from all sin." Here we have solid rock. Here let us stand against the powers of earth and hell. Don't let us add a thing—venture a single speculation, or attempt a single improvement; but band all our energies, and exert all the power of our faith to get the blood applied to our own hearts and the hearts of others. Nothing more than this, and, in the name of God, nothing less.

So shall not "our good be evil spoken of," and the doctrine of evangelical holiness preached, experienced, extended, shall prove in the future as, in its purity, it has in the past, *the highest conservative power of the church.*

THE love of God is in proportion to our need.—*H. W. Beecher.*

ORIGINAL.

THE GOVERNMENT OF THE TONGUE.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

This is truly a wonderful declaration — a standing truth, brought out and laid before the eyes of all generations, by the dictation of God; — whoever can govern the language of the tongue, the readiest expression of the heart, is able also to govern the whole body. If we have moral power enough to order our speech aright, it pre-supposes that we have enough to govern the whole behavior; for if there is a lack of this moral power, our words are certain on some occasion to betray that lack. The testimony of our own consciousness in this matter furnishes us with evidence of this truth. We feel within ourselves that when we are so self-possessed, so governed by holy impulses that we speak nothing to the wounding of our own consciences, it is then that we are in possession of power by which we can govern all our natural tendencies, so that their operations shall be true to their Creator—shall be pure.

And when we are aware of imperfection in our conduct in any respect, and are suffering under self-reproach, our attention is at once called to the words of our mouths, where we look for the first breach of perfectness, and where we are sure to find it.

We may not have spoken words wrong in themselves, nor words upon the very subject in which the rest of our behavior is faulty; but our words have been faulty somewhere; or we have spoken too much, or too strongly on some occasions; so that we have lost a degree of that deliberation, that self-government which is necessary to govern the whole demeanor aright. And it is not unphilosophical that the tongue should be the first transgressor among the members of the body, and that if there is power enough to govern that, there is sure to be power to govern the whole body; for that member considers itself to be the first agent of the mind, and is the readiest to act when the mind is under any stimulus, and therefore gives the first *voluntary* expression and encourage-

ment to its movements. It is the last, too, to desist when the consciousness whispers, "enough is said" — "spoken strongly enough."

And then again, the words of the lips have an astonishing power of re-action upon the internal feelings. When the slightest emotion gets the encouragement of words, it increases fast in its strength, and becomes bold in its demands.

We not only learn this by experience, but we are taught it by the words of our Saviour: "Not that which goeth into the mouth defileth a man;" (that is, to eat with unwashed hands does not defile a man's morals, as the Jews contended it did,) "but that which cometh out of the mouth, this defileth a man. Those things that proceed out of the mouth, come forth from the heart; and they defile the man."

It seems that the feelings are so dependent upon the encouragement of words for their perpetuity, as to make it amount to almost a certainty that they would lose their power were they voluntarily denied the encouragement of this most natural language of the soul.

If a man is perfect, — if he is not defective in any of his conduct when he is able to govern his tongue, we must infer from it that any feeling lives or dies according to the indulgence or denial of it, by that power which brings thoughts into language.

But, says some one, "Well may we expect to be perfect when we get so as to speak right words always, and just enough of them; for no one ever yet governed the tongue, and no one can govern it." It is a good thing for us to remember that God can do by us and for us, what we cannot do for ourselves alone, or by the help of angels. If God is ready to help us keep his own commands; if he will enable us to return blessing for cursing; if he will enable us to speak evil of no one; to be pitiful, to be courteous; if he will enable us always to let our conversation be seasoned with the salt of grace, so that we shall always be ministering blessings to those that hear us, then what lack we of power to govern the tongue? The tongue cannot always speak with the highest knowledge, or the clearest wisdom, as long as no human mind is prepared to dictate to it such words. And it may not be

able to speak to-day, so wisely as it will be ready to speak to-morrow. Yet this does not argue against its being governed so far as it does go.

I know it is a great thing to always speak with gentleness when surrounded with provocations to the contrary ; withholding strong and pointed language except when it is actually needed.

It is a great thing to be able always to speak with charity of others ; saying of them just that, and only that which we would be willing that they should say of us, were we in their circumstances. Truly, to be able to do this always, under the quickest impulse and under the strongest impulses, is a great thing for us creatures of long perverted tendencies and habits ; and yet we must do it, if we do unto others as we would that they should do unto us.

It is a great thing to have the lips free from all manner of complaining about things and circumstances, as well as free from it about persons. There is a habit which we are liable to fall into of expressing our dissatisfaction of incidental matters, where we do not expect any advantage from so doing, and where we do not blame any direct agency in the matter. We do not have the perfect government of the tongue unless we are saved from this habit ; for it not only does no good, but tends to disquiet our own minds and the minds of others.

It is a great thing when sharing in the familiarity and pleasantness of domestic life to speak always with discretion. We need not be monotonous in our conversation ; we need not exclude vivacity, but we must exclude what is senseless and hurtful if we would make the right use of the power of speech.

It is a great thing whenever we attempt to exhibit any case, to always let it be seen in its upright position ; to give neither more nor less color than belongs to any particular part ; to use all the knowledge which we have of it in exhibiting the one truthful bearing of it. To be in the habit of right-speaking in all these respects is more than great ; it is greatly good. And to be always ready to stop speaking just when the heart admonishes the tongue that it has brought out enough of her treasures for one time, this, too, is very good. Power is then reserved for the government of

the entire body. It is then that the internal balances the external; and the equilibrium of the whole being is preserved.

But there is one question which remains to be asked; and that is, "Can the heart be right when the tongue is not perfectly governed? Is there ever any medium between the heart and the tongue which turns aside what proceeds from the heart, so that the words of the lips sound differently from the beatings of the heart?" I think there is; and that medium is the force of habit. It seems that those habits which have been confirmed by some process of time, require some process of time also in their breaking up. And what we have long accustomed ourselves to, we are not apt to discover the improprieties of at once, unless it be something which is an acknowledged evil, and which we often hear condemned. And as the government of the tongue is a voluntary business, we must see what to do in regulating our use of it before it can be done by us. We may purpose good, and good only; we may love good, and good only; we may have righteous feelings, and righteous ones only, and yet not have got so far as to perceive and correct all hurtful habits in speaking. But this state of things cannot long exist. Either the re-action of indiscreet speaking soon hurts the heart, or the sharp sight of a pure and discriminating conscience detects the faults in speaking and they are corrected as fast as habits can be broken according to the nature of their respective cases. If the heart holds to its integrity this will be done. One or the other must soon prevail. Wrong habits, little ones though they seem to be, will operate so as to get the heart out of its right motion, or the pure heart will correct these wrong habits. O! if we could have begun a life of holiness with perfectly correct habits, how great would have been our advantages wherein we now suffer disadvantages.

But we have a great work to do. We are called upon to perfect the outward movements of our nature while God perfects the inward. This work requires of us great perseverance. It may sometimes seem to us that we make but little advancement in regulating our habits; and especially in gaining power by which to govern the tongue, that ready speaker, and the voice that goes with it. But should we faint in our purpose to be right in all our

ways though we sometimes see that which we deplore in ourselves, and fear that we have lost some ground in the estate of holy habits which we once possessed? Should we sluggishly allow ourselves to fall, because we have stepped on some slippery places where our feet have now and then began to slip? God forbid. Let us be taught for the better by past experience and not for the worse. Our watchwords must yet be — “blameless” — “entire” — “unrebukable” — “unreprovable.” We shall soon stand on Mount Zion, if we ever stand there. We shall soon have given all the holy example to this world that we shall ever give to it.

A STUDENT.

March, 1852.

ORIGINAL.

IMPERFECT FAITH THE OCCASION OF SPIRITUAL WEAKNESS.

Faith is confidence in God. It is trusting in Christ for grace to help in every time of need. But is this an intelligent reliance? Is there such ground for confident expectations of help from God, that none need fail through weakness? “I am God Almighty.” Surely, then, he is *able* to succor and strengthen his people. But is he as willing as he is able? “Because he hath set his love upon me, therefore will I deliver him. I will set him on high because he hath known my name.” “My grace,” says Christ, “is sufficient for thee, for my strength is made perfect in weakness.” Are not the interposition of God and the grace of Christ thus explicitly promised? — enough to justify our reliance? Can the most distrusting timidity ask for more? Can it have more certain and animating ground of assurance to rest upon? Confiding in these, Paul says, “Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me,” for “when I am weak, then am I strong.”

Faith seals these promises to the heart as true, so that we may boldly say, "The Lord is my helper." By faith, the promises of God become to the believer like strong towers. They stand around him as the mountains round about Jerusalem, and all may be strong here. The feeblest and most timid disciple may, by faith, lay his hand on the Almighty arm, with the certainty that Christ's strength will be made perfect in his weakness.

Whence is it, then, that there are so many weaklings in the church? Why is the church so much like the world, rather than the world made to become what the church was designed to be? Why are the elect of God so few and faint—so almost hemmed in and overborne by the hosts of the enemy, when, if those few were to stand every man in his place round about the camp, and casting away their party shibboleths, would blow their trumpets, break their pitchers, and hold up their lamps, and cry—"The sword of the Lord and of Gideon," the Lord would soon set every man's sword against his fellow, even throughout all the host.

Why does spiritual life, in so many, struggle in the maintenance of a mere existence, rather than by the plenitude of Christ's power come forth in expansive Christian benevolence, in a matured Christian conduct and character? Why, so like an infant, do we stumble at every obstacle, and fall at nearly every strong temptation? It is because we are so much like those among whom Jesus could not do many mighty works, because of their unbelief. Unbelief? Ah! it is the prolific seed, sin, whence spring up in the Christian almost all his innumerable other sins, to annoy and to weaken. If he had the faith which is as "a grain of mustard seed," he might say to them, "Be ye plucked up," and they would obey. No sinful habit can long stand before the action of a living, increasing faith. Worldly professors must see to it, that their faith does not grow, if they would continue in sinful indulgence. If they would stifle their conscience, they must stint their faith. If they would live in undisturbed conformity to the world, they must refrain from seeking the grace of Christ. For this is our victory that overcometh the world, even our faith.

When Israel wandered, weary and faint, forty years up and down in the wilderness, it was for want of more faith in God.

When they trusted in the Lord, he made a path for them through the sea. He put a dark cloud between them and their enemies, and went before them in a pillar of fire. Surely shall a man say, in the Lord have I righteousness and strength.

“By faith Moses forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible. Through faith, the saints of old subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.” And what men have done by faith, men can now do by faith; they can do all that men *ought* to do. By a perfect faith, a man will be prepared for every emergency — for aggression or defence, to withstand an onset or to pursue an enemy. He will be clad in the whole armor of God. And although he may be unlearned in all, save the knowledge of Christ, yet he shall so teach and vanquish others, that they may well marvel, saying, — “How knoweth this man letters, having never learned?” He lives by faith in the Son of God. His convictions are strong, because the Spirit has wrought them deeply in his soul. His hopes are bright, for they are animated by the clear visions of heaven which faith has given him. He is strong in his power of endurance for righteousness sake. Skepticism, with her varying and seductive forms, can make no advances against a man thus leaning upon the Almighty. Its triumphs are won on the field of a weaker faith, from men of slower heart to believe. To fallacies he opposes facts — to arguments a holy life. He knows in whom he has believed. His faith is both evidence and substance. He not only reads that the Bible is true, but he feels it. He has hid the word in his heart, and it has kept him from sinning against God. He has not only heard of the medicine, but he has taken it, and he feels the glow of returning health and strength. He begins to mount up on wings as eagles, to run and not be weary, to walk and not faint. While here in the body, even faith has become sight, hope almost fruition, and perfected love has cast out fear. His life has become the living embodiment of the moral power of

the gospel. He will go on from conquering to conquer, until with his latest step on earth, he will plant his foot on the neck of his last foe, and a victor shall then ascend up into heaven, and receive his crown of glory.

E. A. L.

ORIGINAL.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

X.

To E. T———:

The subject to which you refer, is one of much interest and importance; and perhaps it is not easy to give a satisfactory answer. It is a question which has exercised the ingenuity of Sir James McIntosh, President Edwards, and many others. I will give you my opinion, however, which agrees essentially with that laid down by Pres. Edwards, in his Treatise on the Nature of True Virtue.

You ask me, what writers mean when they speak of the Laws of Love, and what those laws are?

When experimental writers speak of the laws of love, they imply and mean, in the first place, that love, when implanted in the soul, is a living principle, something which has life in itself. If love in holy men has life in itself, just as holy love does in the Divine mind, then it must have a mode, form, or law of life. For life, or a true living principle, without some mode or form of life, in accordance with which it develops itself, would be an impossibility.

Then the next question is, what are those forms or laws, in accordance with which the development of holy love takes place?

First. — Love, in its basis or elementary form, is the desire of the happiness of others. Its first law, therefore, (a law which is involved in its own nature,) is, that it desires the happiness of all beings, in every degree of existence, which are capable of happiness. Love (we mean, of course, pure or holy love,) may exist

latent in the mind ; but it can never be brought to developement, and exist in exercise, except in connection with the presence of some object, which is capable of being loved. And when such object is present, it cannot help loving it in the sense of desiring its happiness. Such is the fundamental law of love, — a law which is so essential to it, that it may be described as a part of its own nature.

Second. — A second law of love is, that it will flow out to beings who are capable of being loved, other things being equal, *in a degree proportioned to that capability* ; — in other words, in a degree proportioned to the amount or extent of their physical existence. We naturally feel, for instance, more benevolent sympathy with a man or angel, than we do with a worm or an insect, because the former have greater expansion or extent of being ; and therefore being susceptible of higher degrees of suffering or enjoyment, they are the natural and appropriate objects of higher degrees of love. This law is as strict and invariable as the first ; and is a part of love's nature.

Third. — A third law of love is, that, other things being equal, it will flow out to beings who are capable of being loved, in a degree proportioned to the degree of their moral excellence ; in other words, in a degree proportioned to the developements of love, of which they themselves are the subjects. If by our nature we desire the good or happiness of a being, we naturally and necessarily love such a being the more, if we perceive it to be a source of good and happiness to others, which is the case with all morally good or holy beings.

Fourth. — From the combined action of the two last mentioned laws, it will follow, that God is the object of the supreme or highest love. God is at the same time the infinity of natural existence, and the infinity of moral perfection ; so that realizing in himself those attributes of existence and character, which attract the highest degrees of love, he of right ought to be loved, and in point of fact will be loved, by all holy beings, “ with all their soul, and mind, and strength.”

Fifth. — Love, when existing in perfect purity, will by its own living power dispense itself to beings inferior to God, in accordance

with the preceding complex law, — namely, flowing out to each one in its appropriate place, in a degree corresponding with the extent or greatness of its being, combined with its moral excellence. So that the holy soul, under the influence of this law, naturally loves God in God's degree; loves angels in the angelic degree; and loves men in the human degree.

Sixth. — And these more general laws of love are modified by another. That is to say, we are to take into view not only being and character, but *relative situation*. Holy love, other things being equal, will, by its own law of action, love most those beings who are brought into the *nearest relations with it*. The same being is a more appropriate object of some degrees and forms of love, in some situations, than he would be in others. And therefore it is natural to suppose that he will be loved more in such situations. Accordingly a man, whose heart is the subject of holy love, will love a parent or child, a brother or sister, and other members of his family, more than others; because, in consequence of their situation and the relations they sustain, they are the appropriate objects of such higher love. It is impossible, in the nature of things, that the same amount of love should be practically bestowed upon others, who sustain less intimate relations.

And I would add a remark further in connection with what has been said. Holy love, being a living and permanent principle, is not brought into exercise as a matter of mere prudential calculation, or as a result of an effort of the will. Requiring only its appropriate object, it acts naturally; and of course without labor or effort of any kind; turning instinctively from what is evil; harmonizing with what is good; moving always in its appropriate sphere, under the regulation of its divine relationships; and as steadily and easily as the planets move in their courses, and as descending rivers flow to the ocean.

Such seem to me to be the outlines of an answer to your questions. I am glad to find, that you think these great subjects worthy of being closely studied.

I remain yours in Christian affection,

L. M.

ORIGINAL.

SATAN'S TEMPTATIONS TO THE CONSECRATED,
OR HOLY CHILD OF GOD, BEING OF THE SAME NATURE AS THOSE
PRESENTED TO CHRIST.

CHRIST has received the witness from heaven, that he was the beloved Son of God, and consequently all things were his. But he is called to endure fasting, the crucifixion of the animal nature, and suffers hunger. Satan, adapting himself to the circumstances of the case, suggests to him the propriety, as the Son of God, of relieving his wants by commanding that these "stones," lying near by, be made "bread."

Our Saviour replies, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." To look at the will of God, in the light of the Providence of God, is a part of the instruction here given. It was God's will, as revealed in his providence, that Christ should fast. Whatever God, by his Providence, calls his children to do, or to suffer, that will is good, and any movement out of this will and order of God, gives place to Satan. "*If thou be the Son of God,*" do some great thing—prove your Sonship, relieve your wants.

To one he says, "You are a needy child of God—here is a great promise—'Call unto me and I will shew you great and mighty things.' You are heir to all the promises—ask or demand now of God, the fulfilment of this promise." Thus looking at this one word, apart from other general instructions in relation to prayer, the soul begins to pray imperatively for the fulfilment of the promise. No answer comes. By and by, after some severe struggles, and the soul getting out of its true position, it finds, by the enlightening of God's spirit, that there is another word to be added to this prayer, another feeling to be cherished, "not my will, but thine be done." The child of God must ask submissively, as to the time and manner of receiving the fulfilment of the promise. The soul may not yet be prepared to see great and mighty things.

In the *light of Scripture*, to lead the holy soul astray from the

humble path which God marks out for it to walk in, is Satan's great device. The child's conscientiousness, simplicity and true devotion of soul, open to him the way of onset. To meet this state of the soul, he comes, as an angel of light, to point out the way of serving God, but always in the wrong direction.

"Cast thyself down," etc.—"You, being the child of God, will be taken care of, do what you please; you may go contrary to the laws of life and self-preservation; you have his word, '*no evil shall befall you.*'" Alas! from this "pinnacle of the temple," from this high elevation, how many have fallen! How many has Satan dashed headlong from this point, saying, you are free, do what you please—you are "not under the law, but under grace," and the poor soul is hurled away from ordinances, from all Church restraints, and manifestly to others, if not to itself, has made shipwreck of the faith, is dashed on the rocks and broken to pieces. Beware, my soul, of misquoting or misusing Scripture; of taking one instruction apart from others, but search for the whole truth.

Christ replies to this second suggestion, "it is written again, or, it is also written, thou shalt not tempt the Lord thy God." *Tempting God!* Surely this is to tempt God, to break his covenant, to disinherit his children, to blot out their names from the book of life; when, by listening to the voice of the tempter, they break away from his laws, do despite to his ordinances, and to the rules of his house.

Again Satan presents to the eye "all the glories of the world." How often does he succeed, by delusive promises and fair pretensions, to gain the hearts and the service of the partially sanctified, by keeping them in search after the honors and riches of the world.

Now Satan is revealed, he comes out in his true character; he is no longer angel of light—he is Satan, the God of this world; he would put himself in the place of God, be worshipped as God.

Jesus says, "Get thee hence Satan, for it is written, '*thou shalt worship the Lord thy God, and Him only shalt thou serve.*'"

So let us serve God only, being *dead to self*, dead to the world; and Satan shall, in due time, be vanquished; or, by the enlightening of God's spirit, we shall know his coming, and he will find no

response in our hearts. Christ will give his children "power to tread on serpents and scorpions, and over all the power of the enemy." Did not Christ *know* when the devil tempted him? And may not the soul, that is dead to self, be so enlightened of God, as to know when Satan approaches the mind? The spirit of self and the spirit of Satan work in harmony, and in proportion as we become dead to self, we shall find that Satan has no power over us, although he may assault us. P. L. U.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

TO REV H. V. DEGEN.

Amenia, April 5, 1852.

DEAR BROTHER:—In these days of agitation on the subject of professing holiness, I have been constrained by a feeling of duty, to write my humble experience of the simplicity of the way of faith, and the power of Christ to save from all sin. If you see fit to publish this in the Guide, I shall feel that I have not been deceived as to duty; if not, no harm will be done my feelings.

Yours in Christ,

B. M. A.

The first time my mind was much impressed with the necessity of being holy, was in 1841, while listening to President Mahan, in New York city. From that time, my feelings on the subject were more or less intense, according to the amount of religion I enjoyed. My mind was for seven years greatly agitated on the subject of preaching the gospel; and my resistance to the monitions of the Spirit, was deep and steady. Of course, there was not much growth in grace, under these circumstances; and I

gradually sunk into a state of stupid indifference, most of the time hardly daring to hope for anything more than a mere existence in the kingdom of grace, or glory. At the close however of the period referred to, my mind was made up to be for God ; and the result was, in a short time my lot was cast, as an itinerant minister, on the D——s circuit. It was not long before I felt the need of some more potent armor than I yet had, to qualify me for the great work of winning souls. The Spirit strove with me, but my mind was very cloudy, until one day as I was reading Mr. Wesley's "Plain Account," the scales fell from my eyes, and the matter was set home upon me in power. Previous seasons there had been, when my longings for holiness of some sort were deep and fervent ; and now these thoughts of former years came pouring into my mind. At once the rock on which my former purposes had been wrecked, was apparent. It was this : I had never been willing to go through the purifying process in the way of the Lord's appointing. With reflections, painful enough, on the past, and my deep present need of a thorough work in my soul, I fell on my knees, and resolved, by the assistance of grace divine, never to rest until I felt the blood applied. As the shades of evening came on, I went into my barn, and there casting myself before the Lord, entered upon the conflict. My confidence was strong that the ultimate result of the struggle would be success, and I felt the necessity of breaking up the bridges behind me, so as to make retreat as dangerous as it was disgraceful. At this point, Satan came in like a flood ; and I felt that none but God could save me. My prayer at that moment was, "Now, Lord, lead me by the shortest, easiest road, directly into the blessing I seek." The Spirit being installed as guide, suggested the necessity of making an entire consecration. I went over all I was, had, and expected to be, and endeavored to give all into the hand of God. My soul now was intensely fixed on gaining the witness ; but after waiting a long time in vain, this question (as if to try the genuineness of my consecration,) was proposed : — "Suppose you should rise, and on going into the house, find your wife and child dead ; could you say, The will of the Lord be done ?" I found it cost me a hard struggle to answer in the affirmative.

Again, "Suppose the Lord should see fit to take away your health, and friends, and leave you to die in the poor house; could you be resigned to that?" After another struggle, I could say, Yea, Lord. Now came another, — "Suppose the Lord should direct you to go away from this place, unblest, and unsatisfied; would you be resigned to that?" This, to my mind, was so evidently from the tempter, that I hesitated what to do. But to my joy, while waiting in suspense, this passage dropt into my soul like a falling sun. "This is the will of God, even your sanctification." My soul was encouraged, and I exclaimed, No! —

"Here I will unwearied lie,
Till I my Jesus gain."

I felt that nothing now remained but to let go of every tie, and trust in the "blood of the Lamb." I saw the stream just at my feet, but it seemed impossible to throw my wretched self into it. I felt I had approached the glorious temple of holiness, and like Bunyan's Mercy, had fainted at the threshold. It was now only to believe. The intellectual part of the work was almost done, and it only remained for me to give the blessed password, and the "Glorious Lord" would come and conduct me to the inner sanctuary. My heart was breaking with desire, but it seemed I could not believe, though I tried, with long intervals of suspense and agony, three times. And then came the almost successful temptation to give the contest up: — "You will die here; your efforts are of no avail." Then came hesitation and distress, and I was on the point of yielding, when something seemed to say, "Try it once more." Convinced that nothing was gained by waiting, I cried for help in the final struggle.

Gradually my soul, in fear and trembling, came and cast herself down where first she failed, and summoning every energy, as the fountains of her desire and expectation broke up, she lifted her voice, and cried, "Lord, I believe, help thou my unbelief." Instantly, the doors of that temple flew open; my Redeemer, "altogether lovely," came and took me in, and I lived in him, a free man. There was nothing very overwhelming in this; I only felt that the "blood of Jesus," like an unchained flood, poured

through my filthy heart, and made me clean. I arose from my knees, and left the place; that "Peniel" of my soul. The stars looked silently down, and seemed with me to breathe the praises of Emmanuel. For almost four years, that holiness whose first blessed touches I felt in the barn at V——k, has been the motto emblazoned on my shield and sword, "and shall be till I die."

B. M. A.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE IN 1852.

VII.

"THE May Meetings" this year in London appear, from the reports just come to hand, to have been times of great interest. The assemblies were more than usually large, and the tone of holy feeling manifested was of the richest character. Notwithstanding the doubtful or threatening aspect of the political horizon in Europe, or the multifarious energies by which the "Man of Sin" endeavors to counteract the evangelical agencies of the Church of God, the "reports" of the great leading missionary societies contain some of the most exciting and delightful accounts of the "victories of the cross" which it has ever been their joyful duty to publish. The great heart of the Church is evidently becoming more sympathetic toward this glorious cause while the conviction grows more intense and influential that there is a blessed hope in reservation for our race — that this weary and afflicted world shall yet be redeemed, and the promise and oath of Jehovah be made good, "*As truly as I live all the earth shall be filled with the glory of the Lord.*" (Num. 14: 21.) This happy consummation is to be realized through the missionary action of the Church, while publishing that gospel which "is the power of God

unto salvation to every one that believeth," in unqualified reliance upon the continued intercession of Jesus in heaven, and the ever present energy of the Holy Spirit on earth.

The report of the English *Baptist Missionary Society* states the gratifying fact that death has not been allowed to make any inroad upon their missionary corps during the past year. This society's missions are in *Ceylon* and continental *India*, where 35 brethren are actively engaged in the work of God — having under their care 2,000 members—of whom 1,700 are converts from heathenism or from the false religion of Mohammed. These missionaries are assisted by 92 native preachers. India and Ceylon abound in gratifying proofs of the gradual, yet certain, enlightenment of the native population by the preaching of the gospel. Every where crowds listen eagerly to the "word of life," and as eagerly receive the books distributed by the missionaries. Education is much sought after by the youth; and even at the risk of conversion, Hindoo parents choose in preference missionary schools for the instruction of their children. Even in *Benares* itself, the holiest of Indian cities, Brahmins discuss with each other, in their private meetings, the evidences of Christianity — while converted natives openly challenge their former associates to a searching investigation of their creed. Several native missionary societies have been formed; other general influences are likewise operating most effectually to undermine the fabric of Hindooism. Caste is relaxing its hold upon the people. By some it is openly despised; others seek to lessen the stringency of its rules. How wonderful is this? In every previous era of India's history her conquerors have gradually yielded to the power of Hindoo social institutions; now, for the first time, they are giving way! Those venerable, popular, and powerful institutions are fast becoming enervated by the presence of the laws, the morals, and the Christianity of the Anglo-Saxon race. The intolerant precepts of Menu are being set aside; new modes of thought are rapidly spreading; and science is nobly doing her part in uprooting the dreams of Brahminical theology. In fact, it is daily becoming more manifest from the tone, the manner, and even the confessions of the natives themselves, that the confidence of the people in Hindooism

is gone. To this blessed result the labors (both by the pulpit and the press) of Pearce, Penney, Carey, and others of this society, have contributed most efficiently.

In *Africa*, (West) on the island of Fernanda Po, and on the Continent, among the Camaroons, and at Bimbia, they have a valuable work in progress. In the *West Indies* three missionaries are sustained by them—in Trinidad, Hayti, and the Bahamas—all Roman Catholic populations. With their national independence, the Haytiens gained a large measure of religious freedom, and the influence of the Papacy declined. Both here and in Trinidad more converts have been baptized the last year than for several years past. The Bahama Isles are perhaps some five hundred in number, though not more than fourteen are inhabited. Population nearly 30,000. Yet on these islands God has so blessed the labors of this society, that numerous churches have been gathered having a membership of 2,700, or nearly a tenth of the entire population; while the average attendance on public worship is estimated by the missionaries at 8,000. Several native preachers assist the missionaries in this interesting work.

The committee are taking measures to place those churches under pastors of their own color and race, and thus render a portion of the present missionary staff available for places more destitute, and at the same time economize the funds of the society.

Translations have been perfected by the missionaries, during the past year, in the Bengali, Sanscrit, Hindustani, and Persian Scriptures; and since the establishment of the Calcutta Mission Printing Press there have been issued, from that office alone, upwards of 3,300,000 copies of the Scriptures, of school books and tracts. The receipts for the year amount to £19,146, and the expenditure to £18,088.

The Church Missionary Society, a noble institution, sustained by the evangelical portion of the Church of England, held its annual meeting in Exeter Hall on the 4th ult. It was a lively, enthusiastic meeting, the great Hall being excessively crowded. The mission fields of this great society are situated in Western and Eastern Africa, the Mediterranean, Bombay, Northern and Southern India, Ceylon, China, New Zealand, British Guiana,

and North-west America. Last year they opened a mission in the Punjab, (India;) and this year they intend to dispatch several missionaries to new fields of labor.

The statistics of this society are very encouraging. The annual income is larger than any previous year of its history, amounting to £118,674, or \$574,372, and the expenditure is £104,219. The numerical statistics stand as follows:

Missionary Clergymen, (English and native,)	162
European Laymen, Catechists, Printers, &c.,	27
Native Catechists and Teachers, of all classes,	1,630
Number of communicants, (increase 1,148,)	15,302
Attendants on public worship in the society's missions, about	107,000
Number of scholars in the schools,	40,000

The London Missionary Society, chiefly sustained by the Congregationalists of Great Britain and Ireland, also held its anniversary in Exeter Hall, May 13th. This society has been greatly honored of God. They have 170 ordained missionaries, and over 700 native agents, and about 13,000 church members. The income of the past year amounts to £69,048, and the expenditure to £72,831.

The Wesleyan Missionary Society may justly be regarded as the greatest missionary agency in existence. The report presented to the meeting in London on May 3d, states the statistics to be as follows:

Number of ordained missionaries,	476
Other paid agents, as Catechists, Interpreters, &c.,	782
Unpaid agents, as Sabbath School Teachers, &c.,	8,477
Church members, (increase 3,843,)	108,078
Scholars in the schools,	79,841
Printing Presses,	8

The income amounts to £111,730, and the expenditure to £111,555. The united income of those four great societies this year amounts to £318,618, or \$1,542,111. They have again started on their course of usefulness. May God grant them a prosperous year.

W. BUTLER.

Poetry.

ORIGINAL.

THE STRUGGLE.

BY REV. T. STREET.

O God — whose eye upon me now is bending,
 My heart, to Thee, pours forth its tide of woe ;
 With conscious sin that stricken heart is bleeding,
 And Thou alone canst check the fearful flow.
 To Thee, O Lord, I come — though Thou shouldst slay me,
 Within the pale of Heaven's redeeming love,
 All burdened, at the hallowed cross I lay me,
 Nor hence, till pardoned, can my soul remove.

So long, I've struggled 'neath this weight of sadness ;
 So long, my heart this crushing grief has borne ;
 So long, I've waited for one gleam of gladness,
 One ray of light, to change this night to morn.
 And shall I now turn back in doubt and perish ?
 In unbelief dream all my prayers unheard ?
 No, no ; I yield up all beside, and cherish
 The hope of mercy promised in Thy word.

My weak faith strengthens now. A Saviour pleading,
 Invites me — bids me on his love rely !
 Rise, rise, my soul — His blood is interceding,
 Stretch forth thy wings and to this haven fly.
 Ah now I feel the record's blissful meaning,
 Its hidden truth the Spirit hath revealed ;
 Forth breaks the morning light, its wondrous beaming
 Portrays in words of life my pardon sealed.

'Tis faith hath brought to me this raptured vision,
 Hath rolled away this fearful night of gloom :
 Hath led my trembling steps to this Elysian,
 Where all is one unceasing cloudless noon.

"Have faith in God" — O how those life-words banished
 All selfish thought, to cling alone to Him!
 "Be not afraid" — the outward terror vanished;
 "Believe" — the effort stilled the strife within!

His love hath saved me! — O for words to tell it!
 My sin is gone — ye angels help me sing —
 To this, my theme, attune your harps and swell it,
 'Till through the Heavens the anthem peal shall ring.
 My heart o'erflows with love; each new emotion
 A richer note commingles with my song;
 This thrill of bliss, this rapture of devotion,
 Foreshadows what to endless life belong.

Upon His truth I rest — 'tis all of Heaven,
 To teach my soul in perfect love to grow,
 My mind, my strength, to this one task be given,
 Its heights and depths, its lengths and breadths to know.
 Upon the world I gaze no more admiring,
 Its specious pleasures tempt no more to sin,
 My soul, still upward tending and untiring,
 E'er stretches on, to dwell alone in Him!

Phil., May, 1852.

SELECTED.

THY WILL BE DONE.

GIVER of all! for every good
 In the Redeemer came:
 For shelter, raiment, and for food,
 I thank thee in his name.

Father, and Son, and Holy Ghost!
 Thou glorious Three in One!
 Thou knowest best what I need most,
 And let thy will be done.

Ladies' Repository.

Editorial Miscellany.

A WORD TO OUR READERS.

As we are now about to enter upon a new volume, and this its first number will introduce us to many who have never heretofore read our monthly issues, we deem it prudent, in order to prevent subsequent disappointment, to give a brief view of the character of our work, and what is essential, in order to a continued interest in its perusal.

First, then, the Guide has a peculiar and distinctive mission. It is not, like most of the periodical literature of the day, a repository for every thing that will gratify the curiosity, amuse the fancy or tickle the imagination. Nor is it a denominational organ, devoted to the support and spread of any sect or party. Its mission is to the Church, the body of Christ, irrespective of names or parties — To infuse into its slumbering energies the life and vigor of a state of entire conformity to the Divine will. This it does by exhibiting that state, as illustrated in the experience of God's dear children, and by presenting, both in the communications of the living, and from the writings of the pious dead, whatever may enlighten the judgment as to its attainability, or quicken the soul in its pursuit. This being its character, we remark,

Secondly, That it can only be relished by a spiritual mind. To those who love the Bible, and are aspiring after that symmetry of Christian character which it unfolds and enjoins, the Guide will be a welcome visitor; and its pages will be read with a zest and interest which no other publication differing from it in these its peculiar features, can possibly awaken. When however, on the other hand, our interest on personal religion has subsided, and we cease to be "zealously affected" in securing our own spiritual advancement, we will find a corresponding abatement of interest in reading those books that relate to the higher forms of Christian experience. Hence it is that many who are induced by the influences operating upon them at the Camp Meeting, the Protracted Meeting, or other extraordinary means of Grace enjoyed by the church, to subscribe for and read our monthly, failing to hold on "whereunto they have attained," and thus losing their spiritual appetite, soon complain of its dry and insipid character, and discontinue their subscription at the expiration of the year. To avoid such results, and above all to insure the object of our publication, viz. the spiritual good of those who read it, we would affectionately append,

Thirdly, a word of counsel. In entering upon the perusal of our work strive,

1. To acquire and cultivate a love for TRUTH. Your subscribing for a "Guide to Holiness," pre-supposes a spirit of enquiry. Let it be candid, persevering, thorough. And if you would not have the "light that is in you" become "darkness," as it is communicated, obey its teachings "Walk in the light." However it may conflict with your preconceived notions, your former tastes, habits, prejudices,—let your singleness of aim, purpose and motive be evinced by the ardor with which you embrace truth and "cleave to that which is good." With this disposition, and humble reliance on that Spirit whose office it is to "lead into all

truth," we are satisfied you will become deeply interested, and we trust much profited by your acquaintance with the "Guide." It has long been, and still continues to be, the medium through which, those who delight in the deep things of God, have loved to communicate with and enlighten each other. If, then, an association with the spirits of the good, be a source of blessing and profit, we hazzard nothing in saying you will be benefited by its pages. In order to all this,

2. Maintain a state of unreserved consecration. You remember the time, when, calmly, deliberately, and understandingly you gave yourself up to be the Lord's, wholly, unreservedly and *for ever*. What interest lingers about that solemn transaction! How the mind loves to dwell upon it! Do not, beloved, satisfy yourself with looking back on this past act of your life; but renew it, renew it *frequently*. Let your consecration have all the freshness of a recent act. Let your *daily* cry be

"Take my soul and body's powers;
Take my memory, mind and will;
All my goods and all my hours;
All I know and all I feel;
All I think or speak or do;
Take my heart, but make it new."

Let not this be heartless utterance, but evince your sincerity by *employing* those powers in the service of Him to whom you have consecrated them. Thus "walking after the spirit," you will be led to "mind the things of the Spirit,"—aye, and love them too.

TO SUBSCRIBERS.—With our next number, we shall send out bills to all who are in arrears. This is our uniform practice every year. We do not intend to offend our subscribers by these *duns*; and would gladly dispense with them, if we could in any other way secure that promptness which is so essential to the prosperity of a periodical enterprize. These sums of individual indebtedness though in themselves so small as frequently to be forgotten and overlooked, in the aggregate constitute our sole dependence in meeting the heavy outlay which such an enterprize requires. Our friends will then please bear with us. In fact, on this point we have but little ground of complaint.

Sometime since, we met with the following in the Southern Methodist Pulpit, which so exactly described our own case (bating the personal allusions and references) that we laid it aside for future use.

COMFORT BY THE WAY.—We have been sending bills to our subscribers lately. This has given us an opportunity of seeing further into the character of some men than we could easily have done otherwise. We must do our subscribers the justice to say that they are almost universally polite, even where mistakes have occurred. Occasionally they grumble. Sometimes they are pretty tart. Some of them keep *their* money and *our* periodical both; some keep the money and send back the Pulpit; some pay up and stop; others pay up and continue; others pay all arrearages and *for the next volume in advance*; others do this and write us complimentary letters; others write the handsome letters, and for fear of being behind pay us more than is really due; and in one case this month the pay, more than the pay, and a valuable present of books, came from a sub-

scriber with whom we have no personal acquaintance. *O si sic omnes!* And a mail or two afterwards, a distinguished gentleman, who owes us nothing, fearing he might be in arrears, enclosed us a bill in a pleasant letter in which he says he fears it may not be enough, and adds, "But if you will let me know how much I owe for the Pulpit it shall be forthcoming. I hate to see a fellow work as hard as I know you must, and one who does his work as well as I know you do, [*here the Editor bows his head modestly while transcribing*] suffer for the want of oil to keep the wheels in motion." Thank you for the words. They are oil. How pleasant would an Editor's life be if he were kept thus lubricated by his subscribers!

As a sample of the oil with which we are occasionally furnished, we give the following which has just come to hand, and which we select from many others of like character, both for its brevity and freshness.

Brown University, June 11, 1852.

BRO. DEGEN: I send enclosed one dollar for the "Guide" the coming year. I always welcome it with thanksgiving as an angel of mercy, of light and of love. You may send it as heretofore.

Yours truly,

G. S. S

"I always welcome it with thanksgiving as an angel of mercy of light and of love." Thank you my brother for these words of encouragement, and for the interest which your promptness evinces. We ask no higher reward than to know that "our labor is not in vain in the Lord."

LITERARY NOTICES.

JOHN'S BIBLICAL ARCHEOLOGY. Translated from the Latin, with additions and corrections, by THOMAS C. UPHAM, Professor of Moral and Intellectual Philosophy, &c. New York: Mark H. Newman & Co.

It is with pleasure that we call the attention of our friends to this old and valuable book. The importance of an acquaintance with Biblical Archaeology, especially to the Theologian, is thus set forth by our author—"I. It enables him to throw himself back more fully into the age, the country and the situation of the Sacred writers and their contemporaries, and to understand and estimate the nature and the tendencies of the objects, which are there presented to him. II. It puts him in a better situation to detect allusions to ceremonies, customs, laws, peculiarities in the face of the country, &c., and to make himself sure of the precise import of the passages where such allusions occur. III. It proffers him new ability in answering the objections of the opposers of Revelation, the greater part of which originate in ignorance of antiquity. IV. It presents to his view distinctly and impressively the adaptation of the different dispensations, the object of which was to preserve and transmit religion to the character and situation of the age. V. It shows him, where to separate moral precept and religious truth from the drapery of the figurative language in which they are clothed; since language considered as the medium of thought, takes its character in a measure from that of

the times. VI. It enables him to enter into the nature and spirit of the arguments in favor of the authenticity of the sacred books."

In clearness and simplicity of arrangement we know of no later work by which it is excelled or superseded. No clergyman should be without it.

THE SUCCESSFUL MERCHANT. Sketches of the life of Mr. Samuel Budgett late of Kingswood Hill. By WM. ARTHUR, A. M. New York: Lane & Scott. Boston: J. P. Magee, 15 Washington Street.

The subject of these sketches was a remarkable man in his sphere; and in the delineation here given of his character Mr. Arthur has furnished a *model* for the young merchant. Like all other men Mr. Budgett had his failings, and his biographer is not induced by his partialities to conceal them: — but with these, he possessed many noble traits, both as a man of business and a Christian, which our author has presented in such light as to awaken the admiration, and provoke the imitation of his readers. It is exceedingly interesting, and we doubt not will prove an eminently useful publication.

UNCLE TOM'S CABIN; or Life among the Lowly. By Mrs. HARRIET BEECHER STOWE. Boston: John P. Jewett & Co.

We regret that a press of matter in previous issues, has prevented our giving an earlier notice of this book. Its praises have been lauded by the press in all parts of the country, and we confess that we have been borne down with the popular current in its favor. Its thrilling delineation of character and power of description have been sufficiently dwelt upon by others. There are other excellencies to the work, which from our position, we take greater pleasure in commending. Uncle Tom presents an illustrious example of *victorious faith*, while little "Eva," both in her life and death, furnishes a beautiful illustration of the *attractive and moulding power of love*. In perusing their touching history, let us seek to imitate their virtues, by becoming possessors of like precious faith.

THE SOUTHERN METHODIST PULPIT. Edited by Rev. CHARLES F. DEEMS, President of Greensborough Female College. Greensborough, N. C.

The May and June Nos. of this ably conducted work have come to hand. They contain two Sermons — one by Rev. T. B. Russell, of Ala., on "God's right in man;" and another by Rev. Thos. Coke, L.L. D. at the ordination of Bp. Asbury: the latter preached in Baltimore, Md., before the General Conference, Dec. 27, 1784. We hail the visits of this Monthly to our table with pleasure.

LETTERS TO A YOUNG CHRISTIAN, BY S. J. — This is the title of an interesting volume, the writer of which is understood to be Mrs. Sarah J. Davis, whose valuable articles in the Guide over the same signature have often instructed our readers. The work is especially designed, as its title imports, for the benefit of those, who are setting out in the Christian life. Some of the topics, which are discussed in it, are as follows: — Entire Consecration, the life of Faith, the Holy Spirit, Bible Christianity, Social Duties, Dress, Health, the Discipline of Life. The work is written in the simple and lucid style which distinguishes the writings of Mrs. Davis; and is characterized by sound judgment, as well as true and deep piety. We wish it success, as we cannot doubt that it is calculated to do much good.

RECEIPTS FOR THE GUIDE.

FROM MACH 3, 1852, TO JUNE 15, 1852.

	\$	PAYS TO		\$	PAYS TO		\$	PAYS TO
Atkins J	1	July '52	Carpenter Mrs E J	1	Jan '53	Gordline G	1	Jan '53
Anderson Miss P	1	Jan '53	Cressany Mary	1	Jan '53	Grant S	1	Jan '53
Adamson E O	1	Jan '53	Cook E G	1	Jan '52	Goodrich A	1	Jan '53
Asa M J	1	Jan '53	Cox Wm	1	Jan '53	Gordon Mrs C M	1	Jan '53
Ames N E	3	July '53	Christenbrug D A	1	Jan '53	Grimmer Miss M	1	Jan '53
Andrews Jacob	1	July '52	Cockville Miss S L	1	Jan '53	Glover Rev B	1	July '51
Avery Henry	3	Jan '55	Chapman Mrs M	67	Jan '53	Gould Rev D W	1	July '53
Austin Rev L	67	Jan '53	Cushman R	50	Jan '52	Gilbert S	1	Jan '53
Rarnett C	2	July '52	Chapin N	1	Jan '51	Gibson W	1	Jan '52
Briggs Mercy	1	July '52	Curtis H N	1	Jan '53	Gibson P	1	Jan '53
Blanchard H M	1	Jan '53	Cook E G	1	Jan '53	Givhan Mrs E	1	Jan '53
Brown Wm	1	Jan '53	Conant Mrs E P	1	Jan '53	Geo Mrs M	1	July '52
Baskerville Rev J T	8	in full	Curtis G H	1	Jan '53	Green Mary	1	Jan '53
Bowen Margaret	1	Jan '53	Cleaves M	1	Jan '52	Gould John	1	July '53
Bull Miss H	1	Jan '53	Comstock T	2	July '54	Harris W B	1	Jan '53
Brown Mrs M J	1	Jan '53	Cadwell Rev J	67	July '52	Heard Rev J T	2 50	July '52
Bostick J A	1	Jan '53	Compton W F	1	July '53	Henry Joel	1	Jan '53
Bostick J C	1	Jan '53	Canon Jane	1	July '53	Hayden C	1	Jan '53
Barker J M	1	Jan '53	Carter Rev T	1	Jan '53	Hong H	1	Jan '53
Birkby S S	1	Jan '53	Cramer G W	1	Jan '53	Hunt Mrs W	1	Jan '52
Bardwell O	1	Jan '53	Carly Jane	1	Jan '53	Harris N M	1	July '53
Boggs Mrs M A	2	July '53	Decamp D	1	Jan '53	Howard L S	1	Jan '53
Brooke A W	67		Dodge J T	1	Jan '53	Hoyt Mrs F	2	Jan '53
Barlow Mrs L	1	Jan '53	Dunn Mrs J C	1	Jan '53	Hindman Miss A	1	Jan '53
Ball Electa M	1	Jan '53	Duncan Rev W A	1	Jan '53	Hood Rev G H	1	Jan '53
Ballou Mrs E C	1	Jan '53	Duncan Rev J A	1	Jan '53	Hough L W	1	Jan '53
Blackington J R	1	Jan '53	DeCamp Mrs D	1	July '52	Holmes Julia	1	
Bolle J F	1	July '52	Dexter D D	10	Jan '53	Ballock Mrs	1	Jan '53
Brandsell W	1	Jan '53	Davis E	7	Jan '53	Herrick J P	1	Jan '53
Brick D	1	July '52	Davis Sarah A	1	Jan '53	Houck John	1	Jan '53
Brower H B	1	Jan '53	Durfee B M	1	Jan '53	Hay Miss F	1	Jan '53
Brabston T B	1	July '52	Durden J	1	July '52	Hedrick T	1	Jan '53
Blowers R L	1	Jan '52	Davis S	1	Jan '53	Higgins E A	1	Jan '53
Barkhead Rev L S	1	Jan '53	Hana Mrs S	1	July '52	How Hannah	1	Jan '53
Brick Mrs Sarah	1	Jan '53	Dyson Rev F	2	Jan '53	Hyde Amasa	2	Jan '53
Briggs J W	1	Jan '53	Dane I	1	July '52	Howland D F	1	Jan '53
Bent Mrs S	1	July '53	Dew Rev J T	1	July '53	Houghton H H	1	Jan '53
Burr U	1	Jan '53	Davis F	1		Hollingshead A J	1	Jan '53
Branch Susan D	1	July '53	Dehart Phoebe	1	July '53	Hyde Mrs F	1	Jan '53
Bowers Ann	1	Jan '53	Divers Eliza	1	July '53	Hulden H	1	Jan '53
Boynston C	1	Jan '53	Diakin J G	5	July '52	Hakes Mrs E	1	Jan '53
Beegle Rev. H B	1	Jan '53	Davenport Abba	1	Jan '52	Hunt C P	1	Jan '53
Brown Lucy	1	July '53	Douglas Betsey	1	July '53	Hayes Mrs E	1	Jan '53
Breckenridge E W	134	July '52	Fetus E C	50		Hargrave Rev R	1	Jan '53
Barnes R	1	Jan '53	Felbridge Mary	1	Jan '53	Harlow Jane	1	July '53
Boynton R	1	Jan '53	Evans P I	1	Jan '53	Hoyt Mary A	1	Jan '53
Brayton P C	1	July '52	Ellis Eliza	1	Jan '53	Hoffman J	1	July '53
Benson Mary C	1	Jan '53	Eskridge A M	1	July '53	Ingle Benj	1	Jan '53
Batchelder J W	1	Jan '53	Evans Dr J	1	July '52	Johnson Wm	1	Jan '53
Cook P B	1	July '53	Early Mrs E B	1	July '53	Johnston G R	1	Jan '53
Coolidge Miss M E	1	Jan '53	Eates E C	2	Jan '53	Jordan W W J	1	Jan '53
Clark Ellenor	1	Jan '53	Edwards M M	1	Jan '53	Jackson G R	1	Jan '53
Cox A F	1	Jan '53	Fish Eliza	1	Jan '53	James Mrs M	1	Jan '53
Curtis Lois	1	Jan '53	Fotch Mrs W S	1	Jan '53	Judson H	1	Jan '53
Conant Sally	1	Jan '52	Fellows John	1	Jan '53	Jackson T	1	Jan '53
Codington W H	1	Jan '52	Fuller E G	27		Judson L A	1	Jan '53
Cary Mercy L	1	Jan '53	Forsyth Mrs A	1	Jan '53	Johnston Mrs M S	2	July '53
Crosley Sarah M	1	Jan '53	Fry John	1	Jan '53	Jones J W	1	Jan '53
Clark George W	1	Jan '53	Freeman L P	1	Jan '53	Johnston Rev C H A	67	Jan '52
Coggeshall Rev S W	41	in full	Fornald Rev E B	1	Jan '53	Jones Rev E L	67	July '53
Callahan H	1	Jan '53	Foster Dr H	1	July '52	Jackson M M	1	July '53
Collins L C	1	Jan '53	Fowler Mary	1	Jan '53	Joy Maria	1	July '53
Cook A M	1	Jan '53	Foster R	1	Jan '53	Johnson Mary	1	Jan '53
Chandler R	1	Jan '53	Foster James	2	Jan '52	Korcher P P	1	Jan '53
Chuney L A	1	Jan '53	Farrington S	6		King Eliz	1	Jan '53
Cogswell L	1	Jan '53	Foss Sarah Q	1		Kendall E & G	2	Jan '53
Carl James	1	Jan '53	Fineale Mrs S	1	July '53	Knight S F	1	Jan '53
Cole Miss O	1	Jan '53	Fly Rev A T M	1 50		King Mrs J F	1	Jan '53
Courtney Mrs E F	1	Jan '53	Figler V	1		Knott A B	1	Jan '53
Cushing Rev S	1	Jan '53	Gilmer Mrs C M	1	Jan '50	Knott John	1	Jan '53

REMAINDER NEXT MONTH.

THE

GUIDE TO HOLINESS.

AUGUST, 1852.

SELECTED.

HOLINESS.

At the earnest solicitation of several judicious friends, we republish the general discussion on the subject of Holiness, by Rev. Dr. J. T. Peck, in a Review of Rev. R. S. Foster's work on Christian Purity. — *Methodist Quarterly Review*, October, 1851. He seeks to ascertain "*the true position of Holiness in Christian Theology*," and after showing that the interpretation of a system depends upon its *central idea*, he proceeds thus: —

WE propose, therefore, to discuss the question, *What is the central idea of Christianity?*

We have not room to examine the various answers which have been given to this question. They are to be found not so much in books as in systems; for the different organizations under the Christian scheme have all received their distinctive forms from the notions of men with regard to the great end contemplated — the final cause of the enterprise. The Christian institutes have not produced the central idea, but the idea has produced them. There can be but one central idea of the Christian scheme, and that is, as it exists in the mind of God. Any human conception of it can only approximate the truth in proportion as it resembles the idea which existed in the mind of God when he constructed the system in its Divine and essential forms. In exact proportion as the various branches of the Christian Church and the heretical sects have departed from this original, have been their errors in

doctrine, in ceremonies, in morals, and in government. We shall attempt to reach and expose these various errors only so far as the development and brief application of what we believe to be the true idea, may serve this purpose.

And first we shall consult the Scriptures. The doctrines, institutions, and obligations included in Christianity, are discussed, separately and combined, in the Holy Bible, in a great variety of forms. But he must read very superficially who can regard them as detached and independent truths. The more profoundly we study the sacred volume, the more clearly we shall see that it embodies and illustrates a splendid scheme of remedial government. Not a thought, not a fact, not a truth, bears a foreign stamp, or indicates in the slightest degree that it exists for itself alone, or for any other system whatever. The great idea which originated the several parts of this amazing scheme, is to be ascertained, not by accidental reading or limited study of the Bible, but by the strictest attention to its drift. Principles, in the abstract and in the concrete, must be collated with the utmost care. The minutest particulars, as well as the most prominent and extensive, must be viewed in their relations to each other, and the grand scope of the whole divine teaching ascertained. Whoever does this, will, we think, find the following truths, tending to a solution of our problem, clearly established:—

1. The choice of God for the moral condition of the human race was perfect purity; hence he created man in his own image.

2. As this was once the choice of God, it must be eternally so, and the Divine preference or will can never be met but by perfect moral purity.

3. Sin interfered with this choice, to the full extent of its existence and reign, and hence called out the severest Divine displeasure.

4. There has, therefore, never been and never can be the slightest toleration of sin in any Divine communications; it is condemned with unsparing severity in its most secret and plausible forms.

5. As man, by becoming a sinner, has incurred the Divine dis-

pleasure, he can only be free from calamity and suffering by entire deliverance from sin, past, present, and future.

6. Remedial measures originating in God, must aim directly at the destruction of sin. Excepting it in any of its forms, making provision for its continuance, its justification, or excuse, in the soul of the saved, to any extent, would be trifling, impossible in Him.

7. The sacrificial offering of Christ, and the means and appliances of the gospel, reveal the plan of salvation by the destruction of sin and the restoration of man to the image of God, and can in no way be reconciled with the idea of salvation *in* sin.

We have not room to amplify these propositions or to introduce the Scriptures which prove them. Nor is it necessary, as they will not be questioned by any whom we can hope to reach. But if they truly indicate the drift of revelation, they show, incontestably, that the great idea of Christianity is *holiness*; that this vast scheme of suffering, teaching, labor, and agency, has all been produced and is carried on solely to deliver man from his sins, for the ultimate perfection of Christian character. There are certain Scriptures which show conclusively that we have not mistaken the teachings of revelation upon this great question.

St. Paul to the Colossians, has this remarkable saying in regard to Christ: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." Then to "present every man perfect in Christ Jesus," is the grand and sole design of apostolic preaching. Christ, as our Mediator, appears among men to answer to that idea. He throws himself into the greatest of the apostles to energize his soul, his eloquence, and his labors, for that purpose alone. Can there be a stronger declaration that the perfection of Christian character is the central idea of the gospel? If so, we have it in this: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of

God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Holiness, then, or the "perfecting of the saints," produced the pastorate in all its forms. This alone, therefore, can explain its sacred functions; and in every endowment and authorized effort, it points to the splendid idea which called it into existence.

We give one quotation more, which covers the whole ground of revelation. Paul says to Timothy: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Here, then, are "the Holy Scriptures" "given by inspiration of God," with their vast details of doctrine, reproof, correction, and instruction, for the sole purpose of producing experimental and practical perfection; and *in this life*, as it is thus that "the man of God" is to "be thoroughly furnished unto all good works." There is, then, no resisting it. This great idea produced the Bible — the whole Bible — and it is this alone that renders every part of it luminous. If this is the thing to be done, to make "the man of God perfect," it is just the Bible we need; and it is most appropriately entitled by universal consent, "The Holy Bible."

It is therefore settled, by authority, that holiness or Christian perfection is the central idea of Christianity. From this there is no appeal. It is not so much, therefore, to strengthen our position as to rouse attention and induce action that we now propose to subject the system to a critical and searching analysis, to see if we are thus conducted to the same result. Let us take our position outside of the system and travel inward, taking up and carefully examining every part of it as we proceed until we reach the centre and ascertain what is that one doctrine and life upon which all the rest depends. And the first thing we find is perhaps a building — numerous buildings, indeed, of various sizes, architecture, and expense. But a building can be the central idea of nothing; for we instinctively ask, What is it for? In this instance we observe, that the convenience of assembly is the object. The gathering next attracts our attention; but a meeting is no

central idea, for we wish to know why the people meet. We soon perceive the enactment of certain rites which, considered alone, seem idle, and might be as well performed with far less pains. But we are told that this sacrament is an oath, that it implies a covenant between these men and the invisible God, and that this bread and wine are used to symbolize the body and blood of a victim for sinners. The Lord's Supper then is no central idea. And the application of water by one man, to the person of another, can be of no importance in itself; but solemnly performed "in the name of the Father, and of the Son, and of the Holy Ghost," it carries us out of itself to the wondrous work of which it is "the sign and seal." Baptism, then, is not the central idea of the system. But upon further observation we perceive that an organization exists, that there is a vast and extended brotherhood, with all the powers and functions of a distinct and vigorous life; and we may ask, Is not this the consummation of the scheme? Certainly not; for an idea must produce an organization, and hence must be anterior to it and essentially independent of it. It may pervade the organization, but only as the soul the body, without losing its identity. The Church, then, is not central in this system. Examining still more closely the acts of this society, we perceive that stated public addresses are delivered; but these, like all speeches or harangues, are to get something done. Preaching is, therefore, not the idea which produced Christianity. Solemn invocation addressed to an invisible Being is another stated exercise; but this expresses an emotion or thought, or implores some good or the aversion of some ill, out of itself. It was not, then, for the production of prayer that this system was instituted; and the same is true of praise.

Travelling inward, the light increases, indicating nearer approach to the sun at the centre. An unseen power has revealed to the soul the fact of its guilt, and it writhes in agony. But is this an object? Is the sufferer to be left in this condition? Surely not. Conviction, then, is not central to this system. This state is followed by an inward loathing of sin — a voluntary and decisive turning away from it. But repentance cannot exist alone. It can only be conceived of as a consequence or a means.

Faith grasps a Redeemer, and hence, great as it is, is only an instrumentality—a condition of blessings out of itself. It was not, then, merely that men might believe, that this dispensation was given. Pardon only absolves for the past. Of itself it affects no radical change in the moral condition or tendencies of the sinner. Left at this point, he must the next instant commence a fresh accumulation of guilt. Justification is not, therefore, the central idea of Christianity. Bring the dead soul to life, let it be “begotten of God”—“born again”—“born from above,” and does this alone meet the Divine purpose in commencing the work of grace? Is regeneration the grand ultimate point to which the whole Gospel scheme tends? Does this properly imply that specific moral state which, of itself, fits the soul for heaven? We grant that the word *may* be used in a sense which would comprehend it; but is this its proper use? We think not, and for the following reasons:—

1. There is a broad and necessary distinction between the existence of a thing and the state of the thing existing, between the fact of life and the mode of life, between a soul spiritually alive and the moral condition of the living spirit. Just as natural life and the condition of the living being are distinct, spiritual life and the moral condition of the spiritually alive are distinct. Certain invariable coincidences between these two things, in no respect interfere with their essential difference. Now, two things so entirely distinct, as the fact of spiritual life and the moral state of the spiritually alive, ought to have different names.

2. Regeneration appropriately designates the former, sanctification the latter. The first term includes both the sign and the thing signified. Generation denotes the production of natural life, *re-generation* the production of spiritual life. Now the force of the illustration is seen in the following particulars:—(1.) The soul in its natural state is “dead”—“dead in trespasses and in sins.” It is so, because “to be carnally minded is death.” (2.) Natural life is the product of Divine power alone, and spiritual life must be also. Generation expresses the operation of this power in the one instance, and *re-generation* in the other. A similar relation exists between the ideas represented by the words

"creature" and "new creature," "born" and "born again." (3.) Generation and birth produce new natural powers and functions, which demonstrate the omnipotence of their Creator; *re-generation* and "the new birth" produce spiritual powers and functions entirely new, which demonstrate equally the Divinity of their origin. (4.) The result of generation is natural life with its accidents, the results of *re-generation* is spiritual life with its accidents; the degree of health may be mentioned as an accident of the former, the degree of sanctification or holiness as an accident of the latter. The word sanctification just as appropriately denotes certain treatment of the soul, which God has brought to life, as regeneration does the fact of bringing it to life. Sanctify, is from *sanctus*, holy, and *facio*, to make. Sanctification is literally the act of making holy, and this is its primary meaning in systematic Divinity.

Now here are two things totally distinct from each other, as much so as a fact and a quality of a fact, a thing and an accident of a thing can be; and here are two terms, of entirely different import, completely adapted to represent these two things respectively — regeneration, the production of spiritual life; sanctification, the treatment of the soul spiritually alive — neither of which can, without violence to the laws of language, perform the office of the other. We humbly submit, therefore, that they ought not to be used interchangeably, and that attempts so to use them have caused nearly all the confusion which has embarrassed these great points in theology.

3. The experience of Christians amply sustains the distinctions we have made. It is simply and universally, (1.) That in conversion they receive a new life, manifesting powers and functions entirely spiritual and different from any they have before exhibited; as before this they have proved that "to be carnally minded is death," they now prove that "to be spiritually minded is life and peace." (2.) That with regeneration they have received but an imperfect sanctification; or, in other words, that God has commenced to sanctify the souls which he has regenerated, making the progression and completion of the work depend upon conditions which he has clearly revealed. (3.) That so far from being

identical, regeneration may be truly affirmed of those who are in all stages of sanctification, and only a few profess or believe that they are sanctified wholly, whereas all Christians claim to be and really are regenerated. (4.) That the great business and chief difficulty of all regenerate men is to secure their entire sanctification. This is the great question between them and God on the one hand, and Satan on the other; and, too generally, it takes nearly the whole of probation to settle it. Now the strength of this argument is in the circumstance that it is of the nature of fact and utterly undeniable.

4. The Scriptures conclusively settle the question. They plainly assume the distinction. To sinners God says, "Ye must be born again;" to the regenerate, "Be ye holy, for I am holy." In this exhortation they persist with the greatest possible earnestness. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." The great apostle was, therefore, aware that these Christian brethren, "dearly beloved," had yet need of cleansing "from filthiness of the flesh and spirit, perfecting (finishing or completing) holiness." Again: knowing that there was such a thing as being sanctified but in part, and aware that this was the real condition of his brethren at Thessalonica, as it is of Christians generally, in his most fervent devotions he prayed, "And the very God of peace sanctify you wholly." Quotations are unnecessary. The whole tenor of Scripture upon this subject, assumes that the merely regenerate have need of further sanctification. They, and they only, are the persons to whom it is offered; who are required, by the most positive command, to "go on to perfection," and encouraged by the most gracious promises to expect the blessing, in answer to believing prayer—"faithful is He that hath called you, who also will do it."

If, then, there is a broad and necessary distinction between a soul spiritually alive, and the moral condition of the living spirit—if the terms regeneration and sanctification are strictly and only appropriate to the production of spiritual life, and to the treatment of the soul so brought to life, and cannot be used interchangeably—if the experience of all Christians recognizes

this distinction, which is really so far from being questionable, that it is the great duty and work of all regenerate persons to secure the progress and ultimate completion of the work of sanctification — and if, for this purpose, the Holy Scriptures address to them the most pointed declarations of want, the most peremptory commands to go forward to its acquisition, and the most gracious assurances of success, — then regeneration is not sanctification, and regeneration is not the central idea of Christianity.

We have now reached, in our analysis, the great doctrine to which we were guided in our Scripture test, as affording the true explanation of the whole Gospel scheme — *perfect purity* — the choice of God for the moral condition of the human race. Let the work of sanctification, which commences at the time of regeneration, go on to its completion. Let the inward foes which were then conquered be slain and exterminated, — so that those who at first could only say, “being justified by faith we have peace with God through our Lord Jesus Christ,” now say, with equal assurance, “the blood of Jesus Christ his Son cleanseth us from all sin,” — and this must be precisely the thing which God saw at the beginning was necessary to counteract the evil which had been done; and reproduce the moral state from which man had fallen; and to accomplish this he instituted the scheme of redemption. If it was for any object less than this, then the Divine purposes could be harmonized with the permanent existence of sin in his redeemed ones. But we have taken up, one by one, the facts and principles, and operations of the system, and found no one of them that could stand alone — that could explain all the rest and entirely answer to the Divine will — until we reached that “holiness without which no man shall see the Lord.” This is a principle independent of all others, in its essential character. It existed prior to all Gospel institutions and remedial acts. It is an object of such immense importance as to justify the vast arrangements of the remedial, dispensation. It explains every one of them; and if we suppose it absent from the system, they all immediately become unintelligible and valueless. To do less for man than to make him holy, would be, *in effect*, to do nothing for him; and to do this, is to do all. Holiness is, therefore, the central sun which

pours its glorious light through every part of the system, and illustrates every thing which it contains. Remove it, and all is dark as midnight.

Let us, however, test the matter still further. Going again to the outside of the scheme, let us approach the centre from another direction. There are certain requisitions of the Gospel which are evidently fundamental. Take that great one which includes all others: "Thou shalt love the Lord thy God with all thy heart," &c. The question now is, what moral condition of the soul is capable of this result? You observe Christian love that is mingled with fear. This you trace to a state of imperfect sanctification. But find the outbeamings of that "perfect love" which "casteth out fear," in the countenance—in every feeling—in every word—in every act, and trace them to their home in the inner being, and you will find it perfectly pure. You will say in raptures to that child of God, "being made free from sin, ye have your fruit unto holiness, and the end everlasting life." The same is certainly true of every one of the Christian graces—of every attempt at obedience. Those which, from their mixed character, must be condemned, not merely by the flaming law, but by the high standard of perfection made attainable by the Gospel, can be traced in every instance, to an unsanctified state of the heart, showing that something yet remains to be done to complete the work of purification; and those which meet this standard, can be traced to a state of perfect inward purity. How clearly then this purity—the state which originally gave out these manifestations, and which alone can now produce them—is *and must* be the centre of the remedial system!

But, finally, let us take our position in heaven, and thence move out into the kingdom of grace until we reach its centre. The question now is, What state of mind is a full preparation for heaven? Here everything is holy. God—the Father, Son, and Holy Ghost—reigns in holiness, immaculate and infinite; the angels shine in unsullied purity; and the saints, having "washed their robes and made them white in the blood of the Lamb," are without a stain. Not an impure thought or feeling, desire or motive, can be found in all that bright world. The employments of the place are suited

only to holy beings. And going out to find the persons adjusted to the place, we reject all others, and by universal consent accept the souls cleansed from all unrighteousness. The most splendid talents would be no substitute for holiness; the brightest genius the world ever saw must pause at the gate of this celestial paradise, if a spot of sin be found upon his garments.

Let no man assert, by way of objection to this position, that all truly converted persons, who do not backslide, are safe. If it is meant that justification and regeneration are intended to supersede entire satisfaction—that they are of themselves a preparation for that holy place—the position is dangerously false. If it is intended to claim that a state of continued justification includes the assurance of entire sanctification,—or in other words, that he who retains the favour of God, must and will press on to the point of entire consecration,—it is a glorious truth; but as this is, therefore, a mere question of the mode and probability of reaching a state of purity, it in no way affects the argument we have adduced, to show that this state of purity is of itself, however or whenever reached, a full preparation, and the only preparation for heaven.

Thus we see that, from whatever point we commence our analysis, we reach the same result. All the other great facts and duties which the system includes, all the operations of Divine grace upon the heart, are but so many means to this glorious end—all lead directly in to holiness at the centre. The results which are fully in accordance with the expressed will of God, all point directly back to it; and, coming out from heaven itself, to find the true preparation for that glorious place, we ascertain it to be holiness alone. Carefully examining every particular of the system, within our reach, we find nothing else that will, as an end, meet the demands of the Almighty, explain the vast details of the remedial scheme, or account for the splendid results of that scheme in this world and in the next. By the test of analysis then, as well as of revelation, holiness is the central idea of Christianity.

Our next appeal is to history. And the question raised here, is, What is the law of religious development and power, as an agent of reform? Or, in other words, regarding Christianity as the one

grand agent, ordained by the Almighty to reform the world, in proportion to what has it been successful ?

The following facts are beyond question. An individual professor takes his place in the Church. He has wealth and uses it freely for the benefit of the organization. He has talents and they are zealously devoted to the defence of the Church. He has popular influence, and he uses it to gather proselytes to the faith. But his piety is superficial. Words escape him every day which show that they come from an impure fountain. He is, in spirit, a man of the world, and he has very little power to reform men. He may induce them to attend his Church, and even to join it ; but in all his efforts to reform them he feels that he is weak, and they turn away in disgust, or look to others for their models and advice. But let this same man improve in his piety, and his power to do good at once begins to increase. Let him approximate nearer and nearer the standard of Christian perfection, and it will be seen that his spiritual power increases in exact proportion.

On the other hand, take a man whose heart is entirely consecrated ; whose pure life indicates purity of heart, whose holy example commands universal respect, whose simple, unpretending efforts move all who hear his voice in prayer, or praise, or exhortation. Now, let him yield to temptation, — admit corruption into his heart, — and how soon it is seen that he is shorn of his strength ! Just in proportion as he recedes from his elevated position in Christian holiness, his power of usefulness diminishes. Nor can he supply this deficiency by any other element. He who loses his purity may strive to save his power by increase of zeal, by enlarged charities, by the severest austerities ; but it is all of no avail. He makes himself a living proof that holiness is the measure of power.

A comparison of two men in the ministry, will strengthen this conclusion. One is a man of shining talents, of genteel address, of popular eloquence ; the other, ordinary in all these respects — in all natural qualities, the inferior of his brother. But he is a man of God — a man of faith. His soul is filled with love — “ perfect love that casteth out fear.” He moves among the people like a spirit from eternity. His rebukes of sin fall with dreadful force upon the hearts of the wicked. His sermons, his prayers, his ex-

postulations, his tears, all indicate the presence of an extraordinary power; and thousands are converted, sanctified, and saved through his instrumentality. But the other man sees no such fruits of his labor. Souls may be converted, but he feels that it is in spite of him rather than through his instrumentality. He wonders at the difference. He increases his exertions — elaborates his sermons with more learning and research — improves their rhetoric and oratory, but all to little purpose. He may increase the admiration of his hearers, but he cannot subdue their hearts, bring them weeping to the foot of the cross, and present them with joy as the trophies of the Redeemer. But let him seek and obtain the baptism of the Holy Ghost. Let fire from God's altar touch his lips and purify his soul, and he is a new man. He does not throw away his talents his genius, his learning; but they are all sanctified. With the simplicity of a child, and a heart overflowing with love, he preaches the truth, and it is "in the demonstration of the Spirit, and with power," and a glorious reformation follows. Whatever may be the seeming variations arising from the deficiency of our knowledge, we have in these particular instances, strong historic indications of a general law.

What is true of individuals is true of Churches also. Wherever a number of Christians have associated together, with the evident and exclusive aim of promoting purity of heart and life, they have prospered. Their creed may have included strange inconsistencies — their forms and ceremonies may have frequently been the offspring of conceit, and devoid of taste — they may have been generally uneducated and without the advantages of wealth or influential friends, — but with a supreme devotion to experimental holiness they have revealed an inner spiritual and powerful life, which has defied all persecution and survived the rage of enemies.

Upon the other hand, Churches having the purest creed ever drawn from the Sacred Records, combining the accumulated wealth, and learning, and power of ages, have perished in the very midst of their greatness, simply by becoming corrupt. I affirm that there is not a superannuated Christian denomination in history whose decline has not been in exact proportion to its sins. Not unfrequently have men been amazed at the want of reformatory

power in Christian communions of vast extent and influence, exhibiting many signs of external prosperity. But God has been witness to their departure from Christian simplicity and purity, and written "Ichabod" upon their sacred altars and splendid temples.

Finally: the most profound attention to the history of the general Church will show the same unvarying truth. Under the influence of apostolic purity, the early victories of the cross were as decisive in the reformation of individual character and public manners, as they were unparalleled in their extent and power. But the gradual departure from primitive simplicity, and the immense accumulation of corruption in heart and life which followed, by slow degrees destroyed the power of the Church to act as a reforming agent, and that long, dark night of a thousand years, which closed in upon her spiritual vision, was a night of corruption. When the Reformation dawned, it showed the most revolting spectacles of vice, pervading all classes, from the obscure monk to the haughty prelate in the pretended chair of St. Peter. Honest minds were alarmed at the revelation; and as the noble men who led the movement humbled themselves before God, "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully," they began to acquire the power to benefit the race, which had been lost by apostasy; and just in proportion to their purity they became actual and successful reformers. The history of that great work of God which commenced through their instrumentality, extends to every land on the face of the earth, and on into eternity, illustrating at every step of its progress the great principle which we are endeavoring to develope.

The Wesleyan reformation was eminently a movement in favor of holiness. The true doctrine of Christian Perfection was perhaps more clearly taught and powerfully enforced than at any former time since the days of primitive purity. And while the great mass of converts made it their aim, large numbers pressed on to the actual experience and living demonstration of the power of Christ to cleanse from all sin. And mark the result: "No weapon formed against them could prevail." From the feeblest

beginnings, without wealth, without power, in the midst of the most violent persecutions, they have moved on in a career of usefulness unparalleled since the days of the apostles.

Now this uniformity of facts, extending from individuals, up through special Christian organizations, to the general Church, and pervading all ecclesiastical history, can be the result of no accident. It shows with the force of demonstration that holiness is the great law of religious development, and hence that holiness is the central idea of Christianity.

Our final appeal is to experience. And here the heart of every man must answer for itself. If the grand design of the Gospel be anything less than perfect purity, then the soul can find rest without it. If it be only pardon and regeneration, then the discovery of remaining corruptions ought to be no cause of uneasiness; the prayers of those who groan for full redemption ought to be unheeded; or if relief be found, it ought to be in some other system — through some other name than the name of Jesus.

But what facts does experience reveal? Why, that a deep and painful sense of inward impurity may remain after all guilt is washed away; that in the midst of the Divine comforts of adoption the soul longs for the rest of perfect love; that the more devoted the life of the regenerate Christian, the more intense is his desire to be cleansed from all sin, and while he is without the evidence of this finished work, he has more or less of fear for the future. By the most powerful internal convictions, and the most obvious tendencies of every work of grace that has heretofore been wrought upon his heart, he is urged on to this glorious consummation. And it is not in accordance with experience that he who sighs for purity of heart must sigh in vain — that he who cries, "Create in me a clean heart, O God," must pray in vain. From numerous examples in Scripture, from the testimonies of thousands long since gone to their reward, and of thousands more still living, the declaration of Jesus is amply sustained: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." So far were they from being compelled to look to other systems and other names for deliverance, that they declare with the utmost confidence it was well said by the angel, "And thou shalt call his

name Jesus, for he shall save his people from their sins ;” for we have in our hearts the Divine assurance that “the blood of Jesus Christ, God’s son, cleanseth us from all sin.”

And precisely as it ought to be, if this is the centre of the scheme, here the soul finds rest—here, perfect satisfaction. All its desires, all its passions, all its plans are in complete harmony with the will of God. From this sanctified state it can develop itself without inward obstruction—from this position it can expand and advance with freedom and power. The growth of the spirit, which in its original purity must certainly have been infinite, has been sadly interrupted by its dreadful disease. And since the cure commenced it has been much retarded by the remains of the disease. But now that the cure is complete, and faith is strong and active, growth in grace is free, natural, and rapid. It is true the effects of this malady may long remain after the remedy has been thoroughly successful. Infirmities of body and mind, which constantly need the compassion of God, the merits of Christ, and the charity of men, will press upon us till our probation ends; but in spite of them all, the soul in a state of perfect salvation, rises, enlarges, and triumphs, as it could never have done under any but a remedial system.

Thus directly and inevitably does experience conduct us to holiness as the great want of immortal man—the grand design of redemption.

We have now examined this question in the light of the Holy Scriptures, and found that this stupendous system of revelation and redeeming mercy was undertaken “that the man of God may be perfect, thoroughly furnished unto all good works.” We have subjected the scheme to the severest analysis. Moving inward from different positions outside of it, we have found holiness alone at its centre. We have consulted history and experience, and found that *in fact* holiness is the measure of power. We are compelled, therefore, by the strictest logical necessity, to assert that *holiness is the central idea of Christianity*.

It will, we think, at once be perceived that we have reached a position of immense practical importance. If this be the true central idea of the Christian scheme, we may try everything by it,

which in the lapse of centuries has come to be attached to this scheme. Evidently enough, whatever has no adaptation to produce entire sanctification in the hearts of believers, "To present every man perfect in Christ Jesus,"—does not belong to the system, and must be promptly rejected.

From the nature of God it must be certain that he has made no mistakes in the details of a system designed to restore to man his lost image; and it is wonderful to see with what skill and directness he has adjusted everything to this grand aim. He has revealed his fiery law, which flames out in wrath against all species of sin. He has exhibited the immaculate purity of his own character, which causes seraphim to cry, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." He has uttered the unchangeable law to his people, "Ye shall be holy: for I the Lord your God am holy." He provided a Redeemer, whose blood made ample atonement for all sin. He gave the Holy Ghost to awaken, to regenerate, and to sanctify us. He gave his word to teach us the necessity of holiness. He moved men of strong faith to pray for the blessing in behalf of his people, and sketched with the pen of inspiration the characters and lives of those who had reached this glorious perfection. He bade us "mark the perfect man and behold the upright, for the end of that man is peace." He established the ministry to explain to us the way of holiness, to rouse us from the slumbers of sin, and persuade us to "lay hold on eternal life." He provided the Church to cherish and build us up from our feeble infancy, and aid us to "go on to perfection." He gave us the holy sacraments to bind us to himself, and keep us perpetually in mind of the cleansing blood. Indeed it may be safely said that while everything which God has instituted for man is most evidently designed and adapted to lead to purity of heart, he has omitted nothing which is essential to this result.

But how is it with man? Alas! he has too frequently "perverted the right way of the Lord." There is much in the faith and forms and practice of the different branches of the Church to show that the great idea of holiness has been denied its central position, and that others of far less importance, and even wholly untrue, have been assumed in its stead. Let us test these three

particulars far enough to indicate in a slight degree the power of a central idea in the formation of opinions, and the adjustment of subordinate parts of a system, and the importance of a correct development of that idea, in attempts to ascertain our position, to detect our errors, and establish ourselves in the truth.

Let it be inquired, for instance, how the doctrine of fate in any of its forms, came to be incorporated into the creeds of the Christian denominations. And taking holiness as the central idea of the system, we cannot account for it. Holiness is a moral state. Its restoration is a moral result; but there can be no moral quality without freedom. God cannot change to be pleased at one time with that which displeased him at another. The law cannot change to render that holy which it once condemned. There must therefore be a change in the sinner, or he must retain his corruptions forever. He may be graciously aided and encouraged to put forth the volition upon which the moral change depends. But he must put it forth, or no change in his moral state is practicable. To say that God could, by an act of authority or power, cleanse a sinner unconditionally, is saying no more than that the same offensive thing, the same corrupt state, and the same vicious acts, can be regarded and treated by him differently at different times. Let the sovereignty of God be the central idea, and we can easily see how it would produce this doctrine. If he designed in the structure of the Christian scheme merely to illustrate his independence of man and the fact of his unlimited control over the thoughts and feelings and purposes of the human race, then he might have excluded man from all participation in the events of his government, excepting as a passive recipient of almighty power. He might then have efficiently secured the fall and all its succession of evils. But if he intended to purify the hearts of men by faith in the blood of Christ, he would undoubtedly leave them free to exercise that faith. In the same way Divine sovereignty, assumed as the central idea, could account for the doctrine of certain final perseverance, the doctrine of doubt or uncertainty in regard to adoption, and of necessary indwelling sin. For beyond question, absolute sovereignty would be illustrated by withholding repentance and faith, pardon and sanctification, from all but those whom God

had determined to save. The witness of the Spirit would be incompatible with possible subsequent evidence of reprobation; and as the final disposition of the soul would depend upon God's sovereign pleasure, a state of full salvation here would interfere with that uncertainty to man and appearance of contingency which had been predetermined, and is a necessary part of the system.

Again: it is impossible, upon the theory developed in this paper, to explain the introduction of certain universal salvation into any faith nominally Christian. If we are right, holiness is an indispensable prerequisite of happiness in heaven or elsewhere; and though this is also roundly asserted by the errorists to whom we refer, it does not belong to the system, which plainly provides for the final salvation of those who die in a state of deepest corruption, as inevitably and unconditionally as for the purest of Christians. And the wholly gratuitous and merely nominal introduction of holiness into the scheme cannot save it, as in the absence of volition, or the obstinate rejection of the atonement, there is no way to produce it. Happiness must be the central idea of Universalism—happiness, irrespective of character or condition. Employ this idea to construct a system of theology, and it would of course reject all punishment in another world, or at least make the suffering due to sin as slight, and terminate it as soon as possible.

It would in like manner be impossible to account for the doctrine of priestly intervention, the real presence, the worship of saints, the celibacy of the clergy, and of purgatory, by assuming holiness as the central idea of Christianity. With this for a forming power, we want as little as possible of the merely human, the material, the ceremonial in the system. The most direct possible way to the mercy of God, and the cleansing power of the Holy Ghost, must be the law of this spiritual organism; and this is plainly through faith in Christ, and nothing else. But take political power for the central idea of a system, and see how inevitably it requires and produces the very doctrines we have mentioned. The head of the organization must then be a monarch, clothed with absolute authority over the souls and bodies of men. His subordinate officers of state must be taken from the ranks of the clergy. The importance of the priest must be magnified by the

exclusive right to dispense the souls of men, and the people must be compelled to literal obedience by their hope of heaven and their dread of eternal damnation. That which from the nature of the case can only be spiritually present and apprehended by faith, must be physically and literally present, and be made palpable to the senses. The objects of worship must be material or human, like the worshippers; and hence appreciable by the intellect, without faith. An appearance of sanctity, extending even to the denial of lawful desires in holy wedlock, must divert the attention of the people from gross sensuality; and, as preparation for heaven here in the mode required is, to the understandings of all, an acknowledged failure, it is necessary to make arrangements for its consummation in another life. All these, with their nameless kindred errors, are given in political domination as a central idea.

In the same way will the application of this obvious test reveal what is merely human and artificial in the outward forms and ceremonies of the Church. We have seen that holiness assumed as the grand object of the Christian scheme, leaves room for little that is merely instrumental, and with the greatest possible directness leads the sinner into his own heart, and thence to the mercy of God. If this be the object, whatever obstructs his way or retards his movements must be foreign to the system and ruinous to the soul. It is obvious then that this idea could never have added to the sacraments of baptism and the Lord's supper those of confirmation, penance, extreme unction, holy orders, and matrimony. But a moment's reflection will show how legitimately the false position of each arises from the political central power which we have assumed as the origin of a false system. The novice must not be allowed to have reached a state of spiritual security, nor acquired a right to the blessings of the new covenant, until that security is obtained and that right recognized by priestly intervention. Self-inflicted tortures, which accord with a sensational, in distinction from a spiritual religion, must be prescribed by the priest, upon obedience to whom the wretch depends for the relief of conscience. Justification by faith destroys the political power of the priest. The diseased or dying man, instead of looking to rational remedies and the grace of God in the hour of trial, must be taught that his

safety in body and soul, depends upon the presence and good dispositions of his ghostly confessor, who uses with official efficacy the anointing oil. The same officer is clothed with authority, which in no sense depends upon purity of heart or virtuousness of life ; which, reaching back in prelatical succession to the apostles, is irrevocable in its rights, conclusive in its functions, and above all moral contingency whatsoever. And finally, the domestic relations must depend upon the same prerogatives. No matrimonial alliance can be valid unless sanctioned by a Romish priest. But to make all this practicable, these rites must be elevated to the dignity and solemnity of sacraments, and hence of course depend entirely upon the will of the clergy. In this manner a vast centralizing scheme is constructed, combining all the elements of immense political power.

But the theoretical is not always the practical central idea. Systems are gradually formed and modified under the control of views and aims which are widely different from those which originated them. The ever-changing ideal of man in relation to the true good, does not allow of permanency and consistency in the institutions and means relied upon to produce it. A succession of clear, stern, and powerful minds may, it is true, preserve for ages the great idea upon which a vast scheme of selfish interest depends ; but multitudes who are visibly arranged under its banner will be practically severed from it by an inherent independence of thought, and a greater or less submission to the guidance of an invisible hand.

It will hence occur, that many who adopt as a whole a theory which makes the sovereignty of God the central idea of Christianity, will, in fact, feel that sin is their only real evil, and recognize the Gospel as a grand provision of mercy for their deliverance from it. And thus thousands, whose creed actually denies the *possibility* of deliverance from all sin in this life, are striving, with all their might, to reach this result ; and thousands have doubtless succeeded, thus making holiness the practical, while something else was the theoretical centre ; and, we may as well say it, for it is a momentous truth, in the present condition of theological systems, the safety of a vast majority of nominal Christians depends upon this real contradiction.

Upon the other hand, the true central idea may be adopted in

theory, and renounced in practice. The clearest possible recognition of the truth may have been handed down to us by our fathers. In our creeds and standard authors we may be taught, "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works;" and yet we may show by our lives that a much lower aim has been accepted in its stead. Indeed, to many who have before God and the world declared their firm belief in the great doctrine of holiness, mere justification has become the central idea of religion. A sense of forgiveness is all they ask, and they direct all their efforts to this point. Others aim simply at regularity of external life, and their best resolutions of reform extend no farther; while, alas! multitudes of others have formally adopted the honor of self, the gratification of worldly desires, or the splendor of an organization, as the real centre of their religion.

It appears, therefore, that to accept in theory the central idea which God has revealed, is not enough. What men admit to be the Divine purpose in the establishment of Christianity is not the great question; but how far in feeling, in motive, in design, and effort, do they agree with this purpose? The real, not the ideal, the practical, not the theoretical central idea, moves the heart and controls the life; and with the great majority of nominal Christians it must be admitted, this is anything but holiness.

But we cannot conclude this discussion without inquiring, Why must the doctrine of holiness be assigned a subordinate place in systematic Divinity, or even be excluded altogether? We have seen that this was not the intention of God; and, so far from retracting the Wesleyan view of the doctrine, or apologizing to the world for the importance we have given it, we must in all candor ask pardon of God and man for having asserted it so timidly, dwelt upon it with so little pathos and power, and so seldom reduced it to practice. It is the centre of our system. The mission which we have accepted at the hands of God is "to spread Scriptural holi-

ness over these lands ; ” and we cannot allow the doctrine a secondary, or inoperative place in the faith of the Church. It must come out from its obscurity, extend its light and its controlling power through every communion, and permeate the doctrines, the hearts, and the lives of the people, before Christianity can assert its rights in the conquest of the world. In the presence of our brethren of every name, we demand for it the position which God has assigned it. What worthy motive can we have in denying it this position ? Opposition to holiness is opposition to Christianity—a real, though not an intended denial of the rights of God and the privileges of man—a setting aside of the one grand object for which the Redeemer died and the Church was instituted. And when this is done, what have we left ? What one doctrine of the Gospel is of any use, or of any significance, if holiness is excluded from the system ? As well might you tear out the heart, and then attempt to give value to the veins and arteries and blood, as to reject holiness and still hope to save the Gospel scheme. As well might you burn up your towns and leave your guide-boards standing, as to destroy holiness, and still insist upon justification by faith, or any other great doctrine of Christianity.

But what is the effect of admitting the true position of this idea ? It cuts off at a stroke the vast multitude of *improvements* which men have dared to attach to the system, It condemns all our extravagance in style, our follies in outward forms, and our sins of heart and life. It shows every man the value of his performances. If he prays, or speaks, or sings, for the exhibition of his talents, or for the gratification of others, it is all to no purpose. Nay, he is condemned for the perversion of the most sacred services. We value a popular harangue for its power to please and move the multitude, and a lecture for its learning ; but upon the principle we have developed, we must value a sermon for its adaptation to promote the holiness of men. What a shameful abuse of a sacred profession it must be, for a man sent out in the name of God to save sinners, to value his performances for their abstract learning, their rhetorical elegance, their oratorical power, or popular effect ! Let any man clearly apprehend the fearful wrong and deadly evil of sin. Let him see that God has given his Son to make its removal

from the hearts of men possible, and sent him expressly to proclaim this great salvation, and we are sure he will feel that fidelity to his Master requires that he should frame every sermon with reference to this great end; and he will be satisfied with his effort only in proportion to the power with which he has exposed sin, attacked it in its most insidious forms, paralyzed its influence, and gained the advantage for that holiness without which no man shall see the Lord, What a vast amount of preaching is found, by this rule, to be worse than trifling!

Finally: it is evident, that in its spirit and aim, the Christian system stands alone. We have numerous organizations for the improvement of society—for the production of wealth—for the gratification of ambition—for the relief of human suffering; but only one for the promotion of holiness. We know of no other that professes to “purify the heart.” What strange infatuation then it must be to secularize this system!—to bring it down from the lofty purposes to which it was consecrated, and appropriate it to the service of worldly glory, and force it to gratify a lust for power. It cannot be deemed strange that “blasting and mildew” have followed in the train. Indeed, nothing is easier now than to explain the slow progress of Christianity, the feebleness of its disciples, and the reproach which has so often fallen upon the Church. Would that all Christians might be agreed upon this one thing—to consider Christianity as set apart to the work of purifying the hearts and lives of men. For all other purposes there are associations enough, while in the range of human thought there is no other that has the slightest claim to adaptation to produce this result. Precisely this is the desideratum of the times; and not until it is supplied shall we see the Church shining in her own pure light, and moving on in the greatness of her strength to the conquest of the world. Happy is he who contributes, even in the smallest degree, to this glorious result.

It is good to make all kinds of trouble familiar to us in our thoughts at least, and this will break the force of them. — *Sibb.*

ORIGINAL.

EXTRACT FROM A LETTER TO A FRIEND.

* * * RELIGION is still prospering among us. We are few in number, but I believe some of the "salt of the earth" is here, and the best of all is, *God is with us*. The cause of holiness has been receiving much attention here for many months past. Several have been enabled through the past fall and winter, by *entire consecration* and *simple faith*, to step into the fountain and "wash and be clean;" all of which are at present, I believe, "holding fast their confidence." Our meetings for holiness, which are held every Saturday evening, together with our general prayer meetings, are characterized by such a oneness of spirit, such a unanimous coming up to the help of the Lord, and such strong faith, as to at once reach the ear of the Almighty, and the "Holy Spirit, heavenly dove," settles upon us. Ah, many have been the refreshing seasons we have had from the presence of the Lord, — and our trust and confidence is still in Him who is able and willing to save.

But you ask, "how is it with you?" Well, Mary, through the grace of God, I am still endeavoring to "stand fast in the liberty wherewith Christ has made me free." I am not yet tired of the heavenly way; it leads to glory and eternal blessedness. I find He is able to keep that which I have committed to Him. You well know how many misgivings I had, how many doubts and temptations, before I was enabled to cast my all on Jesus; but *I find him better than all my fears*. I know and feel my unworthiness, and I pray that I *ever* may, and that God may be "all in all," — that Christ may be my worthiness. I ever want those beautiful lines of the poet to be the language of my own heart:—

"Jesus, thy blood and righteousness,
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

O yes, with Christ put on, we shall be counted worthy to enter in "through the gates into the city." Clad in the beautiful gar-

ments of salvation, we shall be counted worthy to "sit at the King's table." With Jesus for our strength, we shall be "abundantly able" to go up and possess the "goodly land" — the "heavenly Canaan." O, what a rich inheritance! There the inhabitants will no more say "I am sick," "I must die." O, no, eternal life will be ours. No darkness — "our Redeemer — our Redeemer is the light." Nothing to depress the spirit, —

"There is no sorrow, nor any sighing,
Nor any sinning, or any dying."

Is heaven like this? Is this *our* home? *Worthy, worthy is the Lamb that was slain* — slain that we might live — lives, that we may live for evermore. Praise the Lord! Salvation is purchased, salvation *present, full and free*. Salvation! what music in that word! How delightfully it falls upon the Christian's ear! With what emotions it thrills the soul! None sweeter, save *Jesus*. Salvation! may it be wafted on every breeze — preached in every clime — whispered in every ear, and accepted by the whole world.

And, Mary, how largely do you enter into this salvation? Are you clothed with it? Does it "inspire your heart, and dwell upon your tongue?" If the taste is sweet, O, what is the fulness! Are you seeking for full redemption in the blood of the Lamb? Are you hungering and thirsting after righteousness? Are you panting after God as the hart panteth after the cooling water brooks? O, stop not short of a full conformity, of a *full* salvation. Why, my dear sister, salvation's storehouse is overflowing! Where is its source? Whence does it emanate? "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and HAVING SALVATION." That is it. Praise the Lord! Jesus is the source. "*He clothes us with the garments of salvation.*" But I am back upon my old theme; well, I want no better. Salvation, — it was chanted by the children of Israel, after they had "passed through the midst of the sea upon *dry ground*." It was the song of prophets and holy men of old. Salvation, — it was the theme of angels when the "Holy Ghost came upon her, and the power of

the Highest overshadowed her." It rang through earth and heaven when "she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger." It was sweetly, but faintly and sadly sung, by angelic hosts, when "it is finished" fell from the lips of the dying Redeemer of the world. Praise the Lord! It resounded joyfully and as loudly as ever when "he burst the bands of death, and triumphed o'er the grave." It is done. Salvation is purchased, redemption is free. Hallelujah! Jesus lives! Glory, honor and praise be unto the Lamb for ever!

Salvation! O the joyful sound!
 What pleasure to our ears!
 A sovereign balm for every wound,
 A cordial for our fears.

Salvation! let the echo fly
 The spacious earth around,
 While all the armies of the sky
 Conspire to raise the sound.

Salvation! O thou bleeding Lamb!
To thee the praise belongs:
 Salvation shall inspire our hearts,
 And dwell upon our tongues.

F. E. KEELER.

Stockbridge, Mass., April, 1852.

"THE life of a Christian should be a meditation how to unloose his affections from inferior things; he will easily die that is dead before, in affection." "He that is much in Heaven in his thoughts is free from being tossed with tempests here below; the top of those mountains that are above the middle region, are so quiet, as that the lightest things (as ashes) lie still and are not moved. The way to mortify earthly members that bestir themselves in us, is to mind things above." — *Sibb's Soul's Conflict.*

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

In the year 1829, at the age of fourteen, I gave my heart to God, and found pardon and "peace in believing." For a while, I maintained my justification, but like too many others, through unbelief I lapsed into a state of inactivity, and for two years had little if any enjoyment. From this condition I was aroused to a sense of my duty, and began anew in the service of my Master. The subject of perfect love was now constantly before my mind. I would resolve to seek it, and frequently spent whole nights in prayer for its bestowment. Thus passed some four years or more of my life, in which I made but little if any advancement — at times, indeed, drawing near to the fountain, but through ignorance of the way of faith unable to avail myself of its cleansing efficacy. At last, hearing experience on the subject of entire sanctification, I was led to make a dedication of myself to God, and in doing so, I was blessed with a sweet consciousness that my *all* was lost in Him, and that he was in me "a well of water springing up into everlasting life." O! the peace, the joy of perfect love! The reasons why I had not before obtained this blessing, were now made plain. Instead of consecrating my *all* to God, and then relying on Christ as my only and perfect Saviour — or in other words, believing that he accepted me the moment that I had made a complete surrender of my *all* to him, I had sought it in my own strength. And here is where I think many err. They seek it by works, in the way of long prayers frequently dictating both the manner and nature of the blessing they wish, instead of coming directly to Christ and letting him do the work in his own way. Others again imagine that they must acquire just such a state of feeling before they can believe in God as their Saviour, and thus defer the act of faith. But thank heaven, the only way, as I have learned from my own experience, is to make an entire consecration, and then to believe with the whole heart in Christ as a complete Saviour — and that even before the witness is imparted. Yes,

"In hope, against all human hope,
Self desp'rate I believe,"

because God has *commanded* it. Then, if joy follows, I will praise him for it. If it be delayed, still I will praise him for that grace by which I was enabled to make the consecration. I am the Lord's, and he is mine — beyond this,

"All 's alike to me, so I
May to God both live and die."

In this state of mind I was enabled to live for months. When weighed down with trials, having yielded all to Christ, I was persuaded that he would lead his own; and if overtaken in a fault, I knew that I had "an advocate with the Father, Jesus Christ the righteous." But alas for the weakness of human nature! Notwithstanding all the light, and all the love I had received, through unwatchfulness I lost the witness of my acceptance with God; and to my shame be it spoken, I lived for more than four years under the reproaches of conscience, in a state

betwixt doubt and hope—now joyful, then sad—now in light, then in darkness—knowing my duty, but doing it not. But thank heaven, I formed the resolution to be just what God would have me be. I started on the principle that I would follow the dictates of an enlightened conscience—I would discharge duty whenever and wherever made known. One point on which my mind was exercised, was the impropriety of allowing time to run to waste in social meetings, at least until I had improved by speaking or prayer. Being divinely assisted, I acted in accordance with the resolution formed, not however without a great struggle of mind. In a few weeks I obtained again the witness of perfect love which “casteth out all fear;” since which time, I have been enabled to maintain the evidence of my acceptance. I have not always had that extacy of joy desirable; but it has been my aim for thirteen years, come joy or sorrow, to trust in God, who is able to sustain equally in darkness or in light—for his glory is the same in the clouds as in the sunshine. Thus have passed nearly twenty-three years of my life in the cause of religion; and still perfect love is my theme, and I hope by the grace of God ever to be a witness of this great blessing.

M. CLOUGH.

Chicopee, Mass.

Poetry.

SELECTED.

THE POWER OF FAITH.

FAITH adds new charms to earthly bliss,
And saves me from its snares;
Its aid in ev'ry duty brings,
And softens all my cares:

Extinguishes the thirst of sin,
And lights the sacred fire
Of love to God and heavenly things,
And feeds the pure desire.

The wounded conscience knows its power
The healing balm to give:
That balm the saddest heart can cheer,
And make the dying live.

Wide it unveils celestial worlds,
Where deathless pleasures reign;
And bids me seek my portion there,
Nor bids me seek in vain.

Shews me the precious promise, sealed
 With the Redeemer's blood ;
 And helps my feeble hope to rest
 Upon a faithful God.

There, there unshaken would I rest,
 Till this vile body dies ;
 And then on faith's triumphant wings,
 At once to glory rise.

Editorial Miscellany.

A LONG ARTICLE.

SUCH is our leader of this month : and yet, who that will carefully read it, would wish it shorter. We fully concur with many of our readers, in the opinion that as a general rule articles of moderate length, pointed and practical, are best adapted to a monthly journal. But there certainly are some exceptions, and we think the article in question is one. It could not have been divided without mutilation, and it is too good to be spoiled. Don't be startled then by its length. Read it over and over again. Weigh well its arguments. Pray over it : and instead of complaining of its length you will be led to desire more of a like kind.

In consequence however, of the above, we are obliged to omit our usual variety and delay the insertion of several valuable communications, which have already been on hand for some time. We trust that this will be deemed a sufficient apology, by our correspondents.

THE LATE CONTROVERSY.

THE following article taken from the "Northern Christian Advocate," so exactly expresses our own views of the subject on which it treats, that we cannot forbear giving it to our readers. Our brother has well said, that "while any one may teach the doctrine of holiness *abstractly*, i. e., may repeat what the Bible says of it, *positive experience is the first and indispensable qualification to teaching it practically and efficiently.*" Facts in abundance were they needed, might be adduced, in support of this position. We would enquire in the spirit of kindness — Has not the absence of this "indispensable qualification" been too often manifest, by the asperity with which the foibles and mistakes of professors and believers in the doctrine of holiness have been treated ?

A TRACT* has lately come into my hands, compiled by brother J. Hartwell. It gives, in a very judicious form, extracts from Wesley's Works and Journals, on the subject of Christian perfection, and is evidently designed to be the poser of the late long controversy on that subject. Such it doubtless ought to be considered. It is plain, candid and logical, and reflects credit on the compiler, for fair discrimination.

I offer a few suggestions of the impression that controversy has made upon my mind.

"Metaphysical writers," Voltaire has said, "are like minuet dancers. They enter with visages of grave importance — dispense bows and airs, most impressively — are in continual motion, without advancing a step — and retire in precisely the manner they came in." So with this famous controversy. It began as if a crisis had indeed come, it ends as if nothing had happened. The outset was extremely illogical; for, to those who admit the *fact* of perfect love, as a doctrine of Scripture, all that remains is the settling of means and expedients. On the high road of Scriptural precept, the Holy Spirit guides the willing mind along a special track adapted to its own peculiar character. So Brainard and Fletcher arrived at the same goal, by means *generically* the same, but *specifically*, how different!

It follows that the experience of one man cannot be a sure guide for other men, except in a most general sense. The means is faith, the result, perfect love; but within these fixed limits are a thousand moveables, connected with peculiar temperaments, circumstances and biases of education. The experience of one man may richly encourage and illustrate, but it cannot dictate, that of his brother.

Now, while any one may teach the doctrine of holiness *abstractly*, i. e., may repeat what the Bible says of it, positive experience is the first and indispensable qualification to teaching it practically and efficiently. Without this, the most acute reasoners will, like African geographers, put "elephants in place of towns." A writer, proposing to illustrate the subject of perfect love, must put to himself two questions, "Do I enjoy this blessing?" and "How came I by it?" and from this latter must proceed his lucubrations. The remark is verified by the character of every work of the day which is effectually promoting holiness.

In conducting such a controversy, candor is emphatically required. If the testimony of religious journals is to be taken, it must be remembered that, if faithfully kept, they will give a transcript of every shade of feeling and opinion. The general drift of the whole is that which must weigh. The isolated parts can prove nothing. How amusing to see diametrically opposite views *proved* from the experiences of Paul and Wesley! If we must have controversy, let us lay by the tricks of logic, and the shirks of special pleading, and boldly repel, and fairly admit whole truths. How much of unpleasantness might be avoided by manliness of discussion, and not trying, like the Parthian, "to wound as we fly." There has been witnessed in the late discussion, some noble and refreshing specimens of candor; but I may safely say, that there *might have been many more*, and this is the only thing I regret.

If it be asked what is the result of the controversy, I leave echo to reply. Not that it is affirmed to have been without results, but that, after some search, I have been unable to find them. The smoke and noise is over; now, Bro. Hartwell sweeps off the arena, and we find all things as they were. Professors of holiness are still, as a class, the most valuable of Christian members; preachers of holiness are still, as a class, the most successful of preachers; while the same immaturities and indiscretions will hang on both, like an accompanying shadow. Publications on which their respective authors do not lean to support their fame, and cannot, have passed, or are passing, softly to their tombs. Who wishes them a resurrection?

A. B. HYDE.

* The tract here referred to, we have on sale at our office, and will forward a copy if desired, to any of our subscribers with the Guide, on their remitting a three cent Post Office Stamp.

RECEIPTS FOR THE GUIDE.

FROM MARCH 3, 1852, TO JUNE 16, 1852.

	\$	PAYS TO		\$	PAYS TO		\$	PAYS TO
Kirk Julia	1	Jan '53	Peebles Wm	1	Jan '53	Sewarer O	2	Jan '53
Kickley H	1	Jan '53	Perkins Mrs N	1	Jan '53	Sutcliff Eliza	1	Jan '53
Kerr Mary A	1	July '53	Patton H L	1	Jan '53	Simpson J L	50	July '52
Kingsbury Rev C	6	July '50	Parks J N	1	Jan '53	Samuders Mary	1	July '53
Korkman Rev F	1		Page I S	1	Jan '53	Sutherland Mrs M	1	July '53
King John A	2	July '52	Petty H H	1	Jan '53	Starr Daniel	1	July '53
Knight D	1	Jan '52	Pratt Eliz	1	Jan '53	Seofield W T	1	July '53
Kuttridge Mrs A	1	July '53	Phinney S J	1	Jan '53	Starr F	1	July '53
Leonard C	1	Jan '53	Pickett W S	1	Jan '53	Stebbins S G	1	Jan '53
Legg Mrs E	1	Jan '53	Pock Mrs A	1	Jan '53	Spencer Rev M	2	Jan '52
Lytle J W	3	Jan '52	Purviance E G	1	July '52	Steele Rev D	67	in full
Lutes Mrs L D	1	Jan '53	Polly Laura A	1	Jan '53	Shepherd C	1	July '52
Ledbetter Fanny	1	Jan '53	Power Mrs R	1	Jan '53	Soley Ruth	1	July '53
Lawson O E	1	Jan '53	Parker L	1	Jan '53	Steele Mrs M	1	July '53
Loud Martha	1	Jan '53	Phipps I N	1	Jan '52	Slater Wm	1	July '53
Littleton Rev O	1	Jan '53	Pijcher Rev E H	1	Jan '53	Smith Mary	1	July '53
LaCount Rev W F	67	July '52	Parker Sarah	1		Stevens G S	1	July '53
Lyon Solon	1	Jan '53	Pease R A	1	Jan '53	Spring D	1	Jan '53
Lucas L A	1	July '52	Perry Mrs S	1	July '53	Snow Lydia	1	July '53
Lindsley W	1	Jan '53	Preston Mrs E	1	Jan '53	Swigert J	1	July '53
Long Rev W	1	July '54	Payne Mrs P	1	July '53	Stockley John	1	July '53
Loring J	3	July '52	Peck Noah	1	Jan '53	Taylor Rev J B	1	Jan '53
Lughorne Eliz	1	July '53	Potter Harriet	1	July '53	Taylor Rev E T	2	Jan '53
Lane S G	50	Jan '53	Phillips Mary	1	Jan '52	Thomas Maria	1	Jan '53
Loemer L	1		Phillips Harriet	1	July '53	Tousey H A	1	Jan '53
Livornoro N	1	July '52	Parker Otis	1	July '53	Thomas M Jr	1	Jan '53
Lumley Mary	1	July '53	Quigley Sarah	1	Jan '53	Temple Susan	2	July '50
Lewis Caroline	1	July '53	Reed Rev H W	1	Jan '53	Taylor Mrs I A	3	July '53
Long E	1	July '53	Richards I	1	Jan '53	Taylor Rev W	3	Jan '53
Melton R J	1	July '52	Rupp G W	1	Jan '53	Tulloss J C H	1	Jan '53
Maupin M L	1	Jan '51	Rhodes J	1	Jan '53	Turrisson W	1	Jan '53
MacFarlane J	1	Jan '53	Robinson W H	1	Jan '53	Taggart E	1	Jan '53
McDaniels Miss L	1	Jan '53	Ridson Miss H	1	Jan '53	Therby C L	1	Jan '53
Morton W R	2	Jan '52	Rhoades S B	1	Jan '52	Torush Rev H	67	Jan '53
Metcalf Dr J W	2	Jan '54	Ransom Anna	1	Jan '53	Trimble Rev J M	67	Jan '53
Merriam C	1	Jan '54	Riddle E C	1	July '53	Tasker Mrs J	1	July '53
Michell P C	1	Jan '53	Ryan J G	1	July '53	Upham Gno	1	Jan '53
Majors R H	1	Jan '53	Rogers M	1	July '53	Vermilvo W	1	Jan '53
Myers S	1	Jan '53	Reepress Mrs H	1	July '50	Woodward J S	1	Jan '53
Mason J F	1	July '52	Spurduick S	1	July '51	Willcox J Jr	1	Jan '53
McAllester Mrs C	1	Jan '53	Spencer R	1	Jan '53	Wood B F	1	July '52
Moore Mrs H	1	Jan '53	Standifer Miss C	250	Jan '53	Whitcomb R Jr	1	Jan '53
Milly Miss A	1	Jan '53	Smith Eliza	1	Jan '52	Waring Mary H	1	Jan '53
Messenger B	1	Jan '53	Stout Mrs J T	1	Jan '53	Watkinson W	1	Jan '53
Maniton Mary	1	Jan '52	Sickler F	2	Jan '52	Webb Dr WS	1	Jan '53
Morrill Rev D K	67	Jan '53	Snwyer Luko	1	Jan '53	Willis E I	1	Jan '53
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Moore Ellen K	1	Jan '53	Smith A L	1	Jan '53	Whitford J G	1	July '52
Muzzey Sally B	1	July '52	Scates A G	1	Jan '53	Whitney G	1	Jan '53
McClintock J	1	Jan '53	Scates Miss C G	1	Jan '53	Wyche P P	1	Jan '53
Mitchell J T	1	July '53	Scates J G	1	Jan '53	Wyche Mrs P	1	Jan '53
Nixon P	1	Jan '53	Seward B	1	Jan '53	Williams Rev B W	1	Jan '53
Norris A	1	Jan '53	Sayers David	1	Jan '53	Wycho Rev I T	4	
Narremour W W	1	Jan '53	Siss Wm	1	July '52	Williams Miss W	1	Jan '53
Newman J E	2	in full	Simmons M I	1	Jan '53	Wilde Jane B	5	
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Newton Dr O E	1	Jan '53	Simmons H	1	Jan '53	Winch Wm	1	Jan '52
Naylor C	1	Jan '53	Scudder L E	1	Jan '53	White Rev L	67	Jan '53
Nichols A E	1		Snow Olive	1	Jan '53	White Rev T	1	Jan '53
Nutting Rev E	1	July '53	Slocumb J C	1	Jan '52	Warner Tamar	1	Jan '53
Osborn Daniei	1	Jan '53	Stewart Wm	1	Jan '53	Williams W R	1	Jan '53
Oldrin Rev E	67	Jan '53	Soaris A M	1	July '52	White F M	1	July '53
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Phillips Louisa	1	Jan '53	Summer Mary E	1	Jan '53	Wooding G W	1	July '52
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						Woodruff E S	5	July '53

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THE
GUIDE TO HOLINESS.

SEPTEMBER, 1852.

ORIGINAL.

CHRISTIAN PERFECTION.

WORKS OF BENEVOLENCE ANOTHER PROOF OF THE PERFECTION
OF THE CHRISTIAN CHARACTER.

“By their fruits ye shall know them,” was the infallible maxim of the Divine Saviour respecting the evidence by which we are to judge of the genuineness of the discipleship of his followers. And this is an easy mode of judging. Had he referred to the profoundness of their researches into Divine truth, the extent and accuracy of their knowledge, whether historical, philosophical, or artistical, as an evidence that they belonged to him, how extremely few would have been adequate to draw an accurate conclusion respecting their character! For as none are able to judge of a subject who do not understand it, and as but comparatively few have such a knowledge of these sciences as to qualify them to determine who does or does not comprehend them, had this been made the rule of their judgment, the most of men must have remained in the dark respecting the genuineness of the professed followers of Jesus Christ. But by referring to their “fruit,” that is, to their lives, he has furnished an easy method of determining whether or not our religion be Divine or human, whether our profession be a mere empty show, or the genuine offspring of a heart devoted to God’s holy service.

Of the fruit of the tree we may taste, and thereby ascertain whether it be bitter or sweet. The botanist may busy himself in ascertaining the qualities of the tree by a chemical analysis of its parts, and may determine to what genus and species such tree belongs, and may classify them scientifically; while the most rustic farmer or unscientific mechanic may test the quality of the fruit by simply tasting it. This requires no labored effort, no scientific process, and that tree is the most valued that brings forth the best and most plentiful fruit.

So here, that Christian has the deepest experience has the best heart, and is the most valuable member of the church, who brings forth most of the fruits of righteousness, who is the most diligent in good works. "Faith without works is dead, being alone." "Seest thou how his works wrought together with his faith, and by works his faith was made perfect." These, and other similar texts of sacred Scripture, demonstrate that the surest test of a genuine faith in Christ, is the existence of good works. Had we all faith even so as to remove mountains of difficulties out of our path, and have not that charity towards our neighbor, which will lead us to help him when in distress, we are nothing worth in the sight of God, and when "weighed in the balance shall be found wanting."

God has placed us in the world that we might be mutual aids one to another. Hence he has distributed his gifts in a diversified manner, some being highly distinguished for mental accomplishments, others comparatively ignorant; some rich, others poor; some strong, others feeble; and society is made up of old and young, as well as the middle aged. In this diversified state of human society, there is a call for the exercise of the various gifts for the mutual benefit of all. Those distinguished by wisdom are called to instruct the ignorant, the rich to help the poor, the strong to aid the weak, the aged to help the youth, and all to lean one upon the other, so as to administer to each others happiness in times of need. And one of the most striking evidences of the depravity of human nature is exhibited in contravening those laws which originate from those various relations subsisting among God's rational creatures. Thus the rich are wont to oppress the poor, the powerful to tyrannize over the weak, the wise

and strong to impose upon and oppress the ignorant and weak.

Now one grand object of Christianity is to rectify these evils so manifestly existing in human society, to bring order out of this confusion; not only by enlightening the understanding that we may distinguish between right and wrong, may see and deplore the evils we have named; but so to mould the heart, so to sanctify the affections, that we may *do* the things that are enjoined us, and discharge the duties originating from the various relations of human society. And those who are sanctified, whether they be rich or poor, whether wise or ignorant, learned or unlearned, strong or weak, sick or well, old or young, will feel the restraints imposed upon them by those just and equitable laws designed to regulate human conduct, and be ready to obey with a cheerful alacrity the calls of justice and mercy, and thus to fulfil those obligations arising out of their relative positions.

For a rich miser, who hugs his gold as his god, who shuts up his "bowels of compassion towards the poor," who can hear the "cries of the widow and fatherless," with an unaffected ear, to pretend to enjoy the blessing of sanctification, is not only to impose upon the credulity of the unsuspecting Christian, but also to deceive his own soul with an unfounded hope of eternal life. While guilty of that "covetousness which is idolatry," to flatter himself that he is in the enjoyment of that "perfect love which casts out fear," is to delude himself into the belief of a lie, is to confound things which ought to be separated, and instead of standing justified before God, will be condemned as a "painted sepulchre." The same may be said of all the other classes of society who refuse to discharge the duties they owe one to the other.

The tongue may speak eloquently upon the subject of religion, may recommend even sanctification as a subject of experimental knowledge, but if the life contradict this profession, and the heart remains destitute of those tender sensibilities which draw out the soul in Christian sympathy toward the ignorant, the weak, the infirm, and the needy, we may take it for granted that we are deceiving ourselves with a vain show, and instead of "laying up

treasure in heaven," are "treasuring up wrath against the day of wrath, and the revelation of the righteousness judgment of God."

For what are we placed in human society? We might as well not be as to live wholly to and for ourselves. For what purpose has God endowed some persons with extraordinary talents? To bury them in a napkin? Nay, verily! But to employ them for the good of others, that they may instruct the more ignorant, that they may be instruments of enlightening the blind, and leading them in the path of life. For what purpose has God given strength to some, and withheld it from others? Is it not that the one might help the other in the time of need? And more especially has he bestowed the blessings of riches upon some that they might impart a due portion of it to the poor, and thus administer to them in the hour of distress. But these duties not only belong to the rich, the wise, and the strong, but the poor, the ignorant, and the weak have duties, peculiar to their situation, to perform. A poor man may betray all the haughtiness of the rich, may manifest all the malignity of a perverse heart, as is exemplified by his more prosperous neighbor. If instead of being contented in his situation, and humbly receiving the bounties bestowed upon him by those who administer to his wants, he fret and murmur at the dispensations of Divine Providence, and indulge in an envious disposition towards his more wealthy neighbor, he thereby gives evidence of an unsanctified heart. And the same may be said of all the others. This perversity of heart and unsanctified disposition are not confined to one or to two classes of the human family, but they run through all classes, infect every grade, and ramify themselves in every direction, distinguishing alike all classes of human society, until they are corrected by Divine grace, which "purges out the old leaven of malice and wickedness, that we may be a new lump," sanctified to God, and "made meet for the Master's use."

They, therefore, who are sanctified to God, whether they be rich or poor, whether wise or ignorant, strong or weak, will use their talent, if they have but one talent, two or more, with a diligent application, and exemplify in their spirit and conduct the purity and excellence of their religion, by being contented in their lot

and station, discharging with a ready mind all those duties they owe to God or man. Hence they say, in the language of the poet, the following words, so expressive of a heart resigned to the will of God, and yet confiding in his tender and unceasing love :

“Thine everlasting truth,
 Father, thy ceaseless love,
 Sees all thy children’s wants, and knows
 What best for each will prove ;
 And whatsoe’er thou will’st,
 Thou dost, O King of kings !
 What’s thy unerring wisdom’s choice,
 Thy power to being brings.”

Man was made for society. And society cannot exist but in the subordination of its members to each other. There must be rulers and ruled, master and servant, husband and wife, parents and children, rich and poor, wise and unwise, strong and weak ; and from these various grades originate certain duties and privileges peculiar to each ; and the duties must be performed with fidelity, in order that the privileges may be secured and enjoyed. To talk about a perfect equality in human society, is to talk the most arrant nonsense. Such a society is utopian in the highest degree, and never was exemplified in the heavens above, or on the earth beneath, nor even in hell itself ! There is a chain made up of many links which binds mankind together ; and this chain has its origin in the throne of the Eternal, and reaches down to earth, and connects all the members of the human family together, and so long as they are obedient to its great Author, they will remain firmly fixed in his will, protected by his power, guided by his wisdom, and they will have all their wants supplied by his goodness.

“Man, thou hast a social spirit, and art deeply indebted to thy kind ;
 Therefore claim not all thy rights ; but yield for thine own advantage.
 Society is a chain of obligations, and its links must support each other ;
 The branch cannot but wither, that is cut from the parent tree.”

How true the thoughts expressed in these lines of Tupper ! And hence the mutual dependence the several members of society have one upon the other, and hence also the strength of those mutual obligations which arise out of this dependent condition ! The ruler is dependent on the ruled, the rich upon the poor, the

master upon the servant, the strong upon the weak, and *vice versa*; and this mutual dependence we see running through every grade of human society, and an attempt to subvert or to displace it, is an attempt to subvert the order of God, and is the first step to rebellion against him who is a God of order. In no one instance does the hateful pride of man appear more glaring than in the attempt he makes to free himself from the restraints of those obligations which this mutual dependence imposes upon him; and in nothing does the deep depravity of the human heart evince its strength and bitterness more manifestly, than in its opposition to this order which God has established for the well-being of human society. "Better to reign in hell than obey in heaven," is the language that Milton puts into the lips of the arch fiend, while plotting his rebellion in heaven. And this is the language of every heart that is infected and actuated by that stubborn pride which prompts an individual to rebel against the established order of things, and refuses to recognize that mutual dependence every where so visible.

Now the work of grace upon the heart, renovating and sanctifying its affections, casts out this pride. It strikes a death blow to this principle of rebellion, and implants in its place that humility which leads the person who is under its holy influence to submit himself to "every ordinance of man for the Lord's sake,"—"God resisteth the proud, but giveth grace to the humble." Those proud spirits that rise in opposition to the order of God, he resists, repels, disappoints, and finally prostrates in their designs, while to the humble soul who submits with a cheerful acquiescence to this Divinely established order of things, he giveth more and more grace, leading him on in the path of obedience one step after another, supplying him with wisdom and grace "in every time of need," and giving him a complete victory over all his enemies, internal and external.

I have been carried along by following the current of my thoughts, so far beyond what I anticipated when I commenced this number, that I have not room to finish what I intended to say on the fruits of sanctification as they exhibit themselves in acts of benevolence, and therefore must reserve farther remarks upon that

particular branch of the subject for the next number. In the meantime permit me to observe, by way of conclusion, that whatever of inward religion we may profess and enjoy, it can never release us from the ordinary duties of life, nor from any of the established forms of religion, nor yet from any of those courtesies of life which grow out of the various relations of human society. When I see a man regardless of these Christian courtesies, accosting his fellow Christian with vulgar rudeness, despising the laws of reciprocal duties and proprieties of conduct, manifesting a haughty contempt for the rights and opinions of others, acting from a principle of proud independence, I take it for granted that he is either too ignorant to be taught, or is a stranger to the sanctifying operation of the Holy Spirit upon the heart, or more likely both of these defects are found in his character. Even the outward forms of religion have a value; and the more holy we are the more scrupulously shall we attend to them, and the more nice shall we be in observing all these conventional forms of speech, of behaviour, even those rules of respect and politeness which age, office, character, and relative standing, have a right to demand at our hands. It is said of a great and good man that he was remarkably attentive to little children, patting them on their heads, and talking to them in such language as they could well understand, thus conciliating their affection, and winning their esteem, while at the same time he was no less observant of the urbanities of the Christian character, which he was bound to extend to magistrates, to ministers, to his equals or inferiors, making them all believe and feel that he knew how to blend the courtesies of the gentleman with the virtues of the Christian, making these graces all sit easy upon, and unite with, the dignity of the minister of Jesus Christ. This whole thought is beautifully expressed in the following words of Tupper:—

“Thou that despisest the outward forms, beware thou lose not the inward spirit,
For they are as words unto ideas, as symbols to things unseen.
Keep, then, the form that is good; retain, and do reverence to example;
And in all things observe subordination, for that is the whole duty of man.”

N. BANGS.

ORIGINAL.

SAVING FAITH;

OR, THE SIMPLE BELIEF OF THE GOSPEL CONSIDERED.

THIS is the title of a little book by Rev. James Morison, of Kilmarnock, Scotland. The simplicity of gospel faith is so well set forth in it, that a brief outline of the argument may perhaps be useful. In most minds, probably, *the act of believing*, and the *effects of believing* are blended. The consequence is, that "saving faith" is regarded as something very difficult to comprehend. Now it is impossible for an unrenewed man to understand the wonderful, transforming *results* of faith; but the first step, *the believing*, he can understand; looking at it separately. Our author teaches him to take the first step first, that is to believe intellectually. Any one can do this — indeed no one can help doing this, on sufficient evidence — provided the evidence is brought fully and fairly before his mind. The evidence commands the belief, the belief naturally gives rise to the appropriate feelings, and, of course, to appropriate conduct.

What is "saving faith?" It is simply a belief of the gospel.

What is the gospel? The great and blessed truth, that the Lord Jesus Christ has made a *complete propitiation* for the sins of the whole world.

But many an impenitent sinner believes that.

Yes, he believes it for others, but not for himself. The moment he comprehends the blessed fact, that this salvation actually extends *to him*, and covers *his case* — that Christ has put away *his* sins, and *satisfied* God for all of them, he then, for the first time, understands what the gospel is, and his belief of it is inevitably followed by peace and love.

If the reader is enquiring what he shall do to be saved, and if he feels that he does not quite understand what is meant by the oft-repeated direction, "Believe on the Lord Jesus Christ," let him carefully follow the outline of Morison's argument, as here given, and I think he will get light. The way of salvation will become plain.

1. *Faith is just the same as belief.* In the Bible there is but one word which is translated both faith and belief.

2. *The words faith, belief, and believing, have the same meaning in the Bible, that they have in the language of ordinary life.*

3. *The meaning of the word believe, as it is used in the language of ordinary life, is understood by every body.* When I understand God's report about the framing of the worlds by his own word, I immediately believe it. Now, gospel-believing, or faith in Jesus Christ, is nothing but a firm persuasion of the truth of God's report regarding his Son's "finished work." This is further manifest from the fact that the apostle speaks of "*the belief of the truth*," as that by which we are to be saved. 2d Thessa. 2: 13.

4. *Every man who believes the Bible to be the book of God, and who KNOWS the report which God has given in it regarding his Son's "finished work," also believes that report.* Now most people in Christendom suppose they know the gospel sufficiently well. They may indeed be conscious that they are not made new creatures by what they know of it. Still they never dream that there is any defect in their knowledge. But no — every unsaved, every unsanctified man, has the gospel yet to learn. The Saviour says, "this is eternal life, to *know* thee, the only true God, and Jesus Christ, whom thou hast sent." Therefore no impenitent man really *knows* God and Jesus Christ. See also Isaiah 53: 11; and many other passages.

5. *Every man that believes the gospel, knows that he believes it.* People who say, "I think I believe," "I hope I believe," invariably misunderstand what faith is, and completely mistake what the gospel is. They imagine faith to be something like a devout feeling of the power of the truth. Believing is a matter of consciousness, and consciousness is the highest of all evidence.

6. *It is all in vain for you to try to believe.* You never can believe, till the thing to be believed is in view of your mind; and whenever it is in view of your mind, you cannot help believing. O sinner, then know this — if you be *trying to believe*, you do not know the gospel; and therefore I beseech you, begin immediately to try and find *the gospel* out!

7. *You are guilty of a great crime, if you do not believe immediately.* God commands you to believe. He that believeth not God *hath made him a liar*, because he believeth not the record that God hath given of his Son.

But you say, "faith is the gift of God." True; but faith is an act of the mind, and not a substance put into it, and therefore it can be the gift of God, only in the sense of *God leading the sinner to know what the soul-saving truth really is*. When any sinner *finds out the gospel*, he may give God all the praise, and rest assured that it was God that led him to find it out; and it is in this sense, and it can be in no other, that his faith is the "gift of God."

8. *Every person who believes the gospel, gets peace from it, and gets it immediately.* The gospel is "glad tidings," and it cannot be credited for a moment, without making the sinner *glad*. Many persons say, "We believe, we believe firmly; but then we have not attained to peace and joy, and assurance." Now these persons, and the true Christian, are believing two very different things, under the name of the gospel. The Christian believes that *Christ has done enough for him to die with*. Now reader if you are not contented with what is in him, but wish something more *in yourself as a ground of confidence in dying*, you are an unbeliever yet. It is a great mistake to suppose that you may be a believer, and yet be afraid to die.

9. *It is a great error to suppose you must have a new heart before you can have peace in believing.* To expect this, is to expect a tree to bring forth fruit before it be planted. A new heart is a fruit and consequence of peace in believing; it is in no sense its cause or precursor. A new heart is just another name for a holy heart; a holy heart is just another name for sanctification; and sanctification is a consequence of justification realized — it follows the assurance of safety. This is the apostle's argument throughout the sixth of Romans. A man does not attain peace when he feels that he is holy; but he attains holiness when he feels that he has peace. Peace to the conscience within, is to be got in that work without, which gives peace and satisfaction to God's justice; and the peace thus got, coupled with the view then

obtained of the evil of sin, the excellency of holiness and the love of God, produces purity in the heart.

O sinner, then, fear not to venture on Christ just as you are. You will obtain deliverance from the condemning power of sin, not by becoming holy in any measure or degree ; but by believing that Christ is the Lord *your* righteousness, and that he has satisfied God for all *your* iniquities, and made it thus safe for you to venture on him, even into eternity, *just as you are*.

10. *It is impossible to be a believer, and yet remain without a new heart.* Though a new heart neither goes before, nor goes along with believing, it invariably comes after, and that without delay. Whatever an unholy man may be, he is not — he cannot be — a believer of the gospel. The truth of the gospel is a regenerating thing — a sanctifying thing.

11. *There is no fear of believing the right thing in a wrong way.* “Yet,” you say, “there are those who seem to believe the gospel, and yet remained unchanged by it.” Far from it ; they are not believing the gospel at all. They and the Christian are not believing the same thing. They may both be believing that Christ is the Saviour — that he died for sinners — aye, that he died for them. In answer however to the question, What did Christ effect for them, when he died for them — in what position did he place them ? they would give totally different answers. The Christian believes that Christ has put away his sins by the sacrifice of himself, and that there is therefore now no reason why he should not venture with confidence into eternity. The others imagine that Christ has not done so much for them, as to supercede the necessity of their having some good feeling or other, before they can think that God will accept them, and make them heirs of his glory. The one, then, believes that Christ has *finished* the work, the others, suppose that they still need something more to add to it, in order that it may be safe for them to meet God.

But Paul says, “With the heart man believeth unto righteousness.” This is true, and it is also true that there is not a possibility of believing in any other way — if a man believe at all, it must be with all his heart. The word heart in Scripture has

great latitude of meaning. It properly denotes *the whole mind*, and it frequently means the *understanding* — the *intellect*.

12. *There is nothing of importance to the sinner, but the OBJECT of his faith.* It is not the *act* of faith which gives peace, but the *object*. It is not the act of eating, but the thing eaten, that nourishes. Truth can exert a moral influence upon the soul, only in so far as it is believed; and hence it is, that it is faith, and not love, or gratitude, or humility, that is the instrument by which we get the enjoyment of salvation. What then, is *the truth*, without which the soul could not be sanctified, and upon the belief of which, the salvation of the soul is suspended? This is the question of questions. This is the one thing, which every sinner ought to be all anxiety to find out.

Many, very many loose, inaccurate, inadequate and positively false ideas prevail on this — the most important and momentous of all questions that can be proposed. It is not the whole Bible that you are to believe, that you may be saved — it is one great, gracious, and glorious truth in that Bible. What then is this soul-saving truth? One thing is clear, it is *a truth about Jesus*, that you are to believe. This is obvious, for it is said, “believe on the Lord Jesus Christ, and thou shalt be saved.” Mark, it is not every thing or any thing about Jesus, that you are to believe; it is the right thing about Jesus. What then is this?

I would answer that this right thing is variously expressed in Scripture. It is sometimes exhibited as the truth that *Jesus is the Christ*. — John 20 : 31. This means that he is the Messiah — *the anointed one*. Now Jesus was anointed to be mediator between God and man. You see then, O sinner, what you are to believe. You are to believe that Jesus is a mediator between God and you. The right thing to be believed is in another passage represented to be *Christ's name*. What is Christ's name? “*THE LORD OUR RIGHTEOUSNESS.*” — Jer. 23 : 6. O then, sinner, say, “Jesus, thou art *my* righteousness, and now I am complete in thee who wast made of God unto me wisdom, *righteousness*, sanctification and redemption.” You see then, O sinner, that the right thing for you to believe is this, that Christ died for you, and became a propitiation for every one of your sins. Do you believe

this? Then you are not now afraid to meet your God, because you know that Christ is a propitiation for your sins? Until you have got enough to meet him with, you have got nothing worth having.

Are you persuaded that Christ did enough on Calvary for 'Paul to die with? If he did, he did enough for you, for he did the very same for you, that he did for Paul, and Peter, and John, and Martha, and Mary. He fully and perfectly satisfied God for their sins. He has done the same for *you*. God is now propitiated, satisfied, — completely satisfied — for all your sins. Perhaps you are supposing that if you felt yourself entirely changed, and filled with love to God, you would not then be afraid of venturing into eternity on Christ. If you be supposing this, you are yet self-righteous to the core — and not only so, you make God a liar, for he tells you, that you do not need any thing more at all, than Christ's "finished work."

If you had never sinned at all, would you be afraid to die? No, you would not. If it were the case that God is as truly satisfied for all your sins as if you had never committed them at all, would you be afraid to die? No. Well, O sinner, I have good news for you. God really is as truly satisfied for all your sins, as if you had never committed them at all.

Do you say again, "O sir, surely there is more needed than simple believing?" That remark is full of self-righteousness. You are imagining that you are to be saved *for* your faith. 'Tis all false. You are to be saved *by* your faith, and *for* the "finished work" of Christ.

Do you say, "O sir, I do believe fully, that Christ has died for me, and done all for me, and yet I have no peace — I could not meet my God?" It may be true that you are believing that Christ died for you; but it is not true that you understand what he effected for you, when he died. Do you tell me that when he died, he made propitiation for your sins? You tell the truth, but still, you are not understanding what propitiation is. It is this: *God is satisfied for your sins*. Do you believe it? If you do, how can you fear your sins? Can you be afraid to meet a *satisfied God*?

ORIGINAL.

LETTERS ILLUSTRATIVE OF CHRISTIAN
EXPERIENCE.

XI.

To F. T———:

The operation of the principle of holy love, considered *as a permanent life in the soul*, is twofold, EMANATIVE and ATTRACTIVE. And both forms or methods of operation are regulated by fixed laws. Love, in its EMANATIVE nature, goes forth, as it were instinctively, and without thinking of its own happiness, to seek the happiness of others. And it flows out to them, not accidentally, not independently of all regulation; but in accordance with fixed principles,—principles which have relation to time and place, to extent and characteristics of being; and to any and every thing else, which may render this benevolent emanation perfect in its adjustment, as well as divine in its nature.

It was to the principle of love, as considered in this aspect, that you called my attention; and I endeavored in my last letter to state some of the laws, which regulate its action.

But holy love presents another aspect, and may indeed be said to possess another nature,—a nature which the world has known hitherto but very imperfectly, because its eye has not been opened to behold and admire it. I refer to its attribute of ATTRACTION,—an attribute, which, though scarcely known, is a real and inherent part of true love, and which is destined, under favorable circumstances, to exert a mighty influence.

Love, in its *attractive* nature, has the power of drawing the thoughts and affections of holy beings to itself. This power it does not seek; but it possesses it without seeking. The beneficence of its emanative nature, the brightness as it were of its outgoing, lays the foundation of that remarkable power which it has of drawing the eyes of all beings to the contemplation of its own light.

And of this I propose to give a little further explanation. Of all things or objects of contemplation, either in the natural or

moral world, holy love is the most beautiful. So that it should ever be remembered, that love is not more love than it is beauty; and it can cease to be the one, as soon as it can cease to be the other. Beauty, by the order and the necessary nature of things, is the grace, the radiance, the light of love. And love possesses the remarkable trait of its attractive power through the medium of its beauty; it being the characteristic of beauty to give pleasure. Love could not be *known* as beauty, even if it could *exist* as such, if it failed to give pleasure. And it is the characteristic or attribute of that which gives pleasure, to *exert a propitiative and attractive power towards itself*.

To give pleasure and to attract through the medium of that pleasure, is an attribute even of *natural* beauty. The flower by the way side arrests the notice of the traveller; — we gaze with delight upon the extended and variegated forest; — the eyes turn, instinctively as it were, upon the stars in their bright and quiet motion, because there is something even in natural beauty, which appeals to and which controls the heart. But *moral* beauty, — that beauty which attaches itself to *virtue*, — is of a much higher kind, and has much more of attractive power than mere natural beauty. But virtue, when not considered abstractly, but as a *principle in living exercise*, is the same thing as holy love.

Adopting, therefore, this conclusion, that love, by its own nature, has an attractive as well as an emanative power, — that it not only goes forth to do others good, but attracts others to itself by its own goodness, we proceed now to say, that the attractive, as well as the emanative or *outgoing* power of love, HAS ITS LAWS. And some of these laws I shall proceed now to enumerate.

FIRST. The first law of love, in its attractive form, is this; *the attractive power of love will be in proportion to its emanative power*. In other words, he, whose heart goes forth most fully and fervently for the good of others, will most fully attract hearts to himself. Love, in its pure state, begets love; and begets it in a proportion or degree corresponding to its own strength. He, who blesses others most, will be most blessed in return.

SECOND. Another law of love, in its attractive form, is this. Of loving or holy beings, those *have the most attractive power*,

who have the greatest capacity of loving. It is reasonable to suppose, (and the supposition seems to be sustained by the Scriptures,) that there are circles, orders, or spheres of holy beings, rising one above another, and occupying their appropriate positions from man to the Deity, and the sphere that stands in advance of the others, has, in consequence of the greater capacities of love which are there enjoyed, a wider and more powerful attractive influence. As angels and seraphs can love more than man, in consequence of their greater capacity of loving, so will they shine out and become radiant with a greater degree of moral beauty, and will therefore have the greater attractive power over others.

THIRD. A third law, which modifies the action of the two preceding, is this: the degree of attracting influence *will depend, in part, on the nature of the being, who is the subject of attraction.* It is holy beings who are attracted by the beauty of holiness, and not those who are in their sins. And the reason is, that holy beings can see and appreciate the radiance and excellence of holiness; while unholy beings, whose inward life, in being selfishness, is just the opposite of holy love, are *blind*. Having no eye to see the beauty of holiness, they have no heart to feel its power.

FOURTH. It follows from what has been said, that God, the central principle or life of whose existence is love and whose capacity of loving is infinite, is, by the law of his nature, the *infinite centre of attraction*. It is by the law of love and not by the pressure of commands and penalties, — by the sweet and noble influences of attraction and not by the goads of compulsion, — that he turns and unites the universe of holy beings to himself.

FIFTH. Men feel the influence of divine attraction, — the influence of the ineffable beauty of divine love in sweetly drawing them to what is true, and right, and good, — just in proportion as they themselves are sanctified. In the beginning of the divine life, when the soul just begins to open its eye upon the beauty of moral excellence, it feels this attractive influence only, in a small degree. At that period, the soul, though not exclusively, is kept, in a considerable degree, in a right position, by means of commands, penalties, threats. As it gradually throws off its own selfishness, and comes more and more into the truth and light, it

is governed less by fear and more by love. It is drawn, not driven. It follows the path of the holy, because it loves to. All that is necessary, in order to follow the divine voice, is to hear it. "My sheep," says the Saviour, "hear my voice; and I know them; and they follow me." John 10: 27.

SIXTH. When the repulsion of sin ceases in the heart, and it experiences assurance of faith and perfection of love, it enters into full harmony with God and becomes one with him, because, becoming in all things the subject of that divine attraction which draws it to the central source of life, it necessarily ceases to be the subject of any and of all separating influences. And as the soul expands in capacity, it becomes the more capable of receiving the divine attraction, and does in fact experience a higher degree of such attraction, and thus passes onward and upward from one degree of heavenly existence to another, from one flaming hierarchy of intelligence and love to another; always advancing, but never reaching; always full, but always expanding; always in unity with God, but never identical with Him.

SEVENTH. When the laws of love, in the two forms of emanation and attraction, are in full force, every thing in the moral world will be found to be in perfect adjustment; an adjustment also, which will be voluntary, because they will correspond to, and will utter the voice of the affections. We shall give because we love to give. And we shall be repaid with infinite recompense, because the heart that has the disposition to give, becomes percipient of the beauty and susceptible of the attraction which exists in the *infinite Giver*. Every want will be supplied; every duty will be fulfilled; every exigency will be met; every fear will be quieted; every hope will be realized. Truth will correspond to truth; love will harmonize with love; hearts, without losing their true position, will be bound together by the golden tie of divine relationships, and all will be harmony and peace.

I could say much more upon this interesting subject; but must leave it for the present. I think your own experience will be found to correspond to what has been said. This will be the case, in proportion as you find your affections *drawn* towards your heavenly Father, rather than compelled or driven. L. M.

Christian Experience.

SELECTED.

EXTRACT FROM A LETTER TO A FRIEND.

"I WILL now, agreeably to your request, give you a sketch of my experience in the divine life, and also tell you how I obtained the '*rest of faith*.' On the 4th of October, 1829, at a camp meeting at P——, I was brought under the influence of converting grace. I had been religiously impressed from a child, but for the want of proper instruction, and possessing a 'hard heart of unholiness,' I had, until now, remained a stranger to the pardoning love of God. So great was the change wrought in me, that I felt determined, by the grace of God, for the time to come, to be a *Bible Christian*, to walk in the *narrowest* path, and to maintain, not the forms, but also the *life* and *power* of godliness. This resolution was greatly strengthened, not only by finding it to be my imperative duty, as well as privilege, in the sacred pages of divine truth, but also by reading *Mr. Wesley's Sermons*, which did much to establish me. They also proved a great blessing to my soul. A few months after my conversion, I came in possession of the '*Christian Manual*.' I had never previous to this seen any work on '*Christian Perfection*,' (for I had not yet fallen in with Wesley's Sermons.) I read of the book again and again, but was a *firm unbeliever* in the doctrine of sanctification. I do not recollect up to this time of ever having heard it advanced from the pulpit. I had been but little with the Methodists, heard them preach but seldom, consequently was ignorant of many points of their doctrine. I had not yet been led to see the remains of sin within. I was almost constantly happy. I had deep and sweet communion with God, and if I was not happy enough to shout every time I prayed in secret, I was fearful I had offended my Heavenly Father, and grieved his blessed spirit; but O, the goodness of God, in not suffering the enemy to get the advantage of me here, for I was ignorant of many of his devices; neither had I any to instruct me in my Christian course, for I lived in a family

that were all strangers to God, and was thrown very little in religious society, consequently had few helpers. This was in 1830. The next year, (1831,) I taught school in a very pious family. I was told before I went, that the lady of the house professed sanctification, and truly she seemed to live in the very atmosphere of Heaven. So perfectly consistent was her deportment in every respect with her profession, that in two weeks from the time of my arrival there, I became staggered in my opinion respecting this doctrine. About this time, one Sabbath morning, I repaired to my room with my Bible and my *little book*. After reading some time, I knelt down and prayed that, if the doctrine of sanctification as set forth in that *little book* was the doctrine of the Bible, I might feel the awakening of the Spirit's influence on my heart ere I left my room, and have that conviction of its importance relative to my own soul, together with a sufficient view of my depraved nature, in that light which was necessary previous to the exercise of sanctifying faith. I remained long on my knees, and was much drawn out in prayer. The Lord gave me to see the inbred sin that yet remained in my heart to that degree that when I arose, I not only believed that the will of God was my sanctification, but felt that I could not enjoy, as I had done, what I had already received, until I was cleansed from all unrighteousness. I thus covenanted with God, on my knees, and wrote it down, that in the strength of His grace, I would seek this great salvation until I obtained it. I went on seeking the blessing for more than a year, during which time I became greatly interested in reading Mr. Wesley's Sermons. Though I found them remarkably close, yet I believed he spoke the truth, and was endeavoring to come up to his mark. Sometimes I enjoyed much spiritual comfort; at other times my soul was bowed down like a bulrush. I read all the works that I could get on the subject of 'Christian Perfection,' which were but few,—'Wesley's Plain Account,' 'Fletcher's Christian Perfection,' together with that celebrated book, 'Hester Ann Rogers.' Still so dark was my mind on the subject, that I gained but little light from all these helps. I found *Holiness* interspersed in the word of God, from Genesis to Revelations; and sometimes when I would read 'without holiness no man shall

see the Lord,' I awfully feared that I should never reach the Kingdom of Heaven. Some of my friends knew that I was seeking holiness of heart. Still I was very retiring on the subject, and did not unbosom myself to any one ; it would have been better for me, no doubt, had I done so.

"On the 11th May, 1832, I was teaching school at ——. On that day I felt particularly drawn out in prayer for a clean heart. After dismissing my school for dinner, I took my Bible and went into the woods, (and O, how favorable are such places to seasons of devotion,) and kneeling down, I opened at the 6th chapter of Romans. I read on with intense interest, praying all the while, until I came to the 14th verse, 'For sin shall not have dominion over you.' While reading that verse, I felt as I had never felt before. I felt *assured* in that moment, that all remaining sin was taken away, and that I was filled with the fullness of God. My prayer had often been, 'create in me a clean heart, O God, and renew a right spirit within me ;' and I felt at this moment that the Lord had given me my heart's desire. It seemed that I was bathing in the ocean of love. For two hours the woods rang with the praise of God, emanating from my happy soul. I went on for some months happy in the enjoyment of the blessing. I told some few friends what I had experienced, among them brother S——, who was at that time our preacher. My faith, however, was soon *severely* tried, and not being able properly to discriminate between sin and temptation, the enemy triumphed by yielding to his suggestion. I lost the witness and the blessing. I was now shorn of my strength. My depraved nature arose in dead array against me, and I felt at times that I was almost carried 'captive by the enemy at his will.' The agonies which my soul experienced at such times, eternity alone will disclose. But amid all this, I felt determined to seek until I obtained the precious evidence, that the blood of Jesus cleanseth from all sin. Sometimes I would feel that I had the evidence ; then again unbelief would suggest it is not so. My confidence would then become weak, and I would cast it away, and fall into distressing doubts. Then I would feel indeed like a 'mourning pilgrim,' until my soul was again made unspeakably happy. The difficulty with me

was, I lived more by feeling than by faith. But my Heavenly Father chose the furnace of temptation in which to try my faith,—and glory be to God, all has, and will work together for my good.

“If I was not happy each day, I was inclined to fall into doubts. This was not the will of God, but consequent on parleying with the enemy of souls. At times I did indeed enjoy great peace, and much of the presence of my adorable Saviour. In ’43, ’44 and ’45, the intervals between constant communion with God were short. In the latter part of the year ’45, I had a sore trial, and such was the conflict between inclination and what I conceived to be my duty, that I found that I was not *completely* subject to what I deemed to be the will of God. I was greatly troubled in spirit, and agonized much in prayer, for perfect resignation to the will of my Heavenly Father. While on my knees one evening, I took up the ‘Morning and Evening Monitor’—a little book containing texts of Scripture for every day in the week. I held it in my hand, and prayed that I might be directed to some passage, in which I might find comfort. On opening the book, my eyes rested on the passage, ‘Be strong and of good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest.’ My happy soul said, it is enough, the Lord has promised to go with me, and I will not fear. What need I fear so long as I have his presence? In that moment I felt I had perfect resignation to the will of God. Being assured of his presence, I was also *assured* that I should find rest; and from that, until the present time, I have maintained, in some good degree, a sense of this precious grace. Severe trials came, but I found grace from on high in proportion. The Lord, true to his word, never forsook me—my faith greatly increased—I did not live so much by feeling, and though I had not so much the spirit of rejoicing, yet my confidence and trust in God grew stronger and more abiding. But I wanted to know *assuredly* that I was cleansed from all unrighteousness. Sometimes I would feel that all was on the altar, and I would believe *tremblingly*, that it was accepted. In these exercises, my soul would be for a short time *exceedingly* happy; but when called to live by ‘*naked faith*,’ apart from rapturous emotions, my faith would again fail me. About this

time I had a short conversation with our dear brother — on the subject. I told him some of my exercises, and purposes. 'The Way to Holiness, and Notes by the Way,' I also read about this time. It gave me more light on the subject, and made the way to the attainment of the blessing plainer than any work I have ever seen.

"The nature of the blessing, what it strictly is, was then set forth in a light entirely new to me. I now felt greatly encouraged to persevere in the prosecution of my purposes. At times my soul was *wonderfully* and *powerfully* blessed. I would be so happy that it seemed to me that I hardly knew whether I was 'in the body, or out of the body;' yet all sin was not destroyed, and I was determined never to give over the contest. I believed that God was no respecter of persons, and that it was as much my privilege to obtain and retain the blessing, as the many thousands who had done so, and held out to the end, amid the many trials and conflicts with which they had to contend. Ofttimes my soul was greatly comforted in opening on passages in the blessed word containing *precious* promises, which fully set forth this *glorious doctrine*. Thus I continued reading and praying over the word of God, struggling and agonizing, believing that nothing short of this great blessing would keep my heart *stayed* on God, in every trying hour. Some more than two months ago, on reviewing my past life, I felt much contrition of soul for having lived so far beneath my privileges, and having so often, by my unfaithfulness, grieved the Holy Spirit of God. I was drawn out in prayer for a clean heart. I began to read "Faith and its Effects," (a work written by Mrs. Palmer in letters on the subject of sanctification.) In this little work I found the way made *so plain* — *so simplified*, that, by the blessing of God, the scales fell from my eyes, and I was led to see the difficulty under which I had been laboring. I had never made a *full surrender of all my ransomed powers to God*, (as I had fondly thought.) *Self* had not been laid on the altar of sacrifice, consequently when temptation, or any great trial came, I was not able to stand. So deeply was I interested in this book, (Faith and its Effects,) that I would read it in school hours, while the children were studying. The more I

read, the more I became enlightened. I saw precisely where I stood. I became very contrite. One night (Friday I think it was) I resolved to pray as long as my bodily strength would hold out. I remained on my knees nearly an hour and a half, during which time I was in great agony of soul, striving to lay *all* on the altar, and to *know* that I had done so, but I could not raise my faith to this point. O! the depravity of the human heart! so slow to believe all that God hath spoken, when our blessed Redeemer has sealed and ratified all with his most precious blood. At length my physical strength gave way, and I arose without the blessing, but felt at the time much comforted. Next morning an apathy seized me, which remained four days. It was a kind of indifference truly alarming. I believe it was a fierce attack from the enemy of souls to keep me from the blessing. Yet my Heavenly Father did not suffer him to get the advantage of me, for in the midst of this furnace I was supported so as to be determined never to give over the contest, and to trust in God, though he should slay me. My determination was, if I perished it should be at the feet of Jesus. On Wednesday, the 17th February, the powers of darkness gave way, and I felt inwardly assured, that I was just then at the point to receive the blessing. I dismissed my school for dinner about 12 o'clock. I then took my Bible and went up stairs, and such deep self-abasement did I feel, so burdened was my soul, that my very extremities seemed weighed down. While going along I lifted up my heart to God, and prayed that I might never come down until I had obtained the blessing. My eyes were opened to a lively sense of my situation. I had been endeavoring to lay *all* on the altar of sacrifice, not doubting but that the offering would be accepted as soon as I did so. My faith was now brought into lively exercise. I apprehended my adorable Saviour as the altar, and on him I was enabled to lay my ransomed powers, with all I have and am. *Self* given up in all its capacities and bearings, was the last thing resigned. All this was done deliberately, and with little emotion; yet in the exercise of that faith that *takes no denial*, but *'laughs at impossibilities, and cries it shall be done;'* and I do assure you, dear brother, that I have never been more conscious of any

fact in my life, than I was in that moment, that *all* was on the altar, and that the offering, imperfect as it was, was *accepted* through the atonement of my blessed Saviour. I *praised and I adored*, but not with that rapturous joy which I had oftentimes felt, for I had many times been in greater extacies ; but it was a *sweet peace*, such as I cannot describe—a deep sinking into God—love pervading every avenue of my soul, and yet I adored almost in silence. I felt a sweet assurance that all sin was cast out, and that God had entered my heart, not as a transient visiter, but to *dwell, to reign, and to rule*. I cannot describe to you, my dear brother, what my happy soul enjoyed at this time. When disengaged from this earthly tabernacle which oftentimes presses down the soul, and our happy spirits hold converse *up yonder* in our Father's house, when we shall be perfect in degree, as well as kind, then I will tell you all. It has been two months since I have been endeavoring to follow the Lord *fully*. During that time I have been able each day to renew my consecration to God, and to maintain daily the sweet evidence that the blood of Jesus cleanseth from *all* sin. Sometimes I am unspeakably happy ; at other times, under a trial of my faith, I do not realize so much joy, but at *all times* I have a *sweet abiding peace*, and am enabled to say, each day, through the blood of the everlasting covenant, 'the life which I now live in the flesh, I live by the faith of the Son of God.' When I contemplate the manifold goodness of God to my soul, I am lost in 'wonder, love, and praise,' that one who has so often grieved the spirit of God, and been so unfaithful to the grace given, and who has proved to be so unprofitable a servant, should be so much blessed. But *all is of grace—free, unmerited grace*. *Glory to God for the riches of his grace!* And now, my brother, do not let my experience, so fraught with doubtings, deter you ; it is not a natural consequence that you should be long seeking this blessing—no ! no !! no !!!

"Faith, mighty faith, the promise sees,
And looks to that alone ;
Laughs at impossibilities,
And cries, it shall be done.'

"O! may every impediment in your way be removed, and you *speedily* be brought under the influence of sanctifying faith."

Let us, as Methodists, "go on unto perfection." With many of us there is much land yet to be possessed, and we are taught "without holiness no man shall see God." Then let us seek *earnestly* for *full* redemption in the blood of Christ, that we may enjoy the "rest of faith" in this life, that we may at last enjoy eternal rest in the presence of God above.

Yours, truly,

S. F. B.

Richmond Christian Advocate.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE IN 1852.

VIII.

SELDOM have the records of the Missionary enterprize contained a more affecting detail of devotedness and suffering, in the cause of Christ, than has just been furnished in connection with the "Patagonian Missionary Society."

Captain A. Gardiner was an officer in her British Majesty's Navy; and having, several years since, experienced the renewing grace of God, his soul became inspired with a true missionary spirit, and he earnestly desired to devote himself to extend a knowledge of the Saviour, where He was not yet named. He accordingly resigned the honors and emoluments of his office, and fixing on South America as the scene of his labors, devoted his fortune and his life, to plant the standard of the cross in the interior of that continent, where Protestant Missions have never yet attempted to obtain a foothold. The Spaniards and Portuguese

had for more than three centuries, occupied the eastern and western coasts, establishing their superstitions as they founded their colonies, by driving out and extirpating the original inhabitants. But there were yet a few remnants of aborigines, among whom not even the Jesuits have been able to find a settlement; and to *them*, Capt. Gardiner hoped to make known the glad tidings of salvation. But again and again, his approaches were met by the emissaries of Romanism, who managed to raise the suspicions of the heathen, and turn their ferocious jealousy against him, and a clerical companion who accompanied him. Finding himself thus thwarted in his first design, he then resolved to direct his energies toward the Patagonians, or some of their kindred savages northward. Again he resigned the comforts of home and family, and landing at Valparaiso, in the year 1845, accompanied by a young Spaniard, (a Wesleyan Methodist,) he penetrated far into the interior wilderness, at the cost of almost incredible labor. Often they lay exhausted in the mountain-passes; or, leaving his fellow-traveller on the bank of a river, Capt. Gardiner would swim across to hold a parley with the Indians, less ferocious, indeed, but not less uncivilized than the Patagonians themselves. Unable to obtain a grant of land from the government of Chili, for the purpose of opening an agricultural mission there, he resolved to try a marine mission on the rugged and most inhospitable shores of Terra del Fuego. No terror of those regions — where the vocabulary of misfortune supplies names of “Desolation,” “Massacre,” and “Famine,” to its dim geography, — could deter him; and he once more returned to England, to beg from town to town, assistance for carrying out his purpose. By dint of toil, which would have overwhelmed any ordinary man, he gleaned moneys, and communicated some flashes of his own ardor, to a few pious persons, who consented to act as a Committee in England, for a Patagonian Missionary Society; and six devoted men gave themselves up for death or victory, in an aggression on heathenism in its lowest forms, on the barbarian Islands of the Terra del Fuego. These six brethren being Mr. Williams, a surgeon, and a zealous local preacher, of Burslem, with Mr. Maidment, exhorter, and Messrs. Erwin, Badcock, Bryant and Pearce, of Cornwall, most, if

not all of them, members of the Methodist community — Capt. Gardiner being an Episcopalian. The Church Missionary Society were solicited to adopt the enterprize, but could not be persuaded to do so; Capt. G. and his zealous companions, having procured two large boats, with a good supply of stores, embarked in a merchant vessel bound for the Pacific, and on the 5th of December, 1850, were landed on the desolate shore of Pictou Island. From some unexplained circumstance, it seems that even the landing was infelicitous; some part of the stores could not be got out of the *Ocean Queen*, which left the seven men in the presence of crowds of savages, barbarous almost beyond comparison, by whom, it afterwards appeared, they were incessantly assailed. They were now lost sight of, and nothing more was heard of them for nearly twelve months afterwards. It is deeply to be lamented that either sufficient care was not given to arrangements for supply, or that in some quarters, there may not have been diligence enough in carrying out the arrangements which were made. By a tally son, of New York, called at Spaniard Harbor, on the 16th of October, 1851. But there seems to have been a great want of perseverance on the part of the Captain of that vessel, who, although he found the bodies of Mr. Williams and one of the men, and buried them, yet put to sea on account of a gale of wind, and did not return to make further search after any, who might yet be alive.

The friends of the mission in England, became alarmed at the long delay of any intelligence from the party, and finally, the Admiralty sent orders to Capt. Moorshead of Her Majesty's war ship *Dido*, to proceed forthwith in search of them. He arrived at Pictou Island, Jan. 21, 1852, and after searching, found that the whole party had perished from starvation, and were lying just as they laid down and died four months before. The sum of the whole, as gathered from their diaries and papers by Capt. Moorshead, is, that after being left at Pictou Island, by the *Ocean Queen* in Dec., 1850, they were obliged to keep to their boats, and sail from place to place for refuge, they suffered from storms, and flooding tides, and rocks, and incendiary fires, just saving a little

food, and but a little, by burying it out of sight. Of the two boats one was wrecked, and the other so damaged as to be no longer sea worthy, and they were thus left helpless on a desert island. Without means of shooting or fishing, they were soon reduced to short allowance, were then enfeebled by scurvy, weakened each day more and more, by the inclemencies of the climate, besides want of nourishment; and at length, when every desperate expedient had failed, were plunged into the depths of famine. After a struggle of more than nine months, the last of them, — Capt. Gardiner himself, — was translated into that happy country, where they shall neither hunger nor thirst any more. The Journal of Capt. Gardiner — which it seems he kept up to the last day of his life — is indeed a heart rending record of suffering. He notes down the sickening and dying of one after another — the efforts they made to draw subsistence from sea-weed, muscles, dead fish, or birds, washed up on the beach, and even mice. As eternity makes nearer and more visible approaches, his records become, if possible, more full and clear, his testimony to the grace of God, his Saviour, more pointed, and his love to his wife and children at home, and to his brethren in the church on earth, more fervent. And this was equally the case with the others as was manifest by the evidences of unwavering piety afforded by the few records that lay near their skeletons, and which contained not a word of repining, or of regret that they had left their homes on this errand of mercy. The last entry of Mr. Williams', written when he had scarcely strength left to do so, is, "I would not exchange my situation for, or with, any one in life—*I am happy beyond expression.*" And Capt. Gardiner writes, under date, September 3d, "wishing if possible to spare him (Mr. Maidment,) the trouble of attending on me, and for the mutual comfort of all, I purposed, if practicable, to go to the river, and take up my quarters in the boat; this was attempted on Saturday last. Feeling that without crutches, I could not possibly effect it, Mr. Maidment most kindly cut me a pair, (two forked sticks) but it was with no slight exertion and fatigue in his weak state. We set out together, but soon found that I had no strength to proceed, and was obliged to return before reaching the brook over our own beach. Mr. Maidment

was so exhausted yesterday, that he did not rise from his bed till noon, and I have not seen him since, consequently I tasted nothing yesterday. I cannot learn the place where I am, and know not whether he is in the body, or enjoying the presence of the gracious God whom he has served so faithfully. I am writing this at ten o'clock in the forenoon. Blessed be my Heavenly Father for the many mercies I enjoy, a comfortable bed, no pain, or even cravings of hunger, though excessively weak — scarcely able to turn in my bed — at least it is a very great exertion; but I am, by His abounding grace, kept in perfect peace, refreshed with a sense of my Saviour's love, and an assurance that all is wisely and mercifully appointed; and pray that I may receive the full blessing which it is doubtless destined to bestow. My care is all cast upon God, and I am only waiting His time and His good pleasure to dispose of me as He shall see fit. Whether I live or die may it be in Him — I commend my body and my soul to His care and keeping, and earnestly pray that He will take my dear wife and children under the shadow of His wings — comfort, guard, strengthen and sanctify them wholly — that we may together in a brighter and eternal world, praise and adore His goodness and grace, in redeeming us with His precious blood, and plucking us as brands from the burning, to bestow on us the adoption of children, and make us inheritors of His heavenly kingdom. Amen."

"Thursday, Sept. 4th. There is now no room to doubt that my dear fellow-laborer has ceased from his earthly toils, and joined the company of the redeemed in the presence of the Lord, whom he served so faithfully. Under these circumstances it was a merciful Providence that he left the boat, as I could not have removed the body. He left a little peppermint-water, which he had mixed, and it has been a great comfort to me, but there was no other to drink. Fearing I might suffer from thirst, I prayed that the Lord would strengthen me to procure some. He graciously answered my petition, and yesterday, I was enabled to get out and scoop up a sufficient supply from some that trickled down at the stern of the boat, by means of one of my India rubber over shoes. What combined mercies am I receiving at the hands of my Heavenly Father! Blessed be His holy name." "Friday,

Sept. 5th. Great and marvellous are the loving kindnesses of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feelings of hunger or thirst."

His last writing which was in pencil, and scarcely legible in some parts, (from the weakness of that hand which death was fast paralyzing,) is addressed to Mr. Williams, whom he did not know to be already dead. He was, himself at that moment, the only one of the party in whom life yet lingered. We take it as the dying testimony of the leader of this little company of martyrs:—

"MY DEAR MR. WILLIAMS:—The Lord has seen fit to call home another of our little company. Our dear departed brother, (Maidment,) left the boat on Tuesday afternoon, and has not since returned. Doubtless he is in the presence of the Redeemer, whom he served faithfully. Yet a little while, and though . . . the Almighty to sing the praises . . . throne. I neither hunger, nor thirst, though . . . days without food. . . Maidment's kindness to me . . . Heaven.

"Your affectionate brother in Christ,

"ALLEN F. GARDINER.

"Sept. 6th, 1851."

If this was not the last day of his life on earth, it must have been nearly the last; and beautifully expressive of triumphant faith is the final word, written for the brother who is already *there*,—"Heaven!"

The mortal remains of the party were collected and buried with appropriate honors, by Capt. Moorshead and his officers and crew, and their effects and papers forwarded to the bereaved family and friends in England.

Two words more and we are done. This painfully interesting case is another exemplification of the fact, that isolated and individual exertion, no matter how zealously directed, cannot convert the World; but that Christians should unite their efforts, and by organized agency, committed to the guidance of practical men in some measure acquainted with commercial affairs, secure the

ability to reach and sustain those blessed men of God, whom they send out to those various posts of duty. This lofty minded man and his devoted companions have perished in the cause of the gospel, for want of those timely supplies which a responsible and experienced Missionary Committee would have seen secured to them. And again, it is not to be supposed that it was for nothing that God has at such a sacrifice, called the attention of the Christian Church to this most neglected portion of our world. Surely something will now be done for a race as yet — unless in this instance, — unvisited by the messengers of salvation, and environed on all the habitable shores of South America, by heathenisms, masked under a guise of Christianity. These martyrs have taken possession of the Southern extremity of this western world for Christianity — and their mortal remains beneath its soil is a pledge of those efforts, which shall yet be successfully made for its redemption.

W. BUTLER.

Shelburne Falls, Mass., July 7, 1852.

FOR worldly things, seeing they are meadows and fair flowers in our way to heaven, a smell in the by-gone is sufficient. He that in travelling three or four hundred miles, should write up in his account-book all the herbs and flowers growing in his way, might come short of his journey! — *Rutherford.*

O WHAT weighing! O what telling is in his love! How sweet must he be, when the black and burdensome tree, his own cross, is so perfumed with joy and gladness! O for help to lift him up by praises on his royal throne! — *Ibid.*

RECEIPTS FOR THE GUIDE.

FROM JUNE 17, 1852, TO JULY 13, 1852.

	8	PAYS TO		8	PAYS TO		8	PAYS TO
Albott Francis	1	July '53	Gustin J G	5	July '53	Patterson C	1	Jan '53
Adams Rev C R	67	Jan '53	Gladwin S	1	July '53	Porter Maria W	1	July '53
Albro Andrew	1	Jan '53	Groom Nancy	1	July '53	Phillips Mrs M	1	July '53
Alsbaugh J W	1	July '53	Gates Warren	2	Jan '54	Passmore Mary	1	July '53
Andrews L D	1	July '53	Gilbert J M	1	Jan '53	Pickering C	4	July '52
Andrews I B	1	July '53	Goin James	1	July '53	Prudden Eliza	1	July '53
Andrews R F	1	July '53	Goodsell Dr	1	July '53	Porter Esther	1	July '53
Busteed Kate	1	July '53	Gorham Mrs J	1	July '53	Plum Wm	1	July '53
Brown Mary T	1	July '53	Gum Geo	5	July '52	Powell Mrs E L	1	July '53
Bennett Nancy	1	July '53	Gill Mrs J	1	July '53	Peatson J W	1	July '53
Baker Sarah	1	July '53	Gay Eliph	1	July '53	Peace F	1	July '53
Bernhard M A	1	July '53	Gay Rebecca	1	July '53	Pen G S	1	July '53
Brewster Mary	1	July '53	Gay Cyrus	1	July '53	Pigott L W	1	July '53
Botts Ann B	1	Jan '53	Hallister S	1	July '53	Prindle Mrs C	2	July '52
Booth Ebenezer	1	July '53	Hoyt Mrs I R	1	July '53	Putney Eliza A	1	July '53
Bronson Miss M	1	July '53	Hooker Mary	1	July '53	Palmer Julia	1	July '52
Buckingham E	1	July '53	Hamford Betsey	1	July '52	Peaslee Rev E	2	July '51
Buttler Mrs D	3	Jan '51	Hawley C	1	July '53	Peaslee Rev E	1	Jan '53
Bruton D R	1	July '53	Hinckley B	1	July '53	Richardson W A S	2	July '52
Branson L	1	July '53	Holman S O	1	July '53	Rockwell T H	50	July '53
Brown I T	1	July '53	Hatsel W F	1	July '52	Richardson H	2	in full
Budger L	1	July '53	Hamilton M	2	July '53	Richardson W B	1	July '53
Butterfield M J	1	July '52	Houson I P	1	July '53	Robinson T A	1	July '53
Bradley Hannah	1	July '53	Hix C G	1	July '53	Ross Susan	1	July '53
Blanchard Martha	1	July '53	Hayward W	2	July '52	Robinson Mrs D J	1	July '52
Bethel Mrs T	1	July '53	Hunt Fanny S	1	July '53	Sampson Oliver	1	July '53
Baker L M	1	July '53	Ingerson A	1	Jan '53	Stackpole J	1	July '53
Babcock J	1	July '53	Johnson Adnah	1	July '53	Stewart N C W	1	July '53
Britt E B	1	July '53	Johnson F	1	July '53	Spauldham	1	July '52
Burnham Mrs J	2	July '53	Joy Maria	1	July '53	Smith Mary	1	July '53
Cady Helen	1	Jan '53	Johnson D C	1	July '53	Strong Patty	1	July '53
Curry A E	1	July '52	Kearns I F	1	July '53	Smith Betsey	1	July '53
Cotton Mrs E	1	July '53	Kearns C C	1	July '53	Stone Susan	1	July '53
Chapin S	1	July '53	Lord Susan C	1	July '53	Stacy L L	67	Jan '52
Clark S	1	July '53	Lombard R F	1	Jan '53	Spurgeon Chas	3	July '52
Cox Hannah	1	Jan '53	Lathrop K	1	Jan '53	Swift Ellis	1	July '53
Colborn N	50	July '52	Leah Mrs S H	2	July '53	Snow Mrs J K	1	July '53
Cogswell Mrs	1	July '52	Leeman L G	1	Jan '51	Swickerton Rev A U	67	July '53
Curtiss Louisa	1	July '53	Lum Ruth A	1	July '53	Spier James	1	July '53
Cutts Rev W H	1	July '53	Loring Ammie	1	Jan '53	Smith Mary E	1	July '53
Curtiss T E	1	July '53	Leach M S	1	July '53	Smith Franklin	1	Jan '53
Curtiss Lucy	1	July '53	Lines G M	1	July '53	Smith Jethro	1	July '53
Curtiss Mrs R D	1	July '53	Leit Sarah	50	July '52	Saunders R H	1	July '53
Curtiss Benj	1	July '53	Livermore E D	1	July '53	Stetson Maria	1	July '53
Curtiss Rev W	1	July '53	Lawton D B	67	July '53	Toppliff S	1	July '53
Cooper W B	2	July '53	Mann Isaac	1	July '52	Tower Julia C	1	July '53
Carter L H	1	July '53	McGrew L N	1	July '53	Taylor Rev J	1	Jan '52
Cottrano W M	1	July '53	May Almira	1	July '53	Tupper Rev T E	35	Jan '53
Coddling Sally	1	July '53	Munroe Ann	1	July '53	Trotter G C	1	July '53
Chambers Jane	1	July '53	Morton Dorcas	150	Jan '53	Travis W	1	July '52
Capon Mrs B W	1	July '53	Marsh W J	1	July '53	Travis S	1	July '52
Capon J	1	July '53	Mallory Rev C T	1	July '53	Taylor Mrs E A	1	Jan '54
Capon Mrs E	1	July '53	Mallory Betsey	1	July '53	Talbot Miss P	1	July '53
Donaldson D	1	July '52	Mallett S C	1	July '53	Tharp J H	4	July '53
Havis Lydia S	1	July '53	Mitchell S	1	July '53	Whitney Mercy	1	July '53
Donaldson J	1	Jan '53	Mitchell Rev J	67	Jan '53	Whitney A P	1	July '53
David Chas	1	Jan '53	Moore W S	1	July '53	Winters Mr	1	July '53
Donnell E W	1	July '53	Milnor I B	1	July '53	Wagner Wm	1	July '53
Doane Mary O	1	July '53	Mason Noah	1	July '53	Warner Mary	1	July '53
Dickerson Julia	1	July '53	Moore Enoch	1	July '53	Wilde S	1	July '53
Darden A S	1	July '53	Mims Sophia	2	Jan '53	Waterfield John	3	Jan '53
Drake Dexter	1	July '53	May Mrs N	1	July '53	Whittington T S	1	July '53
Elliston W R	3	July '52	Nickerson S	1	July '53	Whittington N G	1	July '53
Farrington S	21	July '53	Newman Mrs C	1	July '52	Wilborne J	1	July '53
Ferrell Miss A	1	July '53	Nelson Eliza	1	Jan '53	Wright I L	1	July '53
Fabrique Mrs H	1	Jan '53	North George	1	July '53	Weatherby Ann	1	July '52
Fulton John	67	July '53	Nye John C	1	July '53	Walker Jane A	1	Jan '53
Foster Rev W H	1	July '53	Nichols J C	1	July '53	Willson J D L	5	July '53
Frost Elias	1	July '53	Orme Lucy	1	Jan '53	Young Sarah	1	July '53
Ford Hannah	1	July '53	Paul Wm S	1	July '53	Yeamans N	1	July '53

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE
GUIDE TO HOLINESS.

OCTOBER, 1852.

ORIGINAL.

INTERESTING CORRESPONDENCE.

DEAR BROTHER DEGEN:—The following correspondence relates to points of some apparent difficulty in the great subject of holiness. I venture to submit it for publication. My friend is a highly esteemed brother in the ministry, and as the result shows, a sincere and successful enquirer after truth.

Yours, &c.

JESSE T. PECK.

WHAT is *that* holiness, without which no man can see the Lord? What degree of it is essential? Is it that unmixed, indeficient purity, that will cause every feeling, expression, and act, neither to be wanting or wrong? I mean the deficiency or defect not attributable to the heart—to the fountain? Is the preparation for Heaven nothing less than perfect holiness—the inward foes not only conquered but slain, exterminated?

Will not those merely regenerated, having commenced to live, though the purpose of that life be not fulfilled here, will they not live in heaven? Infants dying have not obtained that for which their existence was a means; will they not hereafter?

The dying thief—the regenerated dying suddenly (many do so die)—Christians in times of rejoicing, testifying to their hopes of heaven, believing, should they die, they would be with Jesus, and yet who living, exhibited not the fruits of entire sanctification;—have these had a preparation for Heaven? Many Christians too die, of whom we have all hope, yet had they have recovered we should not have expected the testimony and evidence of sanctification.

What shall we say then, that entire holiness, such as we define it to

be, is essential to the happiness of heaven and to admittance there? What will be done then with such cases? "That God will cut short the work in righteousness," that is leaving it to the sovereignty of God? If to that we refer one case then why not all? Sanctification then will be something that God does to the regenerated, which is in no wise referable to their act, but to their character just as heaven is bestowed.

What is the truth in reference to these points? My mind is, and ever has been clear in regarding holiness as the great design of God in reference to us—the sole purpose of the gospel. That to embrace this design, labor for the accomplishment of it in us, is what our interest demands of us. That to set this before the world and by all persuasions to induce them to seek, labor, and fight for it, is the special province of the ministry, I as heartily believe. But will the germ perish if the fruit be not matured? Is it only the ripened fruit that will be garnered? What will become of that for which the season has been too short? You understand my meaning. I need write no more. I should be pleased with a letter referring to the point of enquiry, or any other that it may be in your heart to write.

DICKINSON COLLEGE, OCT. 13, 1851.

REV. AND DEAR BROTHER:—It gave me great pleasure to receive your kind letter. I will most cheerfully write you my views upon the topics you suggest.

There are two kinds of perfection—one in character, another in development. The first, applied to the body, means *health*; the second, *full growth*. Applied to the intellect, the first means *soundness, completeness*. The second *would* mean the highest attainable *strength, power, scope, accuracy*. Applied to the moral nature, the first means "pure in heart," "cleansed from all sin." That "holiness without which no man can see the Lord." The second *would* mean such extent and finish of the sanctified powers, as that they can no more "grow in grace." Applied to the Christian graces, the first implies that they are *unmixed*; "perfect love" without "fear," &c. The second *would* mean that these graces were incapable of further increase.

Now, perfection, in the second sense (of development) is a physical law purely. We do not predicate it of the intellect. We *can* not of the moral powers, and certainly not of the Christian graces. Upon the contrary we admit that the law of progress is imperatively binding upon all Christians. That the imperfections in character, in the moral con-

dition, in the state of the Christian graces, are the great hindrances to progress; and that it is only in proportion as they are removed that developement becomes possible and certain. Whatever may have been the developement (and there will doubtless be found every variety) previous to death, it must then go on in increased ratio for ever, such is the law of mind, and such are the intimations of the Scriptures. Whatever, therefore, may be lacking *in growth* for which "the season is too short," is thus amply provided for. Even "the germ," *if it be a true one*, a "plant which my Heavenly Father hath planted," may, as I suppose, be transplanted to a heavenly soil by the same hand, and flourish in perpetual vigor.

But perfection *in character* must be secured in this life. The Christian, to be ready at any given time to enter heaven, must be sanctified not merely in part but "wholly." He must be "cleansed from all filthiness of the flesh and spirit." He must be made actually "holy," "cleansed from all unrighteousness," must be really "pure in heart."

To take any other ground, would be to remove probation into another world, or to make the final preparation "depend upon the sovereignty of God," neither of which is Methodism, nor truth. It might indeed be said that sin (in some modified form) and holiness are to co-exist in heaven for ever, but not by any concerned in this argument. So much then, I think we may consider settled, beyond the reach of a doubt, that the sinner must be cleansed from sin; in other words wholly sanctified; in still other, be made perfect in love; or yet other, be constituted (in nature) a completed, finished, total Christian, with no corruption, sin, or depravity remaining, before he can enter heaven. This being secured he may be in any stage of developement, either as to the real, or relative strength, or scope of the moral nature sanctified, or as to the strength or scope of the perfected Christian graces.

This being settled, the question as to when this complete work occurs, is a question of fact. In the nature of the case, regeneration is not it. By the assumptions and requirements of the Bible, and by experience, it is settled that its commencement is simultaneous with regeneration, or the new birth; and with equal clearness, that it is not completed at that time. I need not for your eye repeat the Scriptures or other proofs of these positions, for your letter fully assumes them.

The matter then stands thus, entire deliverance from sin is necessary to enter heaven. This does not take place at the time of regeneration, therefore those who are saved, must be fully sanctified, sometime between the period of regeneration and that of entering heaven, or of death.

Regeneration is not therefore *of itself* a preparation for heaven—imperfect sanctification is not.

But the problem now arises, what is the fate of the truly converted man who dies without giving any evidence of entire sanctification? I answer, the fact may exist without evidence *to us* of its existence. In such case, the completion of the work being known to God would be sufficient. This reduces the problem to its severest form. If the truly converted man die *actually unsanctified* (with remaining sin, or corruption, or depravity in his heart) what will be his fate? I answer, I believe no such fact can exist, and for the following reasons:—

1. It supposes antagonism in God; pronouncing a sinner pardoned and condemned at the same time, which he does not do, in this life, though the sinner is known to be justified and not wholly sanctified.

2. It supposes that when the pardoned sinner has so lived and *believed* up to a given moment as to secure the divine approbation, God will remove him from the trial state and give him no further chance to secure a completion of the work.

3. The continuance of the justified state implies obedience *in intention* to all the requirements of the gospel; the law of progress, (“grow in grace”) and the law of purity, (“be ye holy”) included. In all such, there is more or less of panting for holiness, of praying for it—of abhorring and turning away from *the least* remains of inward sin, and more or less receiving of the sanctifying power, through daily faith in the blood that cleanseth. The truly justified are therefore constantly approaching the glorious deliverance, which will present them without spot before the Throne. There *hence* arises a strong probability that many reach the state of entire sanctification, without the knowledge of others; and, for the want of well defined views, or the precise style of faith that secures a witness to that special work, it may not be known (as entire sanctification) even to themselves. Such may have a general witness, which is *inclusive* of this, that their hearts are right with God. That they are ready to die, and believe that if they were to die just as they are, God would receive them to heaven. And they would doubtless be safe, (not by being excused from inward impurity, nor being permitted to carry any part of it into heaven, but) inasmuch as they have the blessing of purity, though not theoretically understood, or recognized.

4. I suppose that to voluntarily omit holiness, in desire, in prayer, in the strivings of the heart, would be disobedience, and hence real apostasy. This explains the backslidings of so many in the church. They do not “hunger and thirst after righteousness,” “grow in grace,”

"deny themselves of all ungodliness and worldly lust;" do not bear the fruits of justification. All this may or may not be *known* to others. The law of such cases is however clearly revealed by the Saviour. "Every branch in me that beareth not fruit he taketh it away." "Every branch," however, "which beareth fruit, he purgeth it that it may bring forth more fruit." Individuals who thus neglect the required growth, and the cleansing blood, whatever might be their expectations, if they should die in such condition would assuredly be lost, not in a justified, but in a backslidden state.

For these reasons, I do not think any die in a justified state, but with the remains of carnal nature; or, in any sense, unsanctified.

This, as you see, answers the question by destroying it.

But to take another view of the subject. There is no doubt with regard to those who are really perfect in love; both those who give evidence *to us* of the fact, and those who do not. They are delivered from all sin, and hence fitted, though certainly not more than fitted, for heaven.

There is no doubt with regard to those who, by disobeying the law of progress, or for any other reason, have lost their justification, whether the fact is known to us, or not. They, dying in that state, are certainly lost.

The only question, then, relates to those who, by supposition prior to death, belong to neither of these two classes.

Now with respect to the fact, we are without data for direct conclusion, but we may argue indirectly as follows:

Either God sends them to hell, being justified, or he takes them to heaven, being unsanctified (morally impure,) or he arbitrarily cleanses them, before he takes them away; or, we must assume, that he sees in them the real fulfilment of the necessary conditions of sanctification, and therefore cleanses them, upon the true terms of the gospel, at some moment in life — the occurrence of those conditions being unknown to us, or seeming improbable, having no tendency whatever to prove their non-existence.

Now the first, second, and third suppositions, no man can substantiate, either from Scripture or reason, and not only must the last follow in consequence, but it contains within itself the highest probability.

The conclusion from the whole discussion then, must be this. God will permit nothing unholy to enter heaven. He has no two sets of conditions for believers. All the saved are entirely cleansed from sin in this life, through faith in Christ; the only obscurity in the system being,

that the time and manner of bringing the conditions into exercise, may be, in many instances, concealed from short-sighted, ignorant man.

I believe that every question in your letter may be answered by the principles herein established.

“What is that holiness without which no man shall see the Lord?”

Answer — Being cleansed from all sin. “What degree of it is the essential?” Answer — No degree but the first. The *work finished* as to its character, whenever or however accomplished. “Is it that unmixed, indeficient purity that will cause every feeling — expression — and act neither to be wanting or wrong?” Answer — Unmixed in character, though from the effects of sin upon the intellectual, the moral, and physical powers, its *manifestations* will not be absolutely perfect. Judged by the stern, unalterable law of God, without the atonement, there can be no state here in which “unmixed, indeficient purity will cause every feeling, expression, and act to be neither wanting nor wrong” — but with that complete dependence upon the merits of Christ which characterizes the soul wholly sanctified, “every feeling, expression, and act, is acceptable to God. “Is the preparation for heaven nothing less than perfect holiness — the inward foes not only conquered, but slain and exterminated?” I understand it so, — perfect in character, not in developement. No foes of God or man, however conquered, can enter heaven. “Will not those merely regenerated, having commenced to live — though the purposes of that life be not fulfilled here, [the purposes of no life, I respectfully submit, are fulfilled here,] — will they not live in heaven?” Answer — If they do not backslide, or, (which I conceive to be the same thing,) if they, some time during probation, “go on to perfection,” not of developement, but of character. “The dying thief — the regenerated dying suddenly,” (many do so die,) [not merely regenerated, I think, *petitio principii*,] — “Christians in times of rejoicing testifying to their hopes of heaven, [their hopes may be well founded while their preparation is incomplete,] — believing should they die, they would be with Jesus, and yet who living exhibit not the fruits of entire sanctification — have these a preparation for heaven?” Answer — If at any time their souls were pure, they were prepared. The fact assumed, that living, they exhibit not the fruits of entire sanctification, originates doubts as to their having so recently been in that state. They were either mistaken, or have relapsed, to some extent. “Many Christians, too, die, of whom we have all hope, yet had they recovered, we should not have expected the testimony and evidence of sanctification?” Answer — It should be expected that souls who

have really gone to heaven, would be pure if they were here in the same state in which they entered heaven. But the frailty of poor human nature is such, that many who have gone safely, might have immediately relapsed, to some extent, and had sore battles with *themselves*, afterwards, had they recovered. "What shall we say, then, that entire holiness, such as we define it to be, is essential to the happiness of heaven, and to admittance there?" I dare not answer otherwise (meaning perfect purity in moral character, perfect love which casteth out fear.) "What will be done, then, with such cases?" "That God will cut short the work in righteousness — that is leaving it to the sovereignty of God?" "If to that we refer one case, then why not all?" Answer — We must. This is all answered above, I trust, conclusively. (See suppositions, p. 101.) "Sanctification, then, will be something that God does to the regenerated, which is in no wise referable to their act, but to their character, just as heaven is bestowed." Answer — Even character need not be taken into the account, if it be an act of mere sovereignty. But completing the work of sanctification in view of something which God discovers in the condition of a soul, which has so believed and progressed, as to preserve a justified state to the close of probation, would be both supposable and probable, as, to have retained this state, must have included the essential conditons of sanctification. The "act" of a free mind is thus not considered as distinct from character, but a part of it. "Will the germ perish if the fruit be not matured? Is it only the ripened fruit that will be garnered?" Answer — If the germ perish, it must be in this life, and this is apostacy. It is then the branch in Christ that beareth not fruit, and "he taketh it away." If it perish not, it is the branch that beareth fruit, and then "he purgeth it, that it may bring forth more fruit." None but fruit ripened as to its character is garnered — the figure suggests this. But the word *ripe* may be (and I think frequently is) used with reference to developement, and then all stages of ripeness will be found in the garner of the Lord. "What will become of that for which the season has been too short?" No season will have been too short for *possible* completeness of the work of grace (in character.) Though, in the cases of thousands, it is too short for *probable* completeness. God, for gracious reasons, lengthens it out for most of us, and, for reasons known to himself, he sometimes makes it fearfully short.

I have now applied the principles of this discussion in answer to every question of your letter. I am aware that many of them are nearly identical, and might have been considered sufficiently met by general

principles, but doubtless you intended to present every shade of the difficulty, and I have aimed honestly to present what I believe to be the true explanations. All imperfect as the discussion doubtless is, I submit it to your charity.

Three practical remarks, of great importance, are obviously suggested by this view.

1. It affords strong encouragement to justified Christians. It shows them that their continued justification includes the assurance of entire sanctification. That it is a part of the great plan of the Almighty, to perfect the work already begun, and that in their present state are included decided tendencies to this final result, and hence, strong probabilities of it. They are thus taught the value of their conversion, and furnished with the strongest inducements to press forward, to the glorious consummation of the work commenced.

2. It is a most salutary caution. If Christians become satisfied with a justified state, they will make no efforts to be saved from inbred sin. Then it will increase, — lead to actual sin — to apostacy. If they make the assurance, that justification includes the reason for not advancing to its realization, they defeat the assurance, — they forfeit it. They commit the sin of ingratitude — of presumption. Look at the import of the act. "I shall have it, therefore I am not anxious! I shall have it, therefore I do not desire it! I shall have it, therefore I do not intend to pray for it — to labor for it — to believe for it!" Alas! this is the rock on which thousands have split. Upon the contrary, the argument ought to be, — "God has done a great work for me. It is a pledge that he will do more. He has commenced the work of purifying my heart. It is an evidence that he intends to complete it. The glorious fulness is in view. If faithful to the grace already given, — if my faith is a little stronger, I shall soon grasp the prize; —

'My soul breaks out in strong desire,
The perfect bliss to prove;
My longing heart is all on fire,
To be dissolved in love.'

In this way, the design of justification, and the commencement of sanctification, will be realized. In the opposite, it will be defeated as it has been in thousands of instances.

3. The duty of ministers is plain. To set the whole work of grace upon the heart, constantly and plainly before the people. To give due prominence to the work of conversion, including as it does justification —

regeneration — adoption — the beginnings of sanctification, and the assurance of its completion. To exhibit, with great fidelity and power, the imperative obligations of the law of progress, and the law of purity, showing the inevitable apostasy which results from neglect of these laws — and to hold out, with the clearness of light, to the Israel of God, everywhere, the glorious privilege of perfect love ; and urge it, not as all the gospel, but the grand result sought in the gospel. Not merely as a privilege and a probability, but as a duty, — as a result which we are in danger of missing, and which is indispensable to our ultimate preservation in the favor of God, and our introduction to heaven. And especially should it be insisted, that our usefulness, our power as practical Christians, depends in a good degree, upon an early reception of this gracious baptism.

Yours in love,

JESSE T. PECK.

The following in reply gave me the greatest pleasure. I had made an earnest effort to reason my friend out of the difficulty, but God alone gave him the light he sought. The Lord be praised !

Let those who are in difficulty upon this great theme, adopt the same course. In experience they will find everything clear. What a rebuke is this to the spirit of controversy ! What reason have we for gratitude, when the Holy Spirit assumes himself directly the work which we do so poorly.

J. T. P.

FEB. 16, 1852.

DEAR DOCTOR :—

A number of times I have intended to respond to your kind and full reply to my interrogatories. I am glad, however, now, that the purpose was as often deferred, — for the point, the gist of my difficulty was unsolved. I sought to find it out. Reasoning is not the process. Experience only can find it out. It is a fact to be known — must be known. A position then is secured, to see and comprehend what was obscure, and, through conceived inconsistencies, supposed could not be so. Bless the Lord ! It's all light now. The principle of heaven is, "the will of God." If here other propensities exist, they must exist there, — what should we do with them there ? What would they do with us ? We must stand complete in all the will of God.

MEN should see that their wisdom be holy, and their holiness wise. — *Rutherford.*

ORIGINAL.

THE DANGER OF SUBSTITUTING WORKS FOR FAITH.

FAITH without works is dead ; and works without faith are dead also. These two propositions are abundantly supported in Scripture. No Christian, it is presumed, would in words deny either of them, though the last is often lost sight of, perhaps unconsciously. Everywhere the Bible represents all spiritual blessings as coming to us by the purchase of Christ made available only through the exercise of faith on our part.

This receiving everything as a free gift, which we can do nothing toward meriting, is found to be very humbling to human nature. There is a universal unwillingness to accept grace on these terms. The desire to do something of ourselves prevails in the unrenewed heart, and lingers long in the partially sanctified. It does a world of mischief to both. By it the awakened sinner is kept out of the kingdom, and the converted sinner is kept out of the highway of holiness. Those even who may be considered as having entered on that way are by the same cause, (operating in a very hidden manner, and quite unnoticed by them,) prevented from coming into that entire union with God, which they might otherwise attain.

Of how few can it be said, in the full sense of the words, "they have ceased from their own works!" How few have a constant realization of the indwelling of the Holy Spirit, impelling, restraining, instructing, and comforting. It is our theoretical belief that the Christian who is wholly given up to God is a temple of the Holy Ghost, and that all good thoughts, desires, and purposes originate with Him, yet are we continually talking in a way which seems to contradict this idea. "I thought of this" — "I desire that" — "I purpose to do so and so" — is the common mode of expression. There is truth in it, yet it is apt to keep out of sight the great operator within.

Would it not be better to habituate ourselves to the use of expressions which carry with them less of the idea of independent

action? The Quakers have the advantage of us here; they are in the habit of saying, "*It was given me* to feel, or to speak, or do so and so." And their idea of "waiting for the spirit to move," before praying or speaking, which has been so much ridiculed, and which can be saved from perversion only by a deep-toned spirituality, doubtless contains a great truth.

Instead of laying out our plans in our own will and wisdom, and then asking the Lord to bless them, would it not be better to permit Him to use us, and after we have done the errand he sends us on, to look to Him, like little children, expressing our confident expectation that his word will not return unto him void — that it will accomplish that which he pleases.

It is generally admitted among spiritual Christians that all true, acceptable prayer, is given by the Holy Ghost; then it would seem that to say, "Lord hear *our* prayer," was not so appropriate as some expression which should recognise the fact that we had only been breathing out the desires which He had himself inspired — that, we being in sympathy with him, he used our heart and lips. We should keep constantly before our minds the fact, that we originate nothing good, but all is from God. This continual yielding of ourselves up to receive what He chooses to impart, to do what He suggests, to suffer what He appoints, and accept the consolation He offers, is to live, and move, and have our being in Him. It is the highest form of prayer — such as we may suppose the angels use, and it is also the only thorough and complete *denial of self*.

When you think of conversing with an individual on the concerns of his soul, or of addressing a meeting, you sometimes perhaps have a feeling of emptiness and inability, which is painful and depressing, and Satan is sometimes wont to seize upon this to dishearten you and keep you back from duty; but strength and courage return, when you realize that it is not *you* who are to speak, but the *Lord*, who is going to speak through you. Then you can deliver *His* message, with the holy boldness that the ancient prophets did, when they stood before kings and rebuked their iniquity. The habitual realization that *God is present to do his own work*, is a great relief from anxiety and responsibility.

No matter how weak, ignorant, and unworthy we may feel ourselves to be, *He is willing to use us* — quite as willing as if we had greater abilities. The only condition of his using us is, that we be wholly given up to him, and believe that he is willing to do so.

It appears from Scripture that he often chooses the weakest instrumentality; 1 Cor. i. 27, 28. Do you seem to yourself too insignificant a being for God to make any use of? He spoke once by the mouth of an ass! Do you fear that you are not holy enough to be used by him? He spoke once through Balaam, who was certainly far from being a holy man. How often has God accomplished his purposes by unworthy instruments — when indeed, did he ever use any other?

In saying that works without faith are dead, I do but repeat the idea of the inspired apostle, who says, “whatsoever is not of faith is sin.” That is, whatever is done independently of God — without a conviction that He calls us to do it, and a belief that He is present to do it himself through us, however excellent it may appear, cannot be considered as an acceptable service. It is of the same nature as the good works we performed before our conversion.

At a recent meeting for prayer and conference on the subject of personal holiness, several individuals arose and signified their desire to be made the subjects of special prayer. A clergyman present, (who has been permitted to lead many into the King’s highway,) left his seat, and advancing towards them exclaimed, “prayer will do you no good!” This was a startling assertion, yet there was truth in it. God had just been *beseeking them*, through the lips of his servant, to give themselves up unreservedly, and believe that they were accepted. Now this was evidently the first thing to be done. To have prayers offered for them just then — especially if they were only the fervant out-pourings of personal sympathy — earnest entreaties for the Lord to come and bless them, would be rather calculated to divert their attention from the fact, that God was that moment offering to give them *all*, if they would only *surrender and accept all*.

It seems to me that we are often beseeching God, when we

should be listening to him; and it is because we must needs be ever doing something; the simplicity and noiselessness of the listening and receptive attitude does not so well suit our restless natures.

Another instance of frequent occurrence, in which works are substituted for faith, is when the preachers, after reproving our luke-warmness, or unfaithfulness in duty, call upon us to make new resolutions. Here they are unintentionally fostering the legal spirit. If we follow this counsel, we go away consoled for past deficiencies by complacent thoughts of what we are going to do. Should they not rather call upon us to repent, and renew the exercise of consecration and faith, and then encourage us to lay hold on those precious promises, where God offers to keep us from repeating our transgressions, and in every temptation to make a way of escape? How much better it is to go from a meeting, or from the communion table, with a renewed sense of pardoning love, attended by a fresh committal of ourselves to his keeping, and a hearty belief that he *can* keep us, and that he *will* keep us from offending again, than to go away bracing ourselves up by a set of strong resolutions, which all past experience goes to show we shall surely break!

When the people came to Jesus and said, "what shall we do that we might work the works of God?" Instead of referring them to his sermon on the mount, and saying, "Do all these things, and ye shall live," he simply replied, "This is the work of God, that ye *believe on Him whom He hath sent.*"

Let us look well into our own hearts; perhaps we shall find that we are often, either in the form of fervent prayers, or rules and resolutions, or benevolent activity, guilty of *substituting works for faith.*

S. J.

THE Christian esteems all things that befall him to be good or ill, as they further or hinder his best condition. If all be well for that, he contents himself well, whatever else befalls him. — *Sibb's Soul's Conflict.*

ORIGINAL.

NOTES BY THE WAY.

NO. I.

DO THE SANCTIFIED FEEL SENSITIVELY?

I BELIEVE my heart is cleaving more closely to Christ, and getting more detached from earthly objects. The weaning process is going on. I find the more closely I get to the heart of infinite love, the nearer to the Sun of Righteousness, the more sensitively do I feel to my hearts deepest core, every thing that is contrary in spirit, word or action to the law of love. If we do indeed get nearer to the Sun of Righteousness, we cannot but see with yet more vividness every thing that is unrighteous and unlovely. And then the sight of the eyes will affect the heart.

What must the sufferings of the Saviour have been during his sojourn on earth. How continuously must his gentle, pure spirit have been lacerated. I have seldom had such a perception of what the keenness of his sufferings must have been, as since I have been pursuing the above train of thought. It appears as though his entire stay on earth from childhood to his expiring groan on the cross, must have been one continuous crucifixion.

"Do you feel *such* things?" said one, after having been the means of subjecting me to a humiliation which had it not been for its religious association, would have branded him in his own eyes and in the estimation of many, as exceedingly uncourteous. From his manner in proposing this inquiry, I presume he thought that my professions of deadness to the world, involved a deadness of all the finer sensibilities of the soul, forgetful that "whatsoever things are pure, and lovely, and of good report," are among the more important enjoinders of piety.

HOW THE IDEA MAY HAVE OBTAINED.

This idea may have obtained from the fact, that those who are truly sanctified throughout body, soul, and spirit, will

with a lamb-like, uncomplaining spirit, endure woundings of spirit. Things which before would have been avenged, or in some way resented, will now be received with but slight outward manifestations of pain. In imitation of their divine Redeemer, they may as a lamb dumb before the shearers open not their mouth. But if this silent submission has been regarded as an intimation that the uncomplaining one does not feel — if because he soon retires noiselessly from the scene of strife, has been regarded as an intimation that the infliction has not wounded, or has been forgotten, how greatly the reverse is the fact.

WHY HE RETIRED NOISELESSLY.

He has been wounded, and far more deeply wounded than your oft-blunted sensibilities can imagine. He retires noiselessly, because He whom he serves has said, "the servant of the Lord shall not strive." You may never on earth again hear of your ungentle, unloving words and actions, but are they untold? It is true they may never be breathed in mortal ear, but shall they remain unrevealed? No. "Their angels do behold the face of my father!" You have offended one of Christ's little ones.

A MESSENGER TOLD IT.

- An unseen messenger was standing by and as you gave the causeless offence, that winged messenger with speed, went and told it directly to the ear of God. It was with a meek and quiet spirit you had to do. God gave that spirit. In his sight it is of great price. It ought to have been of great price in your sight. When you saw the form of the one you had thus needlessly wounded receding from your presence with unobtrusive tread, he went to tell it to his heavenly Father — to his compassionate Saviour — to the loving Spirit. And will the triune God hear it, and take cognizance of the act? Yes! and God is not as men that he should lie. True as God is true, retribution awaits you. Vengeance is mine saith the Lord. "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."

DO YOU PERSECUTE CHRIST?

Christ's persecutors are not always of those who acknowledge themselves to be of the world. Perhaps you are an erring child of God. Your wife, your husband, your child, brother, or sister, or perchance some friend to whom you have been closely affianced, has entered into the enjoyment of perfect love. You have witnessed their increasing deadness to the world. Things which when in the lower walk of worldly-minded profession they could enjoy in common with yourself, now pain their hearts, while from the depth of the soul they cry out to God, "turn off mine eyes from beholding vanity." Following Christ, the Light of Life, their souls are becoming more and more conformed to his image. They love the things which he loves, and hate the things which he hates. How uneasy has these marked preferences made you. Because you cannot get them to see as you see, and do as you do, with how many unkind allusions have you pained the loving heart of that gentle one, who in defiance of yourself you cannot but love and admire. Conscience tells you that you are wrong and you know it. Still you persist. Your opposition, perhaps, may be but fitful, but yet you oppose, and as occasion may leave room to infer, your unloving thoughts, and allusions and by silent action in innuendo, you offend those gentle loving hearts, whose every pulsation is in unison with God for your good.

EXPOSTULATION.

O, do so no more. Not only from the fact that "their angels do always behold the face of their Father," but because you are sinning against your own soul's best interests. God is LOVE. Every unloving look, word, or action is an abhorrence to him. It is the Spirit of Love, who has undertaken to lead you from earth to heaven. "By the love of the Spirit," I beseech you, "*grieve not the Spirit*. Would a dear friend, however, intent on your good, abide with you, if the feelings of his sensitive heart were ever being defianced by oft repeated assaults? So the Spirit will not always strive." You are in danger. Seven other spirits worse than the first may enter. And what will you do should

that fearful hour come upon you without the aid of that spirit which you have grieved away? "Let him that standeth take heed lest he fall." Be assured by one who knows, that the restiveness you feel when the stricter forms of piety are presented before you, are most evidently indicative of the remains of the carnal mind. The flesh lusteth against the spirit. If you yield to it you sin against God. For in sinning against his people, you as truly sin against Christ as though He were here in person. By the light of a truly Christian example, you have been reproved. Acknowledge your error and seek a holy heart.

ORIGINAL.

TO PROFESSORS OF HOLINESS.

DEAR BRETHREN AND SISTERS : — I would introduce myself to you as one far advanced in life, verging on to three score years and ten ; forty of which have past since I united myself with the people of God ; and in only ten of the last, have I known the joys of a full salvation ; which have been altogether the most happy years of my life. At the commencement of that blessed period, I was born into a new life — a life of faith and holiness — a life of perfect love and perfect peace. My spiritual vision was greatly enlarged ; the Holy Spirit literally took the things of Jesus Christ and showed them unto me ; and my joy was full, and my peace like a river.

Naturally diffident, and belonging to a denomination which discarded the doctrine of holiness, and unused to speak in public, every thing seemed to deter me from openly professing the truth which had been revealed to me, and the great blessing which I enjoyed ; yet my soul was so filled with the peace and love of God, that I could not refrain from publicly declaring what he had done for my soul ; and testifying to the efficacy of that blood which had cleansed me from all sin. From that time to the present, I have on all suitable occasions, stood up in the face of opposi-

tion and testified to a full and present salvation ; and in the faithful performance of this blessed privilege and duty, my soul has always been greatly blessed ; and I trust through the blessing of God it has been instrumental in removing prejudice from the minds of many, and of leading some in the " King's highway of holiness." Since entering on a new life of faith, my soul has been absorbed with the theme of holiness, and I have taken great delight in perusing whatever was calculated to give light on its doctrine and spread its happy influence through the churches of our land. But no publication has so feasted my soul as the " Guide." Its sweet doctrines and happy experiences I have read with great profit and delight ; and have taken great pains to give the reading of it to others ; and I hesitate not to say, it ought to be in every Christian family in the land. May the Lord greatly bless its editor and contributors.

For some months past my mind has been deeply impressed with the vastness of the responsibility devolving on the professors of holiness, and the *reasons* demanding their faithfulness, in fulfilling the important mission entrusted to their hands. Some of the reasons why you should be faithful are the following :

1. The intrinsic value of the experience you enjoy is a reason urging you to faithfulness in professing it and holding it up to others as an attainable object, and an indispensable duty ; I need not labor to prove to *you* that the experience you enjoy is far in advance of the ordinary experience of the Church. It is a state in which the design of God in the plan of salvation through faith in Christ, is fully met by the believer, and its blessed effects fully realized and enjoyed. It is an experience which gives perfect love and perfect peace to the soul, and brings it into union and fellowship with God and holy beings. It is a death to sin — a life of faith and holy obedience, and a rest of faith in the promises of God. It exalts the wisdom and benevolence of God, and reflects honor on the Saviour, as being a living demonstration of his power to save to the uttermost. Surely its intrinsic value should lead you to faithfulness.

2. The comparative smallness of your numbers is a reason why you should be faithful. Among the thousands and tens of thous-

ands who profess religion in the various churches of our land, how very few comparatively enjoy the blessing of a full salvation. As the stars of the first magnitude in number, compared with those with which thy are surrounded, so are you in number among the mass of the professed followers of Christ: and as they shine with more resplendant lustre, so should you; and thereby be living exemplifications of those emphatic words of the Saviour, "Ye are the light of the world!" The vastness and importance of the work to which you are called, and the few on whom it devolves, lays on you a vast amount of responsibility, and demands your untiring zeal, and persevering faithfulness. Though weak in numbers, you need not necessarily be so in strength; for God has said, "One of you shall chase a thousand, and two put ten thousand to flight;" this should inspire you with confidence, and encourage you to go forward in the accomplishment of every duty.

3. The opposition arrayed against the doctrine of holiness, is another reason urging you to faithfulness. Were the opposition which you are called to meet, from the world only, it would be of small importance; but when it comes from those professing godliness, and from those who occupy places of trust, and are of high standing in the Church, it surely is formidable, and calls on you to be at your post, and meet it with the sword of the spirit; and you will overcome "by the word of your testimony, and the blood of the Lamb." Did the enemies of this doctrine come out unmasked, and denounce it as a whole, you would have little to fear from them; but coming as many do in the garb of friends, and taking away some of your important duties, and blood-bought privileges, it adds double weight to the necessity of your vigilance and prompt action in a full and frank profession of its reality in your own experience. You cannot convince them of their error, nor meet their sophistry in any other way.

4. The promises of God relative to the reign of holiness is another reason why you should be faithful. God hath promised that the day shall come when holiness shall universally prevail on the earth, and be inscribed on all things, even to the bells of the horses. This promise should encourage you to go forward in your

labors, knowing that in due time ye shall reap if ye faint not : and without faithfulness on the part of the sanctified, the predictions of the future glory of the Church can never be realized. Surely the veracity and honor of God demands your co-operation and faithfulness.

5. The last, though not the least reason I shall offer is, your own spiritual life demands your faithfulness. If the pure and perfect love, and holy joy which fills the sanctified soul, be pent up in your own breast, it will soon be extinguished ; and impurity and unbelief come in to fill up the vacuum. Would you enjoy the witness of the Spirit, you must be willing to witness *for* the Spirit. Would you experience the full blessing of a pure heart, you must walk unflinchingly in the path of duty, though that path should lead you to a martyr's stake.

In view of all these reasons, and more which might be offered, you cannot fail to see the vast importance of the mission intrusted to you, and the obligations resting on you to be faithful. And now, my dear brothers and sisters, you who are the only competent witnesses to testify to a full salvation, will you, can you be so ungrateful to your Saviour, as to withhold that testimony ? Do not be led to believe that an outward life, however pure, is all the testimony required ; it is altogether too indefinite either to lead others into your own blessed experience, or to meet the specific objections raised against holiness. If a mere outward life will satisfy your conscience, I fear you need a greater work wrought still on your heart ; for out of the abundance of the heart, *the mouth speaketh*. My age admonishes me that what little I can do to promote the cause of holiness must be done quickly. I would therefore entreat you, as you love your Saviour—as you love the cause of holiness, and as you love your own soul's peace, be faithful unto death, and the Lord, the righteous Judge, shall give you a crown of glory.

Augusta, N. Y.

U. BROWN.

HE is most perfect who is most united to God by love.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

It is now four years since I attended, for the first time, the Eastham Camp Meeting. It would be difficult for me to describe the state of mind with which I went there. Suffice it to say, that owing to a succession of peculiarly trying circumstances, in which I failed to see the divine hand, I had fallen into a state of repining and fault-finding, which completely destroyed my religious enjoyment, and materially affected my usefulness. I went to Eastham with the determination, whatever it might cost me, to *get my heart right* with God. With this spirit I listened to that memorable discourse preached by Rev. C. K. Truc, from Mark, xi. 20—24., which was published in XIV. Vol. of Guide, pp. 121—131. The truths embodied in this discourse were such as I had long since embraced in theory, and often inculcated on others; but they were now applied with new force to my heart, by the Spirit of God. There were two points that particularly impressed me. The first was, that faith is "*trust in the word of God*;" and that this faith or trust must be exercised, before we can expect the graces of the Spirit, which are its fruits. This touched a difficulty, whereon my own mind had labored. It was thus expressed and answered by the preacher: "How shall I believe that I receive the grace of sanctification, before I have evidence that it is accomplished? I answer, You have the evidence or assurance of God's word. But you say, 'I do not feel any change;'—I answer, that the change may take place without your feeling it at the time." The second point on which my mind was powerfully convicted was the *sinfulness of unbelief*. I could rely on the promise of a friend—but either could not, or would not confide in the word of God. I was surprised and alarmed at the amount of skepticism within me. To an evil heart of unbelief I could trace all my departures from the living God,

and I not only discovered a propriety in his withholding from me the comforts of his grace, but I was filled with amazement at his forbearance in not visiting me with his judgements.

In this state of mind, at the close of the services I retired to a neighboring grove, and seating myself under a tree, I strove, in accordance with the instructions of the discourse to which I had just listened, to make a solemn, deliberate consecration of myself to God. I called to mind every feeling of my heart opposed to Him, whether in the form of undue attachment to earthly objects, or unreconciliation to Providential allotments, and closely analyzed the inclinations, hesitations, and decisions of my will on these several points. It required no small effort to yield an unqualified submission to those trying circumstances in opposition to which I had so recently struggled. At times the point seemed gained, and then again, while the mind was in pursuit of other forms of opposition, on which to yield submission, the will would resume the ground which it had previously yielded, and it was necessary to do the work all over again. But by divine grace, the victory at last was won, and I was enabled to make a full and unreserved consecration of all to God. I never was more conscious of anything in my life, than that the act in which I had just engaged was from the *heart*. Having surrendered all, I now sought, with anxious solicitude, an evidence of its acceptance. I desired and asked for no other evidence than the simple testimony of God's word; and while endeavoring to call up some passage, on which to base my faith, these words were sweetly applied to my mind: "For if the blood of bulls and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 13, 14.) I said in my heart, "Lord, it is enough! On thy word, which cannot fail, I dare, I *will* believe!" I now rose from my knees with no other change in my feelings than a sort of satisfaction at having done my duty. God had commanded me to submit myself to Him, to give him my heart, my *whole* heart, — I had done it. He had required me to believe in the sufficiency of the blood of

Christ, already offered, to "cleanse" that heart — "to purge the conscience from dead works." I did believe it.

On my way back to the encampment, I could not help ruminating on what I had done, — and the new relation which by that act, I was now brought into with God. I had avowed myself a *believer*. I had solemnly resolved no longer to doubt any part of God's word. All his promises were now to be plead, with firm expectation of their fulfilment. Here I for a moment hesitated, and trembled lest I had gone too far; but I soon rallied again. "I had vowed unto the Lord, and I could not go back." On reaching the encampment, I met with a sister in Christ, of whom I enquired the state of her mind. After giving a brief reply, she in turn propounded the same question to me. I related what I had done. She suggested, that having believed with the heart, I should now "confess with the mouth." Yet supposing that the subject of confession should be the love, joy, peace, &c., inwardly experienced, I replied that I had nothing to confess — that I had no other change in my feelings, than the satisfaction growing out of an inward consciousness that I was serving God. She still intimated that I should confess to others what I had related to her. This I was perfectly willing to do, — and on going to my tent, where all was in readiness to commence a public meeting, after the opening prayer, I immediately arose and gave a simple recital of my exercises since the morning's discourse. In closing this recital, I added these words: — "So deeply, my brethren, was I convinced of the sin of unbelief, that had God, while I was on my knees, presented to my mind a portion of Holy Scripture, by which I was assured that in the act of surrendering all, I had been changed, through the merits of the atonement, into an *angel*, I would have believed it." It is impossible for me fully to express the blessing I received on uttering these words, the truthful language of my heart. A thrill of holy joy passed through every part of my system. My heart was filled, *overflowingly filled*, with divine love! Never before did I realize as then, the import of those words of the apostle, — "A FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY." It was a weight, an *oppressive* weight; too much, I feared, for my almost bursting heart to

endure. From this hour, my mind was inwardly attracted. I was conscious that "the kingdom of God was *within*" me. The King had made

* * * * "my soul his loved abode,
The temple of indwelling God."

Here in the inner sanctuary I communed with him. I could exclaim, in the language of the poet,

"The smilings of thy face,
How amiable they are!
'Tis heaven to rest in thine embrace,
And nowhere else but there.

"Thou art the sea of love,
Where all my pleasures roll;
The circle where my passions move,
And centre of my soul."

And in the possession of this grace, I felt

"That no change in season or place,
Would make any change in my mind;"

But that

* * * "Prisons would palaces prove,
If Jesus would dwell with me there."

My delight in the Scriptures corresponded to the joy I felt in communion with Christ. Here I saw his life, — I heard his precepts, — I read his promises. And oh, how exceeding great and precious were the latter! I never can forget with what emotions I read the XCI. Psalm. God had indeed become "my refuge and fortress," and from this shelter or retreat my former sins and spiritual foes, though once formidable and gigantic as the sons of Anak, appeared as "grasshoppers" before me. The law of the Lord was my meditation by day and by night; yea, more, "every word that proceeded out of the mouth of God" was the food from which my soul derived its daily sustenance. Nothing afforded me greater pleasure than to converse about the things of the kingdom. In speaking, however, of the grace wherein I

stood, I felt jealous for the Divine glory, and was exceedingly anxious that it should be understood as a work wrought in me, not by me. Christ had become to me, in a sense never before understood, "wisdom, righteousness, sanctification, and redemption" — my Alpha and Omega — my ALL AND IN ALL. I stood thus "entire" in Christ, through faith alone, and by grace, which was just as free to others as it was to me, — and I desired that the world should know it.

An incident occurred on my homeward passage in the steamer, perhaps worthy of notice. The captain had given strict orders to his steward, not to allow refreshments to be passed around in the cabin. A brother attached to the Committee's corps, ignorant of these restrictions, entered with a large basket of refreshments, and was about passing them to the company, when he was rudely seized by a negro, and forcibly ejected. I was pacing the cabin at the time, holding sweet communion with "the beloved" — and when the seizure was made, stood within a few feet from the assaulting party. Quick as thought I felt myself impelled forward, and my arm half raised in defence of the brother, before I was conscious of what I was doing. In a moment, my peace and comfort, and "glow of heart" were all gone, — and my spiritual enemy tauntingly suggested: Where now is your boasted deliverance from the power and dominion of sin? Has Christ delivered, as you trusted he would? Oh the bitterness of that moment! what words can describe it? I had yielded to unbelief, and my Saviour, the only foundation on which I could rest, had been taken from me. A few minutes after this occurrence, a brother came to me with the request that I should go in the ladies' cabin, where a meeting had just been commenced on the subject of holiness. I felt, however, that in the state I was then in, I could be of but little service in such a meeting, and excusing myself as best I could, I went to a retired part of the boat, and tried once more to go through the same process that I had on the Camp ground. I could easily lay all upon the altar, but how could I ever again exercise faith in Christ as a *preserver* from sin? I had supposed "that the law of the spirit of life in Christ Jesus had made me free from the 'dominion' of the law of sin

and death" — but had I not yielded to anger? Still, I remembered, "if any man sin, we have an advocate with the Father," and through that advocate I was determined to seek forgiveness for what I had done. After many efforts "to venture" all on Christ again, which, though not successful in restoring to me my forfeited joys, nevertheless yielded a measure of comfort, I repaired on deck. While conversing there with my friends, on the subject so dear to our hearts, I overheard a mother in Israel make the remark, "that many who experience the grace of entire sanctification, lose the blessing by mistaking temptation for sin." Had an angel from heaven uttered these words, I could not have been more sensibly impressed with their applicability to my case. I saw where I had stumbled. The act which I had mistaken for sin, was purely instinctive, — it had not the consent of the will. It was a fiery assault of the devil. No sooner did I see the snare into which I had fallen, than it was broken. The comforter returned; "my beloved" re-occupied his place in my heart, and I was filled with joy unspeakable, and full of glory. I learned a lesson in that hour's experience, which I shall never forget.

Of my subsequent exercises, I may perhaps glean something from my diary at some future time. Suffice it to say, that I have learned more from the experience of the last four years, than from all that have preceded. And God is still leading me, and teaching me, and drawing me nearer and nearer to himself. To Him be all the praise.

V. H.

THE LOVE OF GOD. — We stand upon the sea-shore, and survey with admiring delight the wide-extended ocean, whose distant waters lose themselves in the blue horizon. But what is this great abyss of waters, compared to that ocean of Almighty love which is without a bottom and a shore!

In every object here I see
 Something, O Lord! that leads to thee.
 Firm as the rock thy promise stands,
 Thy mercies countless as the sands,
 Thy love a sea immensely wide,
 Thy grace an overflowing tide.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE IN 1852.

IX.

THE Missionary information which has come to hand since the preparation of our last article for the "Guide," contains many facts of deep interest to the hearts of those whose constant prayer to God is, "That thy way may be known upon earth, thy saving health among all nations." One of the most important aspects of the Missionary cause in the present day, is that of raising up a qualified native ministry, to spread the gospel in those countries to which we have already sent the message of salvation. The providence of God seems to point to this agency as a leading source to meet the present deficiency of men and pecuniary means under which so many missionary societies are suffering. And no doubt God is preparing hundreds of young men, among our converts in other lands, to enter upon this work. Nearly all the committees of the various societies are pursuing this object; and some of them, (as the Baptist, the Church, and the Wesleyan Societies,) with great success. The Wesleyan missionary information of the past month, conveys the gratifying news, that the unexampled number of *twenty* such candidates, (from Africa, Australia, Ceylon, Fejee, Hayti, &c.,) have been accepted by the Methodist Conference. Of these, *six are Fejeeans!* — a people that in 1834 had never seen a missionary, and who were only known to the world by the disgusting and horrible accounts of their cruelty and cannibalism. And now, after sixteen years labor among them, the Wesleyan Missionary Society has the joy of seeing six of Fejee's sons approved and accepted candidates for ordination to the Christian ministry, and 4,800 of her people "stretching out their hands unto God."

This blessed result is one of the greatest triumphs achieved by modern missions. The interest of the Conference, when the case

of these six Fijee candidates came before it, was heightened by the fact, that when their names were hauled up, the learned secretary, (Farrar,) himself an authority in all practicable pronunciation, confessed himself utterly unable to reduce them to articulate sound. They were consequently handed over to Rev. Mr. Thomas, one of the preachers, who is a Professor of the Tonguese language. The pronunciation of the names, (which were entirely unpronounceable, except by a person well versed in the language of the Islands of the South Seas,) afforded to the members of the Conference not only deep interest, but also considerable amusement.

Those twenty candidates preach the gospel in ten different languages.

At length the English Methodists have entered China as a scene of their missionary labors. Last month they designated three Missionaries to that post of duty. The providence of God has been very marked in this matter. Ever since "the five ports" were opened, it has been earnestly desired by the English Methodists to enter China; and even large donations, by Mr. Farmer and others, were consecrated for this object. Still, the Committee hesitated, lest they should be moving before the time.

While this was going on, a young man in North Yorkshire had China so near his heart, that, seeing no hope of being sent out as a Methodist missionary, he resolved to go on his own resources. The only credential he carried, was a note of introduction from Mr. Hoole to a sergant, who led a little class of Wesleyan soldiers at Hong-Kong. On his arrival, the first man of whom he enquired was a soldier, who told him that the sergant was dead, but that he was the sole remaining member of the Class. This friend led him to Dr. Legge, of the London Missionary Society, who did honor to himself and to the Missionary name, by giving the friendless Methodist a home beneath his roof so long as he would stay, and adding all kind of good offices. Mr. Piercy spent a year in Hong-Kong, laboring among the soldiers, forming a society, opening a preaching room, setting up a little school, corresponding with the missionary Secretaries, studying the Chinese language, and availing himself of the kind help of Dr. Hersch-

berg, to acquire some knowledge of medicine. Then he removed to Canton, and thence, after repeated calls for help, he wrote to make a formal offer of his services to the Wesleyan Missionary Society. For some weeks before this letter reached the Mission House, a student at the Theological Institution, Richmond, had been earnestly desiring to go to China, even without support from the Society, — willing to seek some employment there, whereby he might support himself, and labor in mission work, during spare hours. Another, a young minister who had left Richmond last year, had long been bent upon going to China, had been studying the language, and begged of the Secretaries to be sent out, even on the slenderest pittance.

Coincidentally with these volunteerings, Mr. Farmer offered to pay a thousand pounds on the day that two missionaries should sail to join Mr. Piercy, and added that he would, besides, from that time, give one hundred pounds annually, for China. At the same juncture, others made offers equally liberal in their degree. Thus prompted, the Missionary Committee decided on recommending the Conference to adopt Mr. Piercy, and send two missionaries to aid him. The first of last month, the Conference set its seal to this enterprise, and on the forthcoming list of stations we shall see China, with three Wesleyan Missionaries appointed.

Such are the feeble beginnings of an enterprise, the glorious fruits of which some future historian of the Church will delight to enumerate.

The Australian missions of the same Society have now reached such a condition of strength, and of self-supporting ability, that the Committee have resolved to endow them with independent action, and they are sending a deputation to Australia to organize them into a separate Conference.

They are also doing the same with the missions in France, — both of which will hereafter be independent of the parent body. The Baptist Missionary Herald (English) for August, contains an interesting tabular statement of the mission in Jamaica. This mission is now self-sustaining and independent. It has been greatly owned and blessed of God. It has 34 stations, and 14,780 members, with a considerable increase on the year.

In the Missionary Magazine (London Society) for August,

there is a communication from Rev. D. Griffiths, from which it appears that the Queen of Madagascar still lives and reigns; but he states that she is desirous of resigning her government in favor of her son and heir, the excellent Prince Rakotoscheno, though the object has hitherto failed of accomplishment, through the opposition of Ramiharo, the commander-in-chief. It is further stated, that the Prince is making rapid progress in the Christian religion, and continues to favor and defend his persecuted countrymen, as far as it is in his power. The same Magazine gives a delightful account of the triumphant death of a native believer in India. Though only three years a convert to the Christian faith, his holy life and happy death have made a deep impression upon all around him, in favor of the religion of Jesus Christ.

W. BUTLER.

Shelburne Falls, Mass., Sept 7, 1852.

Editorial Miscellany.

EDITORIAL CORRESPONDENCE.

MY DEAR BROTHER:—

I address you from Eastham on Cape Cod, where we are now holding our Feast of Tabernacles. The ground on which the meeting is held was purchased and has been used for many years past for this purpose; and such have been the displays of the Divine presence and glory here, since its consecration, that it seems to many (in the quaint language of Father Taylor) "to be nearer heaven than any other spot on earth." There is one thing for which I believe the meetings have ever been distinguished, and that is, the prominence always given to the doctrine of holiness or entire sanctification. Here some of the most distinguished luminaries of our church have proclaimed a free and a full salvation; and hundreds, if not thousands, have here entered into the experience of this rich grace. To my own mind there is no spot on earth hallowed by such sacred associations. Our passage to this place was most delightful. The religious exercises may be said to have commenced on board the boat; where we listened to a discourse by Rev. P. Wood, on Matt. v. 48. On reaching the ground, we found ourselves preceded by a large detachment from the Church under my pastoral care, who coming by another conveyance, arrived here in time to have the first meeting on the ground, and set up their banners in the name of the Lord. It is a sad circumstance that so much of the first part of these meetings

has to be devoted to the reclaiming of backsliders — but so it is, and so it will continue to be until the Church learns to “abide” by faith “in the vine.” My own little flock, among whom I have been as yet but a short time, came here with a measure of revival influence, the fruits of my worthy predecessor’s labors — but still, there was more or less of this preparatory work to be done among them. The subject of holiness was first distinctly brought before us in a sermon preached in our tent by Rev. P. Mason, from Ephes. v. 19. Under this sermon many were awakened to a sense of their need of a deeper work. At a subsequent meeting, after a sermon on the same subject by Rev. K. Atkinson, we were addressed by Rev. W. Livesey, who is peculiarly happy in his illustrations of faith. An abstract of his remarks may not be uninteresting to you.

“Some people,” said he, “in speaking of holiness dwell upon the *greatness* of the blessing as though it was too much for even God to perform. Would it be a great thing for God to fill a thimble from the waters of the ocean? You will say, no. Then why should it be esteemed a great thing for him to fill your little heart from the fathomless ocean of Infinite Love. I lately visited the mint at Philadelphia, and I was surprised to see how quickly and easily, after the metal was prepared, the coin was struck off. The metal is put into the die, and in an instant the impress is made, and a beautiful bright new coin comes out ready for use. Is it not as easy for God to impress his image on the heart? Again, you have all probably seen the process of bleaching. A piece of dark coarse cloth is passed through the vat a few times and exposed to the sun, and it becomes white and beautiful. ‘There is a fountain opened in the house of David for sin and uncleanness.’ A plunge in that fountain will remove every stain and make you white as snow. But how shall we get it? Salvation is by faith. How often do we hear people praying, and praying, and praying for it as though salvation was by prayer. The first question to be settled is this: Is it in the promises? ‘This is the will of God, even your sanctification.’ Will you banter with heaven? You know the conditions — comply with them. Give up *all* to Christ, and believe that God fulfils his promise. He is not only willing, but is even *waiting* to do it. At the Long Island Camp Meeting held a few weeks since, a company were detained on the ground after the close of the public services. A meeting was held by them; and as there were many of the company who were panting for perfect love, it was proposed by a preacher present, that as many as would agree to receive the blessing on God’s terms, should kneel down, and, calmly and deliberately surrendering all, exercise faith in the Divine Word. They did so, and in that posture, while repeating the words,

‘His blood availed for me,’

some forty or more entered into the ‘rest of faith.’ There was no wrestling, but a calm, sweet sinking on the Divine promise.”

Such is a very imperfect sketch of our brother’s remarks. At their close, while bowed before the Lord, silently yielding up all, some two or three were enabled to lay hold by faith on Christ as a perfect Saviour. Several meetings have been held on the ground for the specific object of promoting this work, and they have been occasions of great interest. I should like to give you an account of them, but my limits forbid. There are several persons here belonging to different evangelical denominations, and among others clergymen, who have become interested in, and have come to hear expressly on this subject. Some are already in its enjoyment, and are actively engaged with us as co-laborers in diffusing it abroad. In the sweet blending of spirit and harmony there is among such, though differing in Church preferences, we have a beautiful illustration of what we might expect in Christendom, if this heaven were more universally diffused. May God hasten the day.

Yours truly.

RECEIPTS FOR THE GUIDE.

FROM JULY 13, 1852, TO AUG. 15, 1852.

\$	PAYS TO	\$	PAYS TO	\$	PAYS TO
Alden Mrs E	1 July '53	Falla Miss L	2 July '53	Potter Mrs	1 July '53
Atkins Mrs E	1 July '53	Fay Mrs Sally	1 July '53	Perryn Mrs O	1 July '53
Anthony Rev E	1 July '53	Fralay Rev W N	1 July '53	Patton J M	2 July '53
Adams Rev J R	1 July '53	Faxon Mrs	1 July '53	Peables Rev J A	1 Jan '53
Alley Irene	1 July '53	Ferguson Rev S D	1 July '53	Peabody Mrs M	1 July '52
Berry Mrs	1 July '53	Gardner Mrs P	1 July '53	Peltit Saml	4 Jan '53
Badger S N	1 July '53	Goodell Mrs A	1 Jan '53	Poland Hannah	1 July '53
Bell Mrs E	3 Jan '51	Gage Mary A	1 July '53	Perkins Nancy	1 Jan '53
Brown D E	3 in full	Greene Richard	1 July '53	Parker John	3 Jan '53
Brush Luannana	1 Jan '53	Griswold S	1 July '53	Palmer J H	50 July '52
Bennett U P	1 July '52	Gould D S	3 July '53	Richmond G W	1 July '53
Bench Lucy C	1 July '53	Gibbs E A	1 July '53	Rayner Elizabeth	1 July '52
Burnett Mrs E C	1 July '53	Hodges Mrs P W	1 July '53	Raymond R W	1 July '53
Burrows Mrs P A	1 July '53	Hyde G D	1 July '53	Robinson Mrs S T	1 July '53
Bigelow A S	1 July '53	Hynes Mary S	1 July '53	Russell H F	1 Jan '53
Rassett Hannah P	1 Jan '53	Holt J S	1 Jan '53	Rice S P	1 July '53
Bruce Abby R	1 July '53	Hersey Jane	1 Jan '53	Rowland J	1 July '53
Brown Thomas	1 July '53	Helm H	1 Jan '53	Ross Wm A	2 July '53
Beall J E	1 July '53	Hull Hiram	1 Jan '53	Ross Mrs R F	1 Jan '53
Burdino Mary	1 July '53	Herrick M D	1 July '53	Smith Mrs I	1 July '53
Bradgon Mrs A	2 Jan '54	Hall W G	1 July '53	Scripture C Jr	1 July '53
Bridgeman S E	1 July '52	Hinman Mary A	1 July '53	Steele Miss H	1 July '53
Barrows R	1 July '53	Hoyle Mrs John	1 Jan '53	Slade Mrs M	1 July '53
Rowen C G	1 Jan '51	Huskins Mary	1 July '53	Stradwick Mrs S	1 July '52
Brown A F	1 July '52	Hill Mrs C C C	1 July '53	Swift Capt J	1 July '53
Bagnall Thos	2 July '51	Higgins Ann	3 Jan '53	Sprague Miss	1 July '53
Baldwin Mary	1 July '53	Bill Bradbury	3 July '52	Smith Charissa	1 Jan '53
Battles Sally	1 July '53	Hunt Sarah A	1 July '53	Scott Miss S P	1 July '53
Brooking Daniel	2 Jan '53	Hammond A	2 Jan '53	Shera Thomas	1 July '53
Chapin Mrs P	1 July '53	Irwin John	1 July '53	Steele Rev J W	67 July '53
Carter Henry	1 July '53	Judd Lucinda	1 July '53	Smith Rev S	2 July '53
Coleman Rev D E D	1 July '53	Johnson Comelia	1 July '53	Sink Mrs C	1 July '53
Cotton A J	4 July '52	Johnson Mrs S S	1 July '53	Simmons Mrs M J	1 July '53
Cole A B	1 Jan '53	Jenkins Jane	1 July '53	Sears A P	1 Jan '53
Cudding Eliza B	1 July '53	Keys Susan	1 July '53	Spencer T	2 Jan '53
Coe Isaac	1 July '53	Knap Mary	1 July '53	Short J E	60 July '53
Cartwright A R	2 Jan '53	Kidder Mrs O	1 Jan '53	Shankland Mrs L	1 July '53
Curry Rev W T	25	Kent Mrs	1 July '53	Songer Elizabeth	1 Jan '53
Carrier W A	1 July '52	Kelley Mrs Wm	1 Jan '53	Thomas L	1 July '53
Camp Eliza P	1 July '53	Lundbeck J B	1 July '53	Thompson C G	1 July '53
Carter Joseph	3 July '52	Lyman C H P	1 July '53	Talcott Mary	1 July '50
Caso S N	1 July '53	Lockhart Miss R	1 July '53	Tall J E	1 Jan '53
Catlin Miss A	1 Jan '53	Loomis Oliver	1 July '53	Turner Maria S	50 July '52
Cox Rev S H	1 July '53	Lockwood Nancy	1 July '53	Thorne John D	1 July '53
Cox A G	1 July '53	Lyon Mrs A A	1 Jan '53	Tatro Mrs J	2 July '52
Culver Rev D	1 July '53	Lamoroux P	1 July '53	Taliaffero C C	2 Jan '53
Cole H	13 in full	Lewis Wm	33 July '52	Usher Lucinda	5 Jan '53
Coles Mrs S M D	1 July '53	Lunt O	3 Jan '53	Van Sluick M R	1 Jan '53
Cronner Mrs	1 July '53	Litchfield Eunice	1 July '53	Vanzant Sarah	1 July '53
Crawford Mrs	1 July '53	Latham S	1 July '53	Vaughn Geo P	1 July '53
Clapp F	1 July '53	Livingston O P	4 Jan '53	Wilbur Miss H M	1 July '53
Church D	1 July '53	Matthiot Emma	1 July '53	Waters Mary	2 July '52
Curtis Sally	1 July '53	McClellan E A	2 Jan '52	Whitley K B	1 July '52
Dewey I R	1 July '53	Morgan J L	3 July '52	Wheaton Emily	1 July '53
Dennis Miss E A	1 July '53	Mix John	1 July '53	Walker Wm	1 July '53
Doane Joel	1 Jan '53	Marclay Rev C	1 July '53	Williams Elizabeth	1 July '53
Dyer Sarah	2 Jan '53	Mantayne Mrs C	1 Jan '53	Wardsworth C	1 Jan '53
De Bruin R	1 July '53	Mast J K	2 July '52	Whitaker M E	1 July '52
Dyer Col J	1 July '53	Mott S	2 July '52	Walker R S	1 Jan '52
Dunlop Maria	1 July '53	Mead A	1 Jan '53	Wilde June B	10
Doub Rev P	1 Jan '53	Manning Chas	2 Jan '52	Wilkins W W	1 July '53
Dayton Wm	1 July '53	Morse E R	1 July '53	Wooding Geo W	1 July '53
Duncan G A	1 July '53	McE Kenny Wm	1 July '53	Weston George	1 July '52
Dexter Amasa	1 July '52	Noble Mrs E	1 July '53	Ward C F	1 Jan '53
Dickinson R E	4 July '53	Nash Mrs A	1 Jan '53	Willson B O	1 July '52
Emerson N	1 July '53	Packard Mrs W	1 July '53	Warner A S	1 July '53
Estes E C	50 Jan '53	Praine John	1 July '53	Webster J H	1 July '53
Enos Miss M B	1 Jan '53	Pratt Noah	1 July '53	Wiggin Mary E	1 July '53
Ewin Mrs	1 July '53	Pock Mrs Sally	1 July '53	Walton Wm	2 Jan '53
Fulton Sylvia	1 July '53	Price David	1 July '53	White Angeline	1 Jan '53

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE

GUIDE TO HOLINESS.

NOVEMBER, 1852.

ORIGINAL.

IDLE WORDS.

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment."—Matt. xii. 36.

WHAT child is there who has not in the deepest solemnity of its soul, on reading these words of our Saviour, enquired, "*What are idle words?*" and "how can I get along without speaking idle words?"

As surely as the child whose heart is yet alive to the movings of the Divine Spirit has these feelings, and makes these enquiries, so sure is it that the older heart feels and asks the same when it divests itself of extraneous influences, and comes back to live before God as a little child.

Before God, then, we ask, what *are* idle words? We are safe in saying those are idle which are useless—which serve no good purpose. But it seems from the connection in which these words are spoken, that they were spoken in reference to the unreasonable suggestion of the Pharisees, that Jesus Christ was casting out devils by Beelzebub; words that we startle at, and say they are not only idle, but blasphemous. So we will make no distinction between idle words, and words that make evil impressions.

As the word idle is used in our translation of this Scripture, idle words include those that convey wicked thoughts; and in our common

understanding of the word, they include what we call useless ones.

And what are useless words? We have sometimes feared perhaps that our playful words—such as have no direct object of thought at the time, but are prompted by a desire for the indulgence of a playful feeling—were idle words. They may be, and they may not be, according to the extent to which they go, and the time and circumstances in the case.

God has given the playful vein, as well as the pensive one, a place in the human structure. How can we deny what human nature every where develops? Sinful human nature develops a tendency to the misapplied and excessive use of this natural element; so much so, as in many other elements of the mind, that we can hardly see the beauty of the element itself in the sinner; and get so disgusted with the senseless humor which we often hear from those who follow the humorous current while under the dominion of sin, that we almost feel when we turn from sin, that we wish for ever more to hear no other words than those of exact, sober calculation.

But we cannot suppose, after all, that we must not speak except as we calculate upon an immediate income of utility while speaking, no more than we suppose that while we are eating and drinking we must always be calculating upon the adaptation of corporeal aliment to the wants of the corporeal system, and eat only because we see this adaptation and necessity, and not because we are hungry. The question of adaptation and utility is settled in the mind, and we would eat from a desire to secure the benefit of eating, in case there were no hunger to prompt us to it; but since our Creator has given us an additional monitor, which promises positive pleasure if we will eat, as well as threatens positive evil if we forbear eating, it is both lawful and righteous to eat because we are hungry, if we eat so as to secure the highest good to the systems we are feeding according to our knowledge of their laws.

So of the free and unstudied interchange of thoughts and feelings which partake of all the variety that lies at the foundation of the human mind; one part of which is an element for play. And there is a law in the pure heart which indicates fitness as to occa-

sion and extent with more than the certainty of the natural instinct; and the right in the case is no sooner indicated than followed by the righteous heart.

But if any have fears about indulging any natural element when they cannot see directly the utility of such indulgence, they can soon see by a little study of physical nature, and necessarily along with it mental nature, that words of pleasantry and temperate laughter are very useful to ourselves, and so of course must be to others, through us, sooner or later.

It is very plain that God has furnished us with the element of play, that in it we may occasionally relax the muscles, which the severe duties of this life keep in tension so many hours of the few days we are to live here. And happy is the laborer who is apt in loosening and fixing the muscles again; that he may do it easily and frequently, so saving his strength and losing no time.

We need not fear to follow our natures. We must follow nature, or come to some bad result. The mind has its laws, and it will act. Who can hinder it? If we thwart it, or try to thwart it from its original design, we must suffer for it in some way, at some time. We cannot deny to any one of its laws operation; and should not try to put a law into oblivion for the sake of getting away from some liability to which it exposes us, for it is a vain attempt. Pure original nature is eternal truth. It knows no change. We must be conformed to it, and live in it, being overcomers of the irregularities into which we have fallen, and strong against those to which we are exposed, instead of trying to get away from our original being, and timidly shrinking into the shade of some moral convent.

To be sure we have liberty to impose upon the mind its *times* of abstinence and its *times* of fasting too, as well as upon the body for particular purposes; but when the purpose is accomplished, temperate feeding with a variety of aliment, is the law: and the pleasure felt in this, as well as the pleasure had in satisfying hunger and gratifying the palate, sends up its offering of thanksgiving to God in the holy heart spontaneously all the while.

We do not eat in the presence of those who are burying the dead, nor of those who are having their limbs amputated; neither

do we take from another what he has to feed himself with, that we may eat. Nor do we eat so much when a bountiful share is set before us, as to make us wish afterward that nothing had been given us. So we do not indulge in pleasantries amid solemn scenes, where others are mourning over buried hopes; nor in sacred places, where the right hand of the sinner is being cut off. Nor do we take as material for amusement the smallest share of what belongs to our neighbor's reputation in his absence, or of comfort in his presence; and the less he has to depend upon, the more do we shrink from touching that little. Nor do we, when we have lawful and appropriate sources of amusement, enter into them so deeply as to make us wish afterwards, from the dissipating effect it has had upon us, that there were no time, nor place, nor nature for amusement given us.

We do not usually think of argumentative words on correct premises, as idle ones; yet they may be such, and have been, thousands of times, because of wrong time, and place, and undue continuation. And there is a habit of a sort of *family* controversy, which some persons are particularly addicted to; a habit of discussing at great length *little questions*; whose subject passes away, with all its importance, perhaps in half an hour; or if it continues longer, and connects itself with some important principle, it is not helped any by a multitude of words. The family being full of little scenes, it is a great temptation ground to this hurtful habit. It is easy to see why God will bring us into judgment for such words. It is a use of time and an appropriation of mental effort which destroys the fine sensibilities of the heart, and brings low the aspirations of the soul. It is giving too high a place to little things in the mind's arrangement of estimates. Great things have a weight and an aspect that will speak for themselves, we think; but we are very ready to think that we must look carefully after little affairs, lest they suffer. This principle would lead us aright, if we would not become too zealous in the little matter. Much speaking upon little subjects, and especially in a debating manner, is a great evil. I have sometimes said in the depth of my heart, O my Father! let my voice perish at my lips rather than I should speak too much on this, or that, or the

other little affair. It tends to disquiet my own soul. It does not promote harmony and sweetness between me and those with whom I speak, and it is of no use. O let me be one that offendeth not in word!

A STUDENT.

ORIGINAL.

EXTRACTS OF LETTERS FROM A FRIEND.

BRO. DEGEN:—The following extracts of letters written by one who has been led far in the Divine life, appear to me to contain valuable thoughts in relation to some points in the higher forms of religious experience; and will, I think, be read with interest by those who do not wish to tarry in the first principles of holiness.

S. J.

* * * * I have occasion to give thanks unto our Father continually *for every thing that takes place*, and to praise *His* name who is above all, and over all, and in all! This is a glorious prayer wherein self and the wants of self are vanished, and the consuming desire for the glory of our Father's house eats us up. Does he give you this prayer? Whether he does or not, give thanks! for what *He* gives is best. There is a great ignorance in the world, yea, among God's people, as to the meaning of the word "*blessing*." The holy soul can only define it as "*that which comes from God*." This has no reference to *what* it is, *how* it is, *where* it is, *when* it is, but only *whence* it is. If it proceed from a God of infinite love it must truly represent his character, and be full of love. On the other hand, if we would know what is *evil*, it is that which originates from *that which is not God*, or *self*. See the description of that monster Anti-God, 2 Thess. ii. 4.

* * * * It is true that the communion of saints is pleasant; but communion with God is infinitely sweeter, and what is of

far more importance is more according to His will and for His glory. Let us not look too much at the *gifts of God*; they are not Himself. Now, we are heirs *of God*, and entitled, if we will claim the inheritance, to receive Himself. Let us enjoy the communion of saints, (as we should all other blessings, both spiritual and temporal,) not because it is pleasant to us, but because IT IS HIS WILL THAT WE SHOULD DO SO. Then if He chooses to bless us by taking it away, he does not at all disturb the source of our enjoyment — we can still praise and glorify Him, *in every thing giving thanks*.

Dear Sister, how is it with you? The time in which we can glorify our Father here is short, and growing shorter; upon our improvement of that depends our opportunity of glorifying Him hereafter. You have not yet resisted unto blood, but are you *obedient in all things, small and great*? Do you do *that which your hands find to do with your might*?

I find nothing but blessing in the cup of the Lord day by day. His promises are no longer meat to me, but are grown into a part of my own flesh and blood, so that I can as soon doubt myself as make any question of Him. His everlasting love prompts Him to share *His* continual *peace* with me, so that the waters are still. O, give thanks unto our God!

* * * * The great object of God, in His dealings with every soul, is to reveal to it the old man of sin, or self, in order that it may *voluntarily* hate it, and suffer it to be destroyed. This revelation is made *gradually*, for reasons of Infinite Love: as fast as we consent to the destruction, a new point is revealed, and a new consent required, and thus we are made willing to do by degrees, what we should universally refuse to do, if presented all at once. Yet unconverted men are not only unwilling to consent to the destruction of any of their idols, but *they will not even receive the revelation that they have any*; when they are *really willing* to receive this revelation, regeneration begins. The revelation of self then graciously proceeds, commencing at the grosser things of the external life; if there be a refusal to consent to the destruction of that which is revealed, the further revelation stops

until obedience is secured upon that point. How perfectly our progress is in our own power! It may be said in a sense, not to depend upon God in the least, for He is always ready to give, but upon our own willingness only. When, one by one, the things external have been surrendered, and our connection with them so sundered that they are no longer *idols* in the smallest degree; when life and health, property, friends, relatives, reputation, our daily bread, are no longer sources of anxiety to us, having been committed in the fulness of Christ's faith to the keeping of our Father, we are said to have attained the state of holiness.

* * * * When all is given up, both without and within, then eternity commences, — the kingdom of heaven is established, and there is no motion in it, but all is peace; still less is there then any war or any night, for we are of Him, like Him, in Him who is peace, and who dwells in light inaccessible. We will retain or drop the body whenever He pleases — we will do all things according to the working of His good pleasure. We will work, be still, enjoy, suffer, remain, pass away, be here, or be there, *without any thought of the future*, or any remains of selfish looking for a reward or a rest; we are entered into our rest, and are as the angels in heaven, for as they are satisfied with the present, and do His will, without reference to a future reward, so shall we continually feel it a satisfying fountain of life in our souls, to *perceive that the will of our Father is done*.

* * * * He is altogether lovely, and the chief among ten thousands; are you? If you are not, how dwelleth *the love of God* within you? For *He is the love of God*, and if He dwells in you, you will see Him as He is, and *be like Him*! Glorious privilege of the child of God! Born in His image, to grow up into the perfect stature of a man, even of the man Christ Jesus! Would you know how to grow faster? Imitate the plants; do they *strive* to grow? No; they simply receive. Do they desire to know where they are, how big and how tall, and whether there are any taller in the garden? They are utterly indifferent about it; their whole attention and energies are concentrated upon digesting the food daily offered them by God and the husbandman,

(my Father is the Husbandman!) and, upon converting it into the substance of themselves. They are bent upon living the life *set before them in their Gospel*; they display (unconscious) all their charms, every thing they have, to any beholder who passes their way, withholding nothing, careful for nothing, not even for displaying the glory of God, and always, *on that account*, displaying it to the very greatest advantage. May we all so live, and may the peace of God, which passeth all understanding, keep your heart and mind!

SELECTED.

ENTIRE SANCTIFICATION.

WHY NOT GENERALLY EXPERIENCED AT THE TIME OF CONVERSION.

It is not uncommon for persons to stumble at the doctrine of entire sanctification as being received subsequent to conversion, because they conclude it involves the idea that the work of God in regeneration is imperfect. This conclusion is incorrect, and a proper consideration of the principles of the "Remedial Scheme" will perhaps serve to remove the stumbling block. It should be remembered that to perform a temporal cure upon a moral agent, two things at least are necessary. 1st. A knowledge of our being diseased; and 2d. To take the remedy; (these two of course involve others.) Now a defect in either of the above particulars will retard and possibly prevent a cure. The case is too plain to require elucidation. With this view of the matter let us proceed to the consideration of the subject before us. An impenitent sinner has neither of the qualifications necessary to be healed. But he becomes awakened, he sees, and feels, too, that his actions are extremely wicked — his heart the seat of a deadly disease, (depravity) which threatens his speedy dissolution. He now naturally looks around him for help, he tries his own skill first, not by attempts to heal the malady, but by efforts to improve the symptoms (reformation.) He soon finds this does not meet the

demand, and he calls for foreign aid — his friends — theories — the minister, &c.; but all this will not cure him, the disease is progressing, the symptoms are becoming more and more alarming, and he is ready to despair. In his deplorable condition he hears of, and resolves to apply to the "Great Physician." That Physician is before him with an all-healing remedy, the blood of Jesus. But now is "the tug of war." The remedy is here, and competent to cure perfectly, but the difficulty is in the patient. His disease has prostrated his system; his knowledge of the extent of the disease is small; his faith, the only medium through which to receive the remedy, is very weak. His case is perfectly understood by the Physician, and if he can receive the necessary amount at once, it is given, but if not, a cure is equally essential, and the remedy may be applied in smaller portions. But in either case the remedy is the same, the defect is in the patient. But suppose medicine is administered to a person in a very low state, and he becomes convalescent, so much so, as to consider himself cured, and refuse further remedies. Suppose further, that after becoming better acquainted with his case, he sees and feels again, that symptoms of disease remain of which he had no knowledge while in his low state, does that argue that the remedy or Physician were at fault? Mark — the patient must know that disease is about him, or he will never take remedies, and as soon as he fancies himself healed he will cease to take the remedy. He may use tonics and cordials to improve his strength, but he will not use curatives. Another view of this subject may be had if we consider, that in taking literal remedies, a great amount of self-denial and consecration to the will of the Physician is necessary. Almost all remedies, human nature is averse to. So spiritually, the Physician is not beloved — the place (the Cross,) is not admired, and the remedy, O, how offensive! But what can be done? This is the only hope. We must consecrate ourselves to the will of the Physician. We must come to the cross. We must take the (to us, our carnal nature,) bitter draught. Let it be borne in mind that this great Physician is not dealing with the *whole*, but with the *sick*. They are sick, and he must take them as they are. If the patient cannot take the remedy as he would had he

the constitution of another, the Physician knows it, and gives it in such a way as will effect the most good. Human beings, by nature, are in a state of revolt, and this Physician designs not to increase their animosity, but treat them in such a manner as will bring them to allegiance with him. This view is further sustained when we take into consideration, the conceded opinion that an awakened sinner is not permitted to see his deplorable condition all at once. No doubt can reasonably be entertained, but if a sinner should see his condition as it really is, he would in many, and perhaps most instances, be driven to despair. Those persons who are in the habit of conversing with mourners, know how often they are ready to despair as it is. The wisdom of God is apparent in this. He, by the Holy Ghost, in connection with other means, calls them to the light, and he makes that light shine to such an extent, that the sinner may see enough of his condition to induce him to fly to Jesus.

But again; in temporal things we can in the clearest light, see only a certain distance. It may be so considered morally. Man is a finite being in his moral, as well as in his physical powers. If we look out upon the arid waste, the pleasant landscape, mountains, valleys, fields, forest, the ocean or the clear blue sky, there is a point beyond which our vision cannot extend. But further, let us remember that "*babes*" can see only a short distance in comparison to what *men* can. The power of sight is improved by practice. This being the case in spiritual as well as in temporal things, we shall cease to wonder at our making new discoveries in the depravity of our hearts.

C. BRIGGS.

Religious Telescope.

SANCTIFIED thoughts, though made conscious of, and called in and kept in awe, are green fuel that burn not, and are a water for Satan's coal.

SELECTED.

SATANIC DEVICE.

A HINT FOR TEMPTED BELIEVERS.

WHEN the Eagle of the Alps would destroy the timid but fleet-footed Chamois, he resorts to a curious device. He makes feigned attacks, darting down towards his prey as if to seize it. The frightened Chamois flies from its assailant, to its accustomed place of refuge from the hunter — to some jutting crag on the edge of a precipice. To so dizzy a spot, no mountaineer, however bold, dare venture; and the hunted animal has often found safety there. But the same spot, which protects it from man, is fatal when the Eagle is its pursuer. For the cunning bird now comes swooping down, in the might of his strength, and, with his huge wings, beats it over the crag into the fearful gorge beneath. Dashed to pieces by its fall, it becomes food to its foe, which swiftly pouncing upon its remains, bears them in his talons to his eyrie in the tops of the rocks.

Satan has a similar device for the destruction of believers. He knows that he can do nothing but annoy them, so long as they receive his assaults at cavalry, in full view of a bleeding Christ.

Hence, like the Eagle, he drives them, if possible, to "Mount Sinai." He darts upon them with accusations of *legal* imperfection. He thrusts the law before them, and calls them to judge their lives and tempers by its stern demands, and by its far reaching claims on the obedience even of the thoughts and purposes of the heart. By these means he moves the unwary disciple toward Horeb and Sinai; where, beholding nothing but the law, with its merciless terrors, hearing only voices of thunder and wrath, he sinks condemned and sorrowful to the dust. Shame covers his face. Strength departs from him, and he readily falls a victim to some new device of his malicious adversary.

Knowing this, the believer, when tempted, should obstinately refuse to judge of himself or of his safety by a legal standard. He should meet every accusation of Satan by immediately flying to Christ in an act of resolute faith. Every discovery of legal

deficiency, of spiritual pollution, or even of actual guilt, should be followed by deep contrition of spirit, by confession, by an act of appropriating faith. However sore the temptation, however violent the assault, however fierce the attack, he must never allow himself to lose sight of Christ as *his* present Saviour. His victory depends on this. He must fight the battle at Cavalry or be defeated. But contending there, defeat is impossible. Faith will spring up, grow mighty, irresistible and victorious in any heart, however tempted, that steadfastly persists in "Looking into Jesus." Failing of this, allowing himself to be driven to Sinai, like the Chamois to the crag, he will be overcome, perhaps destroyed.

Go, therefore, tempted Christian, to Calvary. Your heart feels cold and hard; your soul is dark; you find it difficult to drag yourself to the act of prayer; and you seem forsaken of God; but, notwithstanding all this, you must fly to Christ and claim him as your present Saviour. Lie, just as you are tossed, distracted, buffeted at Christ's feet with a prayer on your lips, a promise in your hand, and with your eye steadfastly gazing on His face, and your heart believing that for his own sake alone he does now accept and justify you. Do this, remain in this attitude patiently, stopping your ears against all the foul whispers of your foe, and, in a little while a sweet persuasion of his love, a delicious outgushing of affection, will spring up fresh as living water from the everlasting hills in your spirit. A tide of joy will roll through your happy bosom, and your disappointed enemy will draw back, leaving you to undisturbed fellowship with your approving Saviour. And in all his future endeavors to destroy you, meet him in the same manner, according to the Apostle, who speaking of the Tempter says, "WHOM RESIST, STEADFAST IN THE FAITH." — *Zion's Herald*.

It comes either from weakness or guiltiness to fear shadows. We shall not need to make crosses, — they will (as we say of foul weather) come before they are sent for. — *Sibb's Soul's Conflict*.

SELECTED.

PRIVATE MEDITATIONS.

FROM THE JOURNAL OF MRS. SUSANNA WESLEY.

THE following extracts, now copied from the original, have never before, we believe, been published. They will be a suitable continuation of those given by Dr. A. Clarke, in his interesting Memoirs of the Wesley family, and of which the Doctor thus speaks:—"From Mrs. Wesley's private papers I find that not only morning and evening, but noon day had its time of private devotion. In her retirement, when the world and worldly cares are shut out, and her mind was at full liberty to converse with itself and with its Maker, she thought deeply on many subjects connected with her spiritual profiting, and often wrote down her thoughts. These, in several cases, she digested into discourses and letters for the benefit of her family." At the time she wrote, her views of many points in Christian theology were defective. When her two distinguished sons obtained the Holy Spirit's witness to their adoption into the Divine family, she attended their ministry, was soon made a partaker of the same blessing, and, a few days after, died in the full triumph of faith. — *Wesley Banner*.

MORNING. — Religion is not to be confined to the church or closet, nor exercised only in prayer and meditation. Everywhere we are in the presence of God, and every word and action is capable of morality. Our defects and infirmities betray themselves in the daily accidents and common conversations of life, therefore they are to be watched over, regulated, and governed. Let no man that would be perfect or happy, abandon himself to his humors or inclinations, towards his children, his acquaintances, or servants. To the end he may conform himself to the precepts of the gospel, and train up himself to those rules of wisdom and virtue of which he is capable, he must first know himself, and those he has to do with. He must discern the proper season, and the just occasion, of every virtue, and then apply himself to attain it, by exercising it in those things which, for want of due reflection, do not seem of any great importance. To one thus disposed, the dulness or carelessness of a servant, the stubbornness of a child, the sourness of a parent, the inconstancy of friends, the coldness of relations, the neglect and ingratitude of the world, will prove useful and beneficial; every thing will instruct him, every thing will afford him an opportunity of exercising some virtue, and he

will be daily learning and growing better. If rich, still remember that it is your principal business to work out your salvation, let the world go which way it will.

EVENING. — To apprehend God displeased, to feel the vital influences withdrawn, to be sensible neither of the grace nor comfort of the Holy Spirit, and yet to be capable of relishing the childish amusements of the world, is an argument of a vain and irreligious mind. That person that truly loves God above all things, that hath really a higher estimation for him than for any, or all things he hath created, is as incapable of rest, or satisfaction of mind, under a sense of his anger, as his body would be at ease when laboring under an acute distemper. If, therefore, this be your case, be assured you do not love God as you ought to do. First clear accounts with Heaven, and then freely use the innocent refreshments of life.

MORNING. — To a soul conscious of guilt, sinking under the weight of corrupt nature, there is no solid foundation for hope or comfort, but Jesus Christ. None but the stupidly ignorant can possibly suppose themselves capable of doing any thing by way of atonement for sin. The dignity of the Being offended, the condition of the offender, the nature and number of the offences, the deficiencies of our best performances, render this utterly impossible.

NOON. — For persons to affect speaking of themselves, shows them either desirous of being taken notice of, and esteemed of men, which proceeds from vain glory ; or that they are well opinioned of themselves, which is commonly an effect of pride, or else that their minds are weak and foolish, and they accustom themselves to talk at all adventures without advertence. In the knowledge of some distempers, lies a great part of the cure. Folly, pride, and vain glory, are allowed odious by all, and if any sober man can be brought to believe himself guilty of these, he must be uneasy till cured.

EVENING. — Still foolishly disposed to think of —. To what purpose ? Either the evil apprehended will come, or not ;

if it is certainly of Divine appointment, no human prudence, at least not yours, can prevent it; therefore, it is your wisdom, and will be your felicity, too, to fortify your mind with patience, submission, and renewed repentance, that you may be assured of Divine succors when you most need them. If they should never happen, you lose your present quiet, weaken your body, and unfit your soul for present duty for a mere chimera. It is too much, methinks, to be without ease, friend, wealth, reputation, quiet and peace of mind, too! But, perhaps you will say, How can this peace of mind be preserved inviolable when we want the others? I will tell you how patience and submission, where pain is not extreme, are easy to learn and not difficult to practise, — are a sure support, and strengthen the mind under bodily infirmities. Live so as to deserve a friend, and if you never have one on earth, God will be your friend, and in having him, you will have all that is dear and valuable in friendship; and then you will never want a friend, though you are without one. Learn by practice to love God above all things, and you will be out of the power of the world, and then to be without wealth will give no uneasiness. Your wealth will be his favor, with the blessed consequences attending it; the virtues of his Holy Spirit purifying your mind, exalting your nature to the dignity of a Divine resemblance, teaching you to undervalue, nay, despise the perishing enjoyments of what a mistaken world calls good, as unnecessary, or rather a hinderance to your spiritual and eternal good, which you will then prize above all others. As for the reputation of esteem among men, though a good name is as precious ointment, yet remember, you have long since offered up that to God, and resolved never to make your reputation or the esteem of man the end of any of your actions, where the glory of God is not concerned. Now, in this case, trust God with the conduct of your soul, commit yourself to him in ways of well doing, and he will take care of his own glory, and not suffer you to do any thing that may reasonably reflect dishonor on your Christian profession, and when that is safe, despise all popular applause, condemn the reputation of any quality or virtue that terminates in yourself. Be content that all men should despise you. Do well.

Biography.

ORIGINAL.

MRS. MARY A. MITCHELL.

CONCLUDING PART OF A FUNERAL DISCOURSE PREACHED IN THE M. E.
CHURCH, PIQUA, O., 1852.

BY REV. M. P. GADDIS, OF CINCINNATI CONFERENCE.

PUBLISHED BY REQUEST.

"Weep ye not for the dead."—Jer. xxii. 10.

WE are here this morning, beloved brethren and sisters, to commemorate the departure, to her eternal home, of one well known to you all, and by many whom I address most tenderly beloved. * * * Mrs. Mary Ann Mitchell was the daughter of Mr. John and Margaret Keyt, and was born in Piqua, Miami County, Ohio, Oct. 2, 1820. Sister Mitchell's early advantages were not favorable for the developement of her mental powers. But from early childhood she discovered a serious turn of mind, and her youthful days were marked by the best of all distinctions, the consecration of herself to the service of God. When only ten years old she united with the Methodist E. Church, from which time, by the grace of God, she was preserved from all apparent deviations from the path of Christian rectitude. A clear evidence of her acceptance with God was given her in the sixteenth year of her age; after which time she walked in the confidence of justifying faith, the consolations of hope, and Christ was her joy and salvation.

Among the various excellences which adorned her character, her "meek and quiet spirit," Christian simplicity and genuine humility were especially prominent. The strictest integrity marked her whole character. In all her social as well as relative duties, the most vigilant attention to perform what was right, was never forgotten.

As a Christian, she was diligent and exemplary in the discharge of every duty, and remarkably punctual in her attendance on the

public and social means of grace. Her piety was *deep and unaffected*, and for many years she hungered and thirsted after full conformity to the will of the Lord. In conversation she was circumspect, and in trials *resigned*. Her repeated bereavements drove her often to a throne of grace from whence she always returned with the "*waters of a full cup*." The latter part of her life was particularly marked with *spiritual mindedness*. For a long time she had a presentiment that her stay on earth would not be long. This impression was sanctified, and she gradually and visibly ripened for a better world. And it is not too much to say that she made more improvement in two or three years previous to her death, than the majority of Christians make in an ordinary lifetime. Her trials and bereavements were many; but as you will learn in the sequel of this discourse, each and all of them were doubtless sent to discipline and prepare her for the enjoyment of that rest which remains for the people of God.

On the 25th of January, 1850, her father, husband, and youngest brother started for California, to be absent two years. Her father died in that far off land on the 24th of the following July, and her dear husband died in Sacramento City, Nov. 10th, 1850. But under all these heavy strokes, the "grace of God was sufficient for her." Early in the year 1849, she commenced seeking after that holiness of heart without which none shall see God. And we are happy to learn that she did not seek in vain. After obtaining this "pearl of great price," or the inestimable jewel of purity, she "walked with God" so constantly, that none who were acquainted with her religious history, ever doubted the sincerity of her profession of holiness.

By the permission of her friends, I shall now make a few extracts from her "DIARY," and occasional "Correspondence" with a devoted friend, well known to you all, which will shed more light upon her "hidden life" than any eulogy from me, however pleasing and appropriate.

She "being dead yet speaketh."

EXTRACTS FROM DIARY.

March 5th, 1849. — About eight years ago, I felt the necessity of a deeper work of grace, — and while listening to a conversa-

tion by two pious sisters on the subject of sanctification, I resolved to seek for it. I had my doubts as to its being possible for me to attain it, but I resolved to seek a deeper work of grace in my heart. I commenced to pray and to strive. I endeavored to inform myself as much as possible. I prayed that if it was the Lord's will that I should be sanctified, he would give me *desires* for it. The more I prayed for it, the more my *desires* increased; and I felt that it was almost as easy for me to maintain a prayerful and watchful frame, as it was to breathe. I continued to strive until I felt evil propensities removed, and my soul filled with a weight of love that I cannot express. But in an unguarded moment the enemy got the advantage, and these feelings left me. I went back by degrees until I lost these serious impressions. I commenced a memoranda of my experience; but I destroyed it. If the Lord will forgive me, I will adopt the plan again, hoping it will be a benefit to my soul.

March 6, 1849. — A sacramental meeting was held last night in our church, followed by speaking exercises. While receiving the sacrament, I tried to exercise faith for "perfect love," without gaining, however, much ground; but had a most precious meeting. Just before the last prayer the thought occurred to my mind, that if I would consecrate myself to the Lord before I went home, it might be the means of helping me to receive the blessing. I did do so, although the enemy thrust his darts at me. I endeavored to consecrate all to the Lord, and look to him for power to *live by faith*. As I was going home, I received a letter from a good "mother in Israel." It was a word in season. Since that time I have been trying to live by faith, and my cry is, *I will believe* that which the Lord has promised he *will perform*.

April 16. — I do praise and magnify the Lord for what I have felt and enjoyed since the time of my consecration. I firmly believe that the moment I consecrated *my all to the Lord*, He accepted the sacrifice, and sanctified my soul. My faith was tried severely from the commencement, but I was *determined* to believe that the Lord had received me, and was able to keep my soul from sin. Nor was I disappointed, for the Lord did keep and

preserve me ; though Satan strove hard to strip me of this confidence. I had no extatic joy, but I had faith to believe the Lord had accepted the sacrifice, and was *willing and able* to keep me by his power.

I feel a sweet *union* between the Lord and my soul. I have had seasons of great refreshing from the presence of the Lord, particularly while engaged in private devotion. 'Tis sweet to hold communion with my Saviour in secret. I love those precious hours. But his visitations are not confined to these occasions, for while engaged in my domestic affairs, I have received precious blessings. Also in the *female prayer meeting*, and on the Sabbath day, while listening to the preaching of the word of God. All these means seem to have new life to me. My determination is firm "to grow in grace and in the knowledge of the Lord" from day to day. O Lord, help me ! for without thy aid I "can do nothing !"

June 19.—I think I may truly say I have made some advancement in the way of holiness. I feel as though I was gaining strength from the Lord. My object and aim is to glorify and honor him. I feel that I have no strength of my own to do this, but He can honor and glorify himself through even such a poor weak mortal as I am—for he hath said, "my strength is made perfect in weakness."

Sabbath before the last I engaged myself as a *teacher in the Sabbath School*, for the single purpose of working for my Lord and Master. O, may he make me useful to those placed under my charge. O, may he teach me by His Spirit, and grant me light and wisdom, that I may be able to instruct my scholars in the Holy Scriptures. What I may say in weakness may he raise it in power.

August 2.—This has been a precious week to my soul. I have had a strong desire to have my *spiritual garments kept pure and spotless*. It is my earnest wish to be guided by the Holy Spirit continually, from *moment to moment*, both in spiritual and temporal affairs. O, may all I do and say tend to honor and glorify God ! May I feel every moment that the life of nature is entirely consumed, and realize constantly the resurrection of a

spiritual life. I sincerely desire to have the image of Christ deeply enstamped on my heart and daily follow his example.

O, that I could be more useful to my SABBATH SCHOOL SCHOLARS; I do earnestly desire the salvation of their souls. I am resolved to *keep them before the throne of grace*. I firmly believe the Lord will hear and answer my petitions in their behalf. O, may he work in mighty power, for without the aid of His Spirit, I can do them no good.

Sabbath night, Nov. 4, 1849. — To-day I have been blest with the means of grace. The sermon was concerning those that "sleep in Jesus." — 1 Thes. iv. 13, 14. When that day shall arrive, the Lord grant that I may be among the happy number of those that "sleep in Jesus." If I continue faithful, I SHALL. I am wholly and unreservedly the Lord's; "I am bought with a price." Lord, take that which is thine own, and do with me as thou wilt! but deeply impress thine image on my poor heart, and make me a vessel meet for my Master's use.

Nov. 6, 1849. — This evening I have been cast down, and in a measure tempted and tried. O Lord, thou hast promised to keep and preserve my soul. Suffer me not to be overcome by the evil one. Now, O! this very moment, cleanse and keep my soul spotless and pure in thy sight. Amen! Amen! Lord grant it now. It is thy holy will; thou hast promised it, and thy promises cannot fail.

May 24, 1850. — I have been called to pass through sore trials. On Jan. 25th, my dear husband started for California, in company with my father and youngest brother; to be absent two years, if Providence spares them to return. The first thought of separation was severe, and I found I had no strength of my own to sustain me. I went immediately to my Saviour in prayer, and found there a *balm to heal the wound*, and strength to go forward in the performance of my duty, while preparing my husband for his journey; my mind, in the meantime, was stayed on God, and I felt that I could trust him for strength for days to come. I have much to encourage me. I believe he hears and answers my petitions in their behalf, though they are separated from me by thousands of miles. "Great is the Lord, and greatly to be

praised." During their absence thus far, I have been greatly comforted and sustained, and have felt that it was good to trust in the Lord. I keep my *all* consecrated to the Lord daily, and seek continually his cleansing power. I frequently feel my heart united to the Lord, as I say, "Lord! all I have and am are thine!" O, may I ever cleave close to him, and live a devoted follower of the Lamb.

July 7th. Sabbath afternoon. — Last night, while listening to a sermon on Heb. xi. 5, in which Enoch is said to have "had this testimony, that he pleased God," I endeavored to examine myself closely on the spirit of *obedience*, and felt that in a measure I enjoyed it. I praise God for a *cross-bearing spirit*, and a disposition to please God rather than man. The enemy has been trying hard to strip me of my firm trust and reliance on my blessed Saviour. But *I will trust* in him; He is my Saviour and Redeemer. He died to redeem me from death and "cleanse me from all unrighteousness." His blood avails for me now. *I am thine, O Lord!* I am thine, and my soul is united to thee by the strong cords of Divine love. May I be weaned from this world. Thou knowest the care and anxiety I have felt for my dear absent companion, and thou art acquainted with the weakness of human nature. O Lord, to thy care I commit him! Help me fully to trust in thee and be resigned. I know that thou wilt work all things for my good and thy glory. May thy blessing rest upon him, and should he die abroad, may he die in the "full assurance of faith," and enter the bright world of glory. O, may we meet at thy right hand never to part again!

Nov. 1st, 1850. — Many times of late have I feared that I had lost the evidence of a clean heart, but I have tried to maintain my confidence by "looking unto Jesus" and relying on his merits.

" 'Tis all my hope and all my plea,
For me the Saviour died."

Within the last few weeks my confidence has increased, and I believe I have been more fully resigned to the will of the Lord; I have also felt more of a spirit of engagedness. May this spirit

increase, and may I grow daily in the knowledge and love of God. Every moment may I be prepared to meet my Lord; and at all times fully be resigned to his holy will. On the 24th day of last July, my dear and much loved father died in California. This was a severe stroke to me; but I have endeavored not to murmur. I look forward in hopes of meeting him on Canaan's fair and happy shore. O! blessed hope of immortality!

Feb. 5, 1851. — Since writing the above, I have received the sad news of the death of my dear husband. He died of cholera, in Sacramento City, California, Nov. 10th, 1850. Though this affliction seems severe, yet I praise the Lord for the soul-cheering intelligence that he died in great peace. Praise the Lord for victory over death. We cannot meet in this world, but we may meet above. The time, perhaps, is not far distant when the Lord will release me from all sorrow and affliction, and permit me to reign with him in glory. Praise the Lord for the hope of heaven. May I meet all my dear friends in that heavenly country, "never to part again."

O how sweet will be our meeting with those dear friends that have died far away from home. It is hard to part with my dear bosom friend; but "the Lord gave, and the Lord hath taken away; blessed be that name of the Lord." He has a perfect right to do as he will with his own; the Lord forbid that I should murmur. I confess that at times I feel a secret wish that he might have been permitted to return, but I do strive to be resigned, and trust in the Lord for days to come. I know my dear husband is happier than he could be in this world, and I should not be so *selfish* as to wish it had been otherwise. O Lord, give me grace to be resigned *under all circumstances*, and willing to

"Suffer on my three score years,
Till my deliverer come,
And wipes away his servant's tears,
And takes his exile home."

The remainder of my days shall be devoted to the service of the Lord. O my Lord, if thou hast any thing for me to do, if I can in any way be of use in thy vineyard, discover to me my duty,

and give me grace and ability to perform it. Grant that I may use my utmost endeavors to do thy will.

I do thank thee, O Lord, for having converted THREE OF MY DEAR SABBATH SCHOOL SCHOLARS. May they ever cleave close to thee, and be as "bright and shining lights." O Lord, work in power among the remainder of my class. May they never rest until they find rest in thee. Enable me to be faithful, and aid me in doing my duty towards them. May they all be brought into thy fold, and may we meet in heaven.

May, 1851. Cincinnati, Mount Auburn. — I am now farther from my native home than I have ever been before; but the Lord is with me here. I have felt a sweet and calm repose in my blessed Jesus, especially after retiring to rest, when all was still and quiet. My soul has also been feasted in the class room, in listening to the preached word, and in conversation, though I have often feared that my mind was not as much centered on heaven and divine things as it should be. O, that the Lord may so impress his precious image on my poor heart, that it may be reflected in all my conduct, both in public and private.

Sept. 28, 1851. Piqua. — She remarks: "I have been impressed that it would be more profitable to make a daily record of what the Lord does for me." The day following she made the last entry I can find among her papers, in these words: "This day I have been somewhat depressed in spirit; yet I feel like trusting the Lord. I know he is able to uphold me and take care of me. I feel that the Lord is my God, and on him I will rely. I will fly to him for comfort in the hour of trouble; for from him alone can I derive true comfort and support."

[To be concluded in our next.]

It would be no art to spin small, and make hypocrisy seem a goodly web, and go through the market as a saint among men, and steal quietly to hell without observation! So easy is it to deceive men. — *Rutherford.*

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE IN 1852.

X.

IN the July number of Evangelical Christendom, there is a full account of the trial, at Florence, of Francisco and Rosa Madiari. These humble, but noble Christian confessors found the way to Christ by studying the Sacred Scriptures, and were thus led to abandon the Romish faith; for this crime — so called — they were summoned before the tribunals. They were thence remanded to a loathsome prison, separated, and for eight months were incarcerated. They were brought forth for trial on the 4th of June, and for four days the investigation proceeded. God gave them grace according to their day, and enabled them to “witness a good confession before many witnesses.” Simplicity and sincerity marked all their replies during the long examinations to which they were subjected by the public prosecutor.

The fourth day, the court remained long in consultation; the votes of the judges were divided — two being for acquittal, three for condemnation. The Madiaris listened to the sentence with the greatest firmness and dignity. Indeed, their whole bearing during the trial, joined with the terrible severity of their sentence, for no other crime than that of reading the word of God, is said to have raised a strong public indignation against their persecutors, and particularly against their judges. They were condemned (not only to pay all the expenses of the trial, and three years of *surveillance* from the police, after they have finished their punishment, but also) to “fifty-six months of the galleys and hard labor for Francisco,” and “forty-four months at the *ergastolo*, (female galleys), also with hard labor, for his wife!” “How long, O Lord?” Here is the bloodthirsty spirit of Popery again. Romanism is the state religion of Tuscany. The civil courts, and all the institutions of the country, are under her control. Rome

is ever true to her instincts, ever consistent with herself. She is the unchanged and unchangeable, the inveterate and implacable enemy of the Bible, and the intolerant persecutor of all who love it. Her malice never dies, her resolution never flinches. Give her power, place her on the throne, or on the seat of judgement, and her ancient tendencies to injustice and cruelty, however long they may have lain dormant, exfoliate again, with the freshness of a flower in spring. But while this iniquitous sentence is no more than we might have expected from Popery in power, it will awaken indignation and abhorrence in every Christian mind. It is said the presiding judge trembled as he pronounced it. Conscience was doing its office, and by its silent testimony against this infamous crime, unnerving and appalling in his high place of judicial authority, the chief instrument in its perpetration. What a crime, under the sacred names of law and justice, to condemn these unoffending people to the galleys for possessing a Bible! Of what an outrage on the laws of God, and of humanity, have these judges and prosecutors been guilty! It is an inhuman thing to send a man to the galleys, and that for four years and eight months, upon such an allegation. How much more a woman! Where was the *manhood* of the judges who could deliberately frame such a sentence? How could they look that woman in the face while they pronounced her doom? But there was **ANOTHER JUDGE** present, witnessing these proceedings, who will summon all these parties to His tribunal, and give the case a re-hearing. He will adjudicate upon it after another method than that by which it has now been determined. The accused and the accusers may then be placed in different positions, for He will vindicate the oppressed and hurl the oppressor to the ground. The laws of God cannot be trampled upon with impunity, and terrible will be the condition of all tyrants and persecutors, in the day when these laws re-assert their sovereignty, and assume their final office. In the mean time, we bespeak attention and sympathy to these persecuted servants of Christ. All who have read the account of their trial cannot but admire the constancy of their faith, and the simple dignity with which they conducted themselves before the court. We thank God on their behalf, for He strengthened them

for the occasion, and stood by them in the day of trial; nor can we doubt, that if the barbarity to which they are sentenced is actually inflicted, He will sustain them under their sufferings with His abundant consolations. The letter of Madame Madiat to her husband, after the sentence had been pronounced upon them, and they were sent back to prison, breathes the very spirit of the ancient martyrs, and shows to what extent she already enjoys the fulfilment of the same promises that supported them. We commend both her husband and herself to the intercessory supplications of the people of God. We are also sorry to see (in the August number of *Evangelical Christendom*,) that in Prussia and throughout Germany, great practical wrongs are endured by many Christian flocks with their pastors, because they observe Divine ordinances, and worship God apart from the Established Churches, and what makes this matter worse, is that it presents before the papist and infidel world the shameful exhibition of Protestants persecuting Protestants! The Baptists in particular are the subjects of this persecution. Their religious assemblies have in some instances been dispersed by the military and the police, and in others are altogether prohibited; while their pastors and many of their private members have been condemned in heavy fines, and imprisoned in the common gaols as though they were malefactors. The reigning Prince of Schauenburg Lippe has come out against them in a strong proclamation, under date of July 3d. "The Evangelical Alliance," and other Protestant organizations in England are interposing in various quarters by memorials and deputations, and apparently with some effect,—the King of Prussia having so far yielded as to allow the expelled missionary (Oncken) to return and exercise his ministry in Berlin. We hope his example of toleration will be followed by the other Princes of Germany.

The most grievous news of the past month, however, is that which relates to a very annoying interference with which the labors of our Moravian brethren in Greenland are threatened.

Even in Greenland, under its inclement sky and on its barren, frozen soil—among the least attractive and unpromising tribes of earth's population—even there, the aggressions of clerical

monopoly and state restriction can be distinctly traced in their ruinous effects. The instrument of sectarian bigotry in this case is a "mandate" ostensibly emanating from the King of Denmark, (to whom Greenland is subject,) and its purport is thus mildly adverted to in one of the latest communications from the devoted missionaries in that desert region : —

"To our unspeakable grief, we have recently received two 'mandates' from Captain Holböll, inspector of the colony, one of which debars us from in future acceding to the request of any out-dwelling members of our churches to return, and take up their abode within the missionary station. This will be felt as a hardship both by us and by them, as the out-stations are very unfavorable to the growth, or even the maintenance of religion. The second 'mandate' which is still more distressing in a spiritual point of view, as cutting off, at one blow, a large branch of our missionay usefulness, runs literally as follows : —

" 'I have been commanded to inform you, that in accordance with a resolution passed on the 24th of March last, it is determined, that as a sub-teacher of the Danish mission [a clergyman or missionary from Denmark,] has been placed southwards from Friederichsthal, the United Brethren will no longer be suffered to receive into their congregations such heathen Greenlanders as may come to them with that desire, but must henceforth direct all such to partake themselves to the Danish Mission.'

"We have, as a matter of necessity, conformed ourselves to this new regulation ; but you can well imagine with what pain and sorrow. If any dregs in this cup of bitterness were wanting, it is furnished by the fact, that the chief, almost the sole object which the United Brethren had in view, when they formed the missionary station of Friederichsthal, was the conversion of the descendants of the ancient Normanni, the only professed heathens now remaining in Greenland. Inaccessible to the visits of Christian mercy in their native haunts, by reason of the ice bound coast which shuts them in on every side, it was nevertheless no uncommon occurrence for these poor Nomades to advance in their wanderings as far as the southern point of the land on which

Friederichsthal is built. Many of these casual visitors cast in their lot permanently amongst us. Others, who, having heard the Gospel message, returned to their people, carrying the glad tidings with them ; so that there is much reason to believe that every part of the east coast knows at least the joyful sound. But, after having broken up this fallow ground, and seen the field becoming white to harvest, this ' mandate ' compels our Missionaries to confine their efforts at evangelization within the prescribed narrow bounds of their own stations, and commands, furthermore, that they shall turn from their church doors those poor heathens who are seeking to enter them ! ”

The missionaries conclude their lamentable report with the expression of their *hope* that the Danish missionaries will feel bound in conscience to justify their monopoly, by doing double service to the poor heathen. But if ever there was a “hope against hope,” this deserves the name — for those Danish clergymen are exiled from Denmark either on account of mental or moral disqualification for the work of the ministry.

It may, on the other hand, excite surprise that such men should feel any desire for a monopoly of the heathen world. Neither do they, for its own sake. But, if report be true, there are many and urgent reasons for their desiring a compulsory resort of those who may eventually swell the list of the baptized, and thereby facilitate their own return from banishment. It is stated, that the Danish clergyman sent to Greenland, who holds out against the united attacks of cold, *ennui*, and brandy, for a certain term of years, and can produce a certain number of names on his adult baptism list, can claim not only a recall from exile, but also a respectable “living” in his native land. If so, the monopoly mandate has at once its motive, its aim, and its end.

But our trust is in God, that he won't allow the devoted labors of one hundred and twenty years to be permanently injured by this artifice of the enemy of all righteousness.

W. BUTLER.

Shelburne Falls, Mass., Sept 22, 1852.

Poetry.

SELECTED.

“CAN YE DRINK OF THE CUP THAT I DRINK OF?”

Full long I sought, with ceaseless care,
 At Christ's right hand a seat,
 Ere yet I breathed that humble prayer,
 That asks no higher throne to share
 Than one at Jesus' feet.

Full long he watched that raging thirst,
 That sought for thrones and crowns;
 Yet, as he loved me at the first,
 And died for sinners, e'en the worst,
 He spake without a frown:

“Ye know not what ye ask, nor think,
 E'en what my glories are;
 I have a cup, of which I drink, —
 If from this cup you will not shrink,
 You shall my kingdom share.”

I said, “*What thou wilt give, I choose,*
For grace can make me bear;
My life for thee I'll gladly lose,
Nor will I e'er thy cup refuse,
Since I with thee may share.”

I bent me low, nor did I dare
 To seize the cup in haste;
 “Thy will be done,” my only prayer;
 To drink each draught my only care,
 Though bitter to the taste.

I drank ! Ah me ! what bitterness !
 To God I raised the cry :
 " If to my lips thou still must press
 This *wormwood* cup, thy hand I 'll bless ;
 'T is good with Christ to die."

That cup is passed : a fragrance sweet
 Now fills my chastened soul ;
 Risen with Christ, for glory meet,
 Joint heir with him, I take my seat,
 The nations to control.

The Sheaf.

SELECTED.

THE CHRISTIAN'S ALTAR.

" We have an altar, whereof they have no right to eat which serve the tabernacle." — BIBLE.

SHADOW'D by the wings of God,
 Steadfast and for ever sure,
 Hidden from the mortal world,
 Is our altar, holy, pure ;
 And the cherubims of grace,
 Shield it in its holy place.

Those who pant for earthly gain,
 Those who press in eager strife,
 Bow the soul, and bend the frame,
 For the pleasure of this life,
 May not see our altar's flame ;
 . May not speak its sacred name.

Friend of Virtue.

Editorial Miscellany.

LITERARY NOTICES.

THE NAPOLEON DYNASTY; or the History of the Bonaparte Family. By the BERKELEY MEN. New York: Cornish, Lamport & Co., No. 8 Park Place.

The character of our Journal will not admit of an extended notice of this able work. Its contents have already been given in a previous issue. Suffice it to say, we have read it with deep interest, — and from the nature of the subject on which it treats, and the ability evinced in its preparation, we predict for it a large and extensive sale. It is embellished with *twenty authentic portraits*, of different members of the Bonaparte family, and its entire execution reflects great credit on the enterprising publishers.

A PEEP AT NUMBER FIVE; or a Chapter in the Life of a City Pastor. By H. TRUSTA. Boston: Phillips, Sampson & Co., 1852.

An acquaintance with the "Sunny Side" had awakened an interest and prepossession in favor of this, its successor, which its perusal has fully sustained. Here we have some sketches drawn from a City Pastor's life, — from which we may learn that life is not without its trials, whatever be the relations we sustain, — but that, in either city or country, these trials are very much alleviated by looking on the bright, or *sunny side*. Both of these volumes are exceedingly entertaining, and we take pleasure in commending them, from a conviction that their perusal will do good.

THE (OLD) FARMER'S ALMANAC for 1853. By ROBERT B. THOMAS. Boston: Jenks, Hickling, & Swan.

The reputation of this old almanac is too well established to require any farther commendation than a simple announcement of its re-issue. Its useful suggestions and recipes, as well as general information, are worth more than double its cost. Every farmer should have it.

METHODIST QUARTERLY REVIEW, October, 1852. J. McCLINTOCK, D. D., Editor. Boston: James P. Magee, Agent, 15 Washington Street.

This Number being received just as we were going to press, we have only time to give the table of Contents: Art. I. The Mosaic Account of Creation. Art. II. Hannah More. Art. III. The Theory of Reasoning. Art. IV. Merritt Caldwell. Art. V. The Genealogies of Christ. Art. VI. Jacob Abbott's Young Christian Series. Art. VII. Short Reviews and Notices of Books. Art. VIII. Literary Intelligence. Art. IX. Religious Intelligence.

PARLEY'S CABINET LIBRARY. By Hon. SAMUEL G. GOODRICH. Boston: Geo. C. Rand, 3 Cornhill, — Wm. J. Reynolds & Co., 24 Cornhill. For sale also by Swormstedt & Poe, Cincinnati, Ohio, and by booksellers generally.

We cordially endorse the recommendations of this work, found in the October Guide. Mr. Goodrich (*Peter Parley*) has established a reputation as one of the most interesting and attractive writers for the young. In these volumes he has given us "*multum in parvo*." They constitute a library of themselves, eminently adapted for the family circle or school district.

RECEIPTS FOR THE GUIDE.

FROM AUG. 16, 1852, TO OCT. 1, 1852.

\$	PAYS TO	\$	PAYS TO	\$	PAYS TO
Alley Peter	3 July '53	Gould Albert	1 July '53	Paul James	21 34 July '51
Allen Sarah G	1 July '53	Gaddis Mrs J P	1 Jan '53	Paul J W	67 July '51
Ames Betsey	1 July '53	Goodhue N	1 July '53	Purviance Mrs E	1 July '53
Anderson J H	2 Jan '53	Gullett Mrs M A	1 Jan '53	Patterson Hugh	1 July '53
Allen Shubael	1 July '53	Givan Roxanna	1 July '53	Post Rosetta M	1 July '53
Adel Geo	25 July '52	Gatshall Mrs E	1 July '53	Potter Mrs T H	1 Jan '53
Adams Mary I	1 July '53	Green Elizabeth	1 July '53	Porter Benj	1 Jan '53
Brashier Julia A	1 July '53	Harnod Chrissa	1 Jan '53	Pago Mary Ann	1 July '53
Blake Phebe	1 July '53	Hazzard J W	1 Jan '53	Phatt George	1 July '53
Bennett Joseph	1 Jan '53	Hayden A	1 Jan '53	Perry John	1 July '53
Brady Simeon	125 July '52	Hill Letitia	2 Jan '53	Rico Mrs L	1 July '53
Boll's A E	1 July '53	Harris Rev G H	2 July '52	Ramsdell Almira	1 July '53
Blanchard Rev H	3 July '53	Hendon Miss C	1 July '53	Rosater L	2 July '53
Brown Lewis S	3 July '53	Horton G A	1 July '53	Richardson E	1 Jan '53
Baker Sarah	5 Jan '53	Harris Ann J	1 Jan '53	Ramsey Wm	1 July '53
Blodgett M B	1 Jan '53	Hubbard Edna	1 July '53	Ross Sarah C	1 July '53
Burwell Ruth	1 Jan '53	Hussey H B	1 July '53	Rose Louisa	1 July '53
Barnett P J	2 Jan '53	Hull A A	1 July '53	Rowell Rosa	1 July '53
Buntnell Mary	1 Jan '53	Hoyt D B	1 July '53	Robinson Rev J	1 July '53
Buck Mrs D	1 July '53	Hicks Sally A	1 Jan '53	Robertson Mrs R	1 July '53
Burbank S	1 July '53	Hathorn Eliz	1 July '53	Ruinier Mary	1 July '53
Blanton Wm M	2 July '53	Hodgdon Elvira	1 July '53	Robinson J M	1 July '53
Brown Esther E	1 July '53	Howard A H	660 July '53	Simpson Mary	1 Jan '53
Beardsley Mary	1 July '53	Howes P	1 July '53	Severance C	1 July '52
Branson Miss M	1 July '53	Hubbard Mrs S	1 July '53	Sengwick Mrs E	1 Jan '53
Beach N M	1 July '53	Harris R N	10 July '53	Simmons G	1 Jan '53
Clark Rev R H	2 July '53	Jennings Rhoda	2 Jan '54	Schnell Jane	1 July '53
Curtis Nancy D	1 July '53	Johnston Thos	1 July '53	Scott George	1 July '53
Cole Sarah M	1 July '53	Jameson H P	1 July '53	Stetson Rev W H	1 July '53
Crean Miss E	1 July '53	Jones Judith O	1 July '53	Smith Rev J B	1 Jan '53
Clifford Rev W J	1 Jan '53	Jepson Miss C R	1 July '53	Stevenson Mrs S	1 Jan '53
Cleaveland J A	1 July '53	Jones E J	1 July '53	Strong Charles	1 Jan '53
Chase Hannah	1 July '53	Jones Mary	1 July '53	Shangle Sarah A	1 July '53
Crimple Miss B A	1 July '53	Judd Miss M	1 July '53	Shanbhat A C	1 July '53
Canfield Miss S O	1 July '53	Judson Mary	1 July '53	Shelburn H	1 July '53
Comstock T	1 July '53	Kittredge Martha	1 July '53	Smith Harriet	1 July '53
Childs Lois A	1 Jan '53	Kent Roxanna	1 July '53	Stevens S P	5 Jan '52
Copeland Sister	1 Jan '53	Lyon S	1 July '53	Seavey Priscilla P	1 July '53
Chapman U	1 July '53	Leming R	1 July '53	Stewart W I	1 Jan '53
Campbell Cyrus	1 July '53	Lovering Lydia	25 July '53	Shields W B	2 July '54
Campbell Rufus	1 July '53	Lee Abram	1 July '53	Sinnox Mrs S	1 July '53
Curtis Lucius	1 July '53	Leigh Mrs A	1 July '53	Smith Miss D	1 July '53
Codling Rev R	1 July '53	Lawton S	1 July '53	Taylor M B	3 July '52
Carr Harriet	1 July '53	Lilly Mary	1 Jan '53	Tyng Mrs James	1 July '53
Corney D B	1 July '53	Loop C H	1 July '53	Tousey Mrs O	1 Jan '53
Craig Sarah	1 July '53	Millard Chas	1 July '53	Thomas Mrs C	2 Jan '54
Carrier Rev M	1 Jan '53	Moore Maria L	1 July '53	Taylor Ellen M	1 Jan '53
Doolittle E	1 Jan '53	Maddison Rev J	1 Jan '53	Thornton Phebe	1 July '53
Dadman W H	1 July '52	McClaw Helen	1 July '53	Teel John D	1 July '53
Dorsey Eliza T	1 July '53	Manning Joel	1 July '53	True Mrs D	1 July '53
Dodge Sarah A	1 July '53	Moore Sarah	1 July '53	Turner Miss C	1 Jan '53
Davidson E T	1 Jan '54	Montano R De La	1 Jan '53	Tymerson Angeline	1 July '53
Dutton S	1 July '52	McBride Esther	1 July '53	Tilton Rev H C	67 on acct
Dale Joshua	1 July '53	Megruce Wm	2 July '53	Valentine Geo	1 Jan '53
Drake W A	2 July '53	Mitchell Rev R	1 July '53	Vandana Mrs J	2 July '53
Davis Sarah	1 July '53	Marsh Adeline	1 July '53	Washburn Miss E	2 Jan '53
Eaton Mary W	1 July '53	Mallory M M	1 July '53	Wager E	1 July '53
Ferris Margaret	1 July '53	McFarland Mrs C	4 Jan '52	Whetstone John	2 July '53
Felton Mrs S B	1 July '53	Moore Eliz A	1 July '53	Willis Mary	1 July '53
Field G G	2 July '53	McMurray Sam'l for 66 subs	66	Wilbur Phebe	1 July '53
Fuller E G	536 July '53	from Halifax	66	Weatherby Mrs T	1 July '53
Fish Francis D	1 Jan '53	Noble Mary E	1 Jan '53	Watkins J H	2 July '53
Fisk Moses	1 July '53	Neff Joseph	1 July '53	West Geo T	1 Jan '53
Frost O P	125 July '52	Nance Clark	1 July '53	Wilcox Rev R	1 Jan '53
Fulson Julia A	1 July '53	Newton D S	1 July '53	Wooster T A	1 Jan '53
Flaglor V by S Thompson	82 Jan '53	Norris Mark	1 July '53	Woodfin Mrs M E	1 July '53
Farnsworth C	1 July '53	Norton Sarah	4 July '54	West Rosemond	1 July '53
Farrington S	3 Jan '53	Owen Sarah M	1 July '53	Wallcome Mary D	1 July '53
Green Eunice	1 July '53	O-born & Cheesman	1 July '53	Wentworth Leach	1 July '53
Greatsinger Eliza	1 Jan '53	Olin Mary	1 July '52	Young C P	1 July '53

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE

GUIDE TO HOLINESS.

DECEMBER, 1852.

ORIGINAL.

CHRISTIAN PERFECTION.

BY DR. N. BANGS.

FURTHER REMARKS ON BENEVOLENCE.

IN addition to what has already been said upon the benevolent principle which operates in the heart of the holy Christian, I wish to subjoin some farther remarks upon its outward manifestations.

To see the necessity of this, let us enumerate some of those objects which call for the exercise of this charity. In the first place, there are churches to be built and supported. These include all those expenses incident to the established order of the church, such as the support of ministers, keeping the church and parsonage in repair, &c.

Secondly, there is the support of missions, Sabbath Schools, the printing and circulating of Bibles, founding and supporting academies and colleges.

Thirdly, there is providing for the poor, visiting the sick, and the distressed in mind or body.

That all these objects have a claim upon the Christian, and that he will feel this claim pressing upon him in the same proportion that he grows in grace and abounds in the love of God, must be evident to every well instructed mind. Is it not written that they that preach the Gospel, shall live of the Gospel? And he that ministereth to you in spiritual things, is it a small matter if he shall reap of your carnal things? And though St. Paul would not claim this support for himself, yet he claimed it for his brethren.

ren, and enjoined it upon the Churches as a sacred duty which they owed to God and His Ministers.

He, therefore, that excuses himself from the performance of this duty, when he has wherewith to discharge it, throwing the whole burden upon others, perhaps less wealthy than himself, thereby gives evidence of his lack of Christian principle, and furnishes an irrefutable argument against the genuineness of his experience of sanctifying love — however loud or lofty his profession may be.

I am truly thankful to God that the spirit of liberality is increasing among us — that churches are built and are building not only more numerous than formerly, but much larger and more commodious in their construction; and that they are not, as formerly, left half finished, but are generally completed in a neat and substantial manner. But is the expense generally distributed among the people in proportion to their means? Do *all* take hold of this work and contribute their quota, “as God has prospered them?” I fear not. I greatly fear that while some exhibit a liberality highly becoming the Christian character, there are others who “keep back a part of the price,” and thereby evince that they love the world much stronger than they do their God, and that they are quite willing that *others should be burdened while they themselves are eased*.

Now, this spirit of covetousness is incompatible with that spirit of liberality which characterises the holy Christian. Ho can no more sit down contented in the quiet enjoyment of the good things of this life, and suffer the cause of God to languish, or throw the burden of its support upon other men’s shoulders, than he can allow the laborer to reap down his fields without receiving his just wages. If all the members of the Church were wholly sanctified to God, there would be no lack in this department of benevolence — if indeed it be not more proper to call it *justice*, for surely, every man is bound to bear his proportion of this necessary expense, — but churches would be built as fast as the increasing population might demand, ministers would be comfortably supported, and all parts of the work of God would go on harmoniously, energetically, and delightfully together.

I know full well that there are brethren among us, who are always ready to every good work of this sort, who evince the benevolence of their hearts by giving all in their power, and perhaps, in some instances, go even beyond themselves in striving to stretch the line of their charity; who give not only for the purpose of erecting churches in their own immediate neighborhood, but extend their donations to distant places, answering, with a

ready mind, every call that is made upon them. May God bless such generous souls, and multiply their means of doing good a thousand fold !

But while this is received with a grateful heart, it must be said, I greatly fear, with equal truth, that there are others who manifest all the littleness of the miser, who exhibit all the covetousness of the idolater, and who are content to let others reap all the reward of those who "sow plentifully." May God open their eyes that they may yet see the depth of that iniquity which lurks in their hearts, that they may be brought to abhor themselves before God, "put away the evil of their doings," and give according to to their ability.

Then there is the missionary, the Sunday School, and the Bible causes, which claim the support of the Church. I need hardly say here that in the same proportion that the heart is filled with Divine love, will all these causes draw forth our liberality. It follows, therefore, that those who can look on with cold indifference upon a perishing world, and feel no "bowels of compassion" for those who are dying in their sins, furnish no substantial evidence of their possessing "perfect love." They must not "love in word only, but in deed and in truth." They must not only evince their love in praying for the extension of the Redeemer's kingdom, but they must second their prayers by their alms. As I heard a minister once remark upon the missionary platform, "We want none of your prayers for the missionary cause, unless you have nothing else to give. We have been cursed with such prayers long enough. If indeed you are so poor that you have nothing more to give, then God will accept your prayers ; but if you are able to give, and withhold it from penuriousness, then I beg of you not to offer your prayers, for God has been mocked with such hypocritical prayers long enough, and I beseech you, therefore, not to insult Him with any more such prayers."

Was not this a just rebuke ? And can such prayers spring from a sanctified heart ? Nay, surely ! And let those who are abounding in wealth, and spend their money in adorning their persons, in furnishing their houses with costly furniture, in going on parties of pleasure, or otherwise squander their means in useless equipages or enjoyments, instead of bestowing it upon the cause of Christ, in some such way as above indicated, think of the awful responsibility they are assuming as the stewards of God, in thus neglecting to be "rich in good works, laying up for themselves a good foundation against the time to come !"

Here is one of the loudest, and most noble calls which can be made upon the benevolence of the church, and if every one of

its members were thoroughly awake to this subject, how swiftly would the gospel speed its way through the world! Instead of the heathen "perishing for lack of knowledge," the gospel would "fly as upon the wings of the wind," and soon visit the "ends of the earth" with its enlightening rays and healing balm.

It is now about eighteen hundred and eighteen years since Jesus Christ gave his commission to his apostles, and commanded them to "go into all the world, and preach the gospel to every creature." Has this commission ever yet been fulfilled? I believe not. For though after the day of Pentecost the gospel took a rapid flight, and though it continued its course for about three hundred years, yet there were many nations that never heard the "joyful sound." And how soon after that period did the church slide away from the purity of primitive times. Thus soon were the pure truths of the Gospel beclouded by the smoke and dust of error, and the love of the world, of ease and self-indulgence, usurp the place of the love of God and man, and thus impeded the progress of the gospel chariot! Here is the potent reason why that command has not been obeyed.

And since the revival of Christianity under the Reformation, how few, comparatively, either among preachers or people, have lived up to their distinguished privileges? How few have exerted themselves as they ought, to extend the blessings of the Gospel to those who "sit in darkness and shadows of death?"

And until the church shall arise in the strength of her Divine Head, put on her "beautiful garments of salvation," and go forth, under the influence of a holy principle, the whole earth will never be "covered with the knowledge of God, as the waters cover the great deep."

What an awful responsibility rests upon the Church! What an awful responsibility rests upon her professed ministers! These are the ones that must take the lead. They must go before the people in purity of heart, as well as in purity of doctrine. We must set an example of holy living. We must exhibit, in our temper and conduct, our deadness to the world, and that our "life is hid with Christ," in God. We must furnish an irrefutable evidence of the power of Divine truth to purify the affections from all merely fleshly appetites and passions, and to make us "holy in all manner of conversation." When this is the case, and not till then, may we say to others, "Come up higher into the favor of God. Come and drink of the pure waters of life of which we have drank, and your souls shall be refreshed."

When the Church, including ministers and people, is thus holy, thus devoted, in soul and body, in time and substance, to God,

then shall the work of God in all its branches, go on and prevail, and then shall the work of benevolence mark the spirit's conduct of all, and all will contribute their share in pushing forward the cause of Christ, in its missionary, and every other department in the immense field in which we are called to labor.

It is difficult, indeed, to conceive of the possibility of a person's enjoying the blessing of sanctification, who withholds what is needful, if he have it to spare, for the support of the institutions of the Church. Sanctification as assuredly banishes this spirit of covetousness from the heart, as that light banishes darkness, or that heat disperses cold. These two principles cannot co-exist in the same heart. "If ye love me, keep my commandments." "If any man saith that he loveth God, and keepeth not his commandments, he is a liar." These two plain and positive sayings of holy Scripture, put the matter at rest respecting the utter incompatibility of our loving God while we disobey His commandments, and there is no commandment more positive than this, "Go and preach the Gospel to every creature." He, therefore, that does not do this to the best of his ability, either by preaching it himself, or by contributing to the support of those who do, contravenes this immutable law of the Saviour of the world. And surely that Church, or those members of the Church that do not put forth their utmost energies in this holy cause, give evidence of their lack of this principle of pure and perfect love. Nothing, indeed, can be more certain than this. And I have dwelt the longer upon this branch of the subject, because I think it is not considered with that seriousness which its importance demands.

We are ready enough to say, "What shall we eat, and drink, and wherewithal shall we be clothed;" but who of us says, "*What shall I do, the most effectually to extend the Redeemer's kingdom among men?*" How shall I expend my surplus wealth in a way that it may contribute to aid in fulfilling the high behest of heaven? Shall I expend it in adorning my person with costly apparel, in furnishing my house with the richest furniture, and in needless self-indulgence? or shall I contribute a due proportion of it to support missions, to build churches, to circulate the Bible, and to sustain all those institutions of the church which have for their object the conversion of the world?" These are questions which I would press home upon myself and all my readers. And I would point them especially to the consciences of all those who profess the enjoyment of sanctification. No doubt many of those, and perhaps the great majority of them, give substantial evidence of the genuineness of their faith by their good works. They not only profess this blessing with their lips, but

but they also bring forth the fruits of it in their lives, not only in the plainness of their dress and manners, but in the liberality of their donations for the advancement of the cause of Christ. These are "lights in the world." They are ornaments of Christianity. They are the living epistles of Christ, known and read of all men, and they furnish an irrefutable evidence of the power of Divine grace to save from all sin.

But are there not others who profess this blessing, who, by their covetousness, give equally strong evidence that they are deceiving their own souls, and thus imposing upon their fellow-men? These are stumbling blocks in the way of those who are seeking an excuse for their unbelief. The littleness, the meanness, the penuriousness of their souls, make them a laughing-stock to their neighbors, and furnish the witling with matter on which he feeds his appetite for ridicule, for profane sarcasm, and for the indulgence of his unbelief. Hence, all such "feast upon the sins of God's people." Though they furnish no just excuse for their objections to "pure and undefiled religion," yet they seize upon those rotten professors, and devour them with all the voraciousness that the vulture does the carrion in the wilderness.

Now, my object is, first, if any way practicable, to convince all such of their error; and then, secondly, to induce them to "repent and do their first works;" to give evidence of their repentance, by bringing "forth works meet for repentance," that they may no longer lie in the way of the progress of the Gospel.

"Peace, rash fool! be proud no more;
Count thy faults and follies o'er,
Turn aside, and note within
Thy secret charnel house of sin,
Thy bitter heart, thy COVETOUS mind,
Evil thoughts, and words unkind;
Can so foul and mean a thing
Reign a spiritual king?"

So sings a poet of no common power. And surely his pointed question must be answered in the negative, and therefore every person in whom "those evil thoughts and words unkind" are found, gives evidence of that "covetous mind," which marks him as destitute of that perfection of love which is necessary to constitute the perfect character, for all such are distinguished by that liberality which leads to acts of charity and kindness, and prompts to an active zeal in the cause of God. By his deeds of charity, he lays up "treasure in heaven!"

ORIGINAL.

MY THREE FRIENDS.

FROM A LETTER TO A FRIEND.

BY THE AUTHOR OF "THE WAY OF HOLINESS," ETC.

THREE of the dearest, sweetest friends of my heart, have recently gone to mingle with the blood-washed worshippers around the throne. Each had borne a noble testimony by lip and life, while in health, that the blood of Jesus cleanseth. Allelujah! They overcame by the *blood* of the Lamb, and by the *word* of their testimony. O, it is fitting in view of these who are now the for ever saved of the Lord, these glorious specimens of the entire renewings of grace, of its power to transform to the uttermost in heart and in life—it is indeed fitting, now that they are for ever safe beyond earthly contingencies, that one long, loud burst of praise should not only sound forth from the white robed inhabitants of glory, but from us who were their fellow pilgrims on earth—we who read the daily epistle of their lives—we who heard their repeated and thrilling testimonies—we who witnessed their glorious departure from time, and who by faith know of the abundant entrance ministered unto them into the everlasting kingdom of our Lord and Saviour, Jesus Christ. O yes, it is fitting that our stricken hearts should unite with the angel choir in chorus. Allelujah! The Lord God Omnipotent reigneth!

REV. B. CREAGH

was the first of these three dear ones who passed from earth to glory. I think you had some personal knowledge of him when you were in this city, four or five years ago, as he was at that time pastor of the Allen St. Church. It has now been but three or four weeks since he

"Took his last triumphant flight,
From Calvary to Zion's height."

Victory! *victory!* VICTORY! through the blood of the Lamb!
was his triumphant shout, as he pressed his way through the buf-

feting billows of Jordan. Who can ever forget the humble, holy, adoring aspirations of this able minister of the New Testament? While he had a lively and ever inspiring view of the mercy of God in Christ Jesus, he was not unmindful that the attributes of justice, truth, and infinite holiness were to be recognized by erring man as equally important. The pervading sentiment of his confiding, humble heart could hardly be more fully portrayed than by his oft repeated stanzas, —

“Dust and ashes though we be,
Full of sin and misery,
Thine we are, thou Son of God!
Take the purchase of thy blood.”

Brother C. was a man not only mighty in the Scriptures, but mighty in prayer. Few so fully obey the admonition, “Praying with all prayer and intercession for all saints.” He was a spiritual worshipper. He had penetrating views of the spirituality of God’s law. And though he did not forget that “Love is the fulfilling of the law,” yet he saw that the love recognized by God as truly evangelical, ever produces loving, careful obedience. Professions of perfect love, where scrupulous obedience to the commandments was not apparent, were abhorrent to him. Lightness or frivolity in expression or manner, in those professing this grace, were subjects of oft spoken regret. He never spoke lightly of a state of justification, but took the Bible view of it, regarding it as a state of continuous freedom from condemnation before God, and only to be enjoyed by those who walk not after the flesh, but after the Spirit. To live thus in a state of continuous progression, must as surely bring a soul into the enjoyment of

“The land of rest from inbred sin,
The land of perfect holiness,”

as that the Israelites must have necessarily come up to the promised land, had they steadily progressed thitherward, in obedience to the command of God. In order to retain a state of justification, holiness must be the mark. And so we feel that Brother C. would say, could he now speak, and so do we feel that he would now, as he speaks from eternity, have us urge upon the church.

About the time he entered upon the ministry, when young in years and in grace, he sought and obtained the blessing of holiness. He did not continue long at this time in possession of the witness, but lost it as Fletcher did on first receiving it, and as thousands of others have lost it, — that is, by not confessing with the mouth. Never shall I forget his expressions of regret on mentioning this, his loss of the witness of perfect love. Years had passed, yet the recollection seemed ever fresh. It was on an occasion when he had enjoyed an opportunity in the old John St. Church, in New York, for making a profession of his own heart realizations of the faith that appropriates the all cleansing blood. He refused to do it, and the result in his case was the same as in the case of thousands. And his regret on losing the grace was probably as keen as in the case of Fletcher.

I was with him on an occasion when he regained this grace. So thrilling and instructive was the interview in its details, that I will briefly relate my recollections of it. I had been speaking of the fountain open in the house of David — of the privilege of the sincere and earnest believer to plunge at any moment in this ever open fountain. When he replied, "Sister —, I have a great veneration for the teachings of Wesley. I think that no man since the days of the apostles has come nearer inspiration than he. Mr. Wesley says the soul is often more painfully convicted previous to receiving entire sanctification, than prior to receiving justification. It seems to me that I have not had these painful convictions. I replied,

"Brother C., I have known you over twenty years, and seldom have I seen you but you have said something expressive of your deep feeling on this subject. Now, suppose all the painful conviction of the past twenty years was brought up within the compass of a few months, would it not amount to painful conviction?"

"Surely, it would."

"Well, some are not convicted over a few months for this blessing, and others not over a few weeks. And if all the feeling you have had on this subject were brought up within the compass of a few weeks, would it not have been painful conviction?"

"O, it would have been painful indeed!" I then remarked

that others were only convicted a few days previous to the reception of holiness. Now think of all the conviction of the past twenty years brought up within the compass of a few short days, would it not be painful?"

His very nature seemed to shudder at the thought of what would be the poignancy of such long continued feeling, if thus concentrated, and he fairly yielded the point. When, knowing that *Christ* was our only *Saviour*, and not our *convictions*, I earnestly inquired,

"Brother C., if you knew you were going to die in two minutes, what would you do?"

"I would cast myself on the infinite merits of my Saviour."

"Do you think he would save you?"

"Yes, *I*, even *I*, through his precious merits, would be saved!"

"What, from *all* sin?"

"Yes!"

"From all iniquity, from all,
He would *my* soul redeem!"

"What! without any more conviction?" I asked.

At this point he manifested much emotion, and amid tears and smiles exclaimed, "O Sister —, you have cornered me!"

That morning, he did cast himself wholly on the infinite merits of his Saviour, and experienced the blessedness of full salvation through his blood. On the evening of that eventful day, in the Seventh St. Church, I heard him witness a good confession before many witnesses, of the power of Christ to save unto the uttermost.

And gloriously was the grace which saves to the uttermost exhibited in his parting moments. A more triumphant departure from earth has seldom been witnessed. "The sting of death is sin." Sin having been destroyed, the sting of death was gone. The last enemy was vanquished. Victory covered the whole ground, for now had come to pass the saying, "Death is swallowed up of victory."

AMANDA.

"Life's labor done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
How blest the Christian when he dies."

The next to pass over was Sister Amanda Armstrong. You may remember her. She was a member of my class, and also a steady attendant on the Tuesday afternoon meeting. Never shall I forget her heaven glowing countenance in the class room. Often have I thought, as I have witnessed her face lighted with holy joy, that I could scarcely conceive of a sight more angelic. She was comparatively a youthful disciple, but to more than an ordinary degree did her life exhibit the beauty of holiness. She had been but about four years in the heavenly way. Early in her religious career she took the higher walk of the Christian. Quickly did she enter the highway of holiness, and in four years made more rapid advancement in wisdom and in Christian stature than many do in a forty years' pilgrimage. She brought forth the fruits of holiness, and gave promise of abundant fruitfulness. I had fondly hoped that the Lord intended her for some sphere of extended usefulness. But the Lord had a work for her in the upper sanctuary.

The poet could not more truly have sang, than of our dear Sister Amanda, —

"Sister, thou wast mild and lovely,
Softer than the summer breeze."

I watched her as she buffeted the waves of Jordan. But when her spirit landed, my eyes were holden. But sure she landed safely, for she bore the image of the heavenly. The eyes of my faith saw her enter the heavenly city, for she was robed in her bridal garments. Having complied with the conditions upon which purification is promised, she had laid hold on the promises, and cleansed herself from all filthiness of the flesh and spirit. And thus she was made meet to see the King in His beauty. What a shout there must have been in the regions of immortality,

when her pure spirit entered and joined the angel worshippers around the throne.

"Far from a world of grief and sin,
With God eternally shut in."

The funeral sermon of Amanda was preached yesterday afternoon, in the Norfolk Street Church.

CHARLOTTE.

"Lovely in life, and in death not divided."

And yet another has departed, not less lovely or less beloved than the sweet Amanda. Charlotte Grant and Amanda A. were twin spirits. Both together walked with Christ in white, and with lamps trimmed and burning awaited the coming of the bridegroom. Amanda was called but two days previous to Charlotte, and said, "Tell Charlotte I go but a little before her, and will be there to welcome her when she comes." Sister Charlotte was also for some years a member of my class. She received the blessing of entire sanctification about nine months after her conversion. Few have more eminently adorned the profession. The now sainted Creagh (who passed into the heavens but a few days before Charlotte,) said to a friend as he passed out of her residence for the last time, "I think there are few purer spirits out of heaven, than Charlotte." He often spoke of the grace of God as exhibited in her, and had made arrangements to preach her funeral sermon. But he passed through the vale of mortality before his beloved friend, and was doubtless among the ministering spirits awaiting to bear her to the abodes of immortality. On Thursday evening last, dear Charlotte went triumphantly home. While she was about leaving her earthly house, she threw up her arms as if ready to leap up in indescribable extacy. Her eye appeared to be fixed in admiring recognition, on one object after another which seemed to present themselves to her eager vision. Doubtless, she saw not only the dear ones we have mentioned, but a dear father who had a few months preceded her, with other of the shining hosts who had come to welcome her to the paradise of

God. Precious friends, how ye are leaving me! But said dear Charlotte, "I shall not love you less in heaven. No! long as eternal ages roll, shall I love you more and more." Well,

"There is a world above,
Where parting is unknown;
A whole eternity of love,
Formed for the good alone:
And faith beholds the dying here
Translated to a happier sphere.

"Thus star by star declines
Till all are passed away;
As morning high and higher shines,
To pure and perfect day, —
Nor sink those stars in empty night, —
They hide themselves in heaven's own light."

TRANSLATED FROM THE FRENCH FOR THE GUIDE.

LETTER FROM MADAME GUION

TO MR. B., OF LONDON.

April, 1714.

You desire that God should be the principal and only motive of your inclinations and actions, but this you will never attain by mere vocal prayers; it is only to be reached by long and indefatigable perseverance in mental prayer, which you must continue by the easy means you have taken, and it will come by degrees. You see, we cannot silence ourselves when we please; it is God who gives us this state of mind;* all that we can do on our part is, strenuously *to recollect ourselves*, and reunite (as David says,) *all the powers of our souls in the Lord.*† And when the soul is thus gathered within itself and recollected, it may address itself

* The preparations of the heart in man and the answer of the tongue is from the Lord. — *Prov.* 16 : 1.

† — all that is within me bless his holy name. — *Psa.* 103 : 1.

to its God in some little, affectionate breathings of the heart, just as they come into the mind and afterwards keep in a silent respect before him. If it find a facility in doing it, it may now and then renew its affections; but if not, let it keep perfect silence.

God has two ways of silencing the soul; the one by giving it inwardly *a sense of his presence*, (but this is pure, simple and general,) and the other by causing it to *feel in itself a certain dryness or inability* to produce these acts of affection. In this latter case, we ought to remain before God in a spirit of faith and absolute resignation, leaving ourselves entirely in the hands of our Lord, to be dealt with just as he pleases. Every thing here depends upon perseverance; never, then, give up prayer, although you may think you are accomplishing nothing, for at such times your humble patience is infinitely well pleasing to God; nay, *it is then that He operates most effectually* in your soul, though in a manner unknown and hidden to your senses. This kind of prayer is not subject to delusion or enthusiasm, for *faith* embraces the whole, and does not expect or desire any thing for itself. This faith has but one object, which is God — his glory and his good pleasure — which it prefers to all self-interests, and this it is that produces the pure love that loves *the whole of God*, both what he is and for his own sake only, without reference to what we ourselves are.

The silence which some persons profess and recommend, is very different from this. They are still *because they expect to receive some illumination, some word, or some new sentiment*; they are not seeking God *for himself alone*, and are thus exposed to the enemy, who deceives them by giving them a thousand extraordinary things. These are very far indeed from the way whereof we speak, for it is simple, humble, little; it expects nothing, for it knows it deserves nothing, and it is firmly persuaded that these extraordinary manifestations are rather an obstacle to the *pure* enjoyment of God.

Continue, therefore, to persevere in your prayer, be it barren or fruitful, hard or easy; all things are alike to him who has no will but the will of God, and who comes to Him only that He may do his pleasure in him. It would be a deplorable evidence

of inconstancy, to be varying from this way under the pretence that we must proceed now in this mode and now in that. God *proves* the fidelity of the soul by these *vicissitudes*, as he does by temptations and the fear of mistaking; but provided you humbly persevere, you have nothing to fear; the devil can take no hold on you; but those who desire extraordinary *gifts and favors* become the sport of devils.

I do not doubt but there have been and now are, among such persons, many well-meaning people, who, by their credulity, have left themselves open to delusion; for the natural man always loves the marvellous; he would fain see, feel, know and discern either his own operations or those of some foreign agent, and this may deceive him. But he that humbly continues before God, not waiting in expectation of anything, well knowing that he deserves nothing, but content with whatever God pleases to do or not to do in him or with him, such an one is in a high degree well-pleasing to God.

I think we ought always to have some innocent outward business, for the mind of man is not capable of being continually turned inwards in abstract contemplation and when we begin too eagerly, we seldom hold out. We must amuse our senses, *like children*, with things that are innocent in themselves, and this little, humble procedure will draw down upon us the tender mercies of our God, who has told us that *except we become as little children, we shall not enter into the kingdom of heaven*. Violence in this case, if it be too strong and too continual, may ruin our health and deprive us of the designs of God, who does all his work in a manner worthy of himself, though, it is true he does not make our senses privy to them.

Of this we may see many instances in nature. The root of a tulip, hid in the ground, seems to be but a very insignificant thing, yet, when the season is come, it produces a flower of various colors and very beautiful to the eye. If a man that had heard of a tulip but had never seen one, should be told that that bulb could produce so beautiful a flower, he would scarce believe it; and if, through impatience, he would be often taking up his tulip-root out of the earth to see the process and ascertain whether it had begun

to shoot or not, he would certainly incapacitate it for putting forth and producing its excellent flower. And thus it is with us; when we will be *seeing, discerning and knowing* what God operates in us, we only hinder his work.* There is nothing wanting on our part but *fidelity, patience, submission, and absolute resignation* to our divine gardener, who in his own time will let us see the wonderful things he hath wrought in us, while we thought ourselves poor, miserable, and destitute of all goods.

Our failings and miseries should not keep us from prayer, but, on the contrary, we should then go to God, and say to him with an humble grief: "My God, behold what I am capable of; if Thou leave me to myself I shall do still worse; my whole dependance is upon thy grace; as for me, I am nothing but misery and sin." A little child that is fallen into the dirt, comes immediately, you see, to its mother, who makes it clean and even wipes away the tears from its eyes; and thus God deals with us when we fall through frailty, if we at once return to him with all our heart. David, who knew the necessity of acting thus in this case, says to God: "Wash me and I shall be clean, purge me and I shall be whiter than snow." It is the blood of the Lamb without spot that can make us pure, and he will do it when we return to him in humble confusion at our miseries. There is nothing of extraordinary illuminations or extacies in this; it is the pure prayer of the heart.

Take courage, then, and follow the lowly path I have here shewn you without aspiring to greater things; for, be assured, it is nothing but a passion for our own excellency that makes us so forward to change our course or to advance of ourselves, according to our own foolish conceptions, whereby instead of proceeding, we go backward and oftentimes lose all by grasping at too much.

I pray God to illuminate and give you to understand this letter. I must however warn you (and it is of the utmost consequence,) to die to all spiritual *sensibilities* and curious enquiries, that so

* So is the kingdom of God as if a man should cast seed into the ground. — Mark 4: 26.

He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap. — Eccles. 11: 4.

you may enter into an implicit faith *which believeth all things* ;* for your will must die to all tastes and sentiments, by a continual resignation receiving and acquiescing in that state inwardly which God gives or withholds, and in that outwardly which happens to us from moment to moment from the hand of Providence ; and thus accustom yourself never to will that which you have not. Upon the practice of this continual submission of the will to God depends all progress in the spiritual life and the good of the soul ; this it is that confers perfect repose in the will of God ; this it is for which our Lord Jesus Christ bade us pray, when he dictated the petition, "*thy will be done in earth as it is done in Heaven.*" It is done in Heaven without resistance or reluctance.

All the outward works that we can do, be they what they will, will not, cannot, advance us as this *total and continual submission of our will* to the Divine, most infallibly will. This is the renunciation of ourselves that Jesus Christ taught us, continually to submit our reason to faith and our will to God. And this is what I require of you, that you simply enter on this course, which you see is a work of time.

Faith brings us back to our own nothingness, and by our not being any thing leaves God to be all that He is in himself and for himself. Love is the consequence of faith ; the more simple and naked the faith, the purer the love ; and, on the other hand, faith is the consequence of love ; the more perfect the love, the more complete the faith. In the way of which I here speak and have written so much, we are screened from *the angel of darkness, who can transform himself into an angel of light but not into an angel of LOVE.*

Let us descend by love, faith, humility ; keeping ourselves in our own nothingness, and we need not fear falling. I require of you, in the name of God, that you preserve an inviolable attachment to this way, *without wavering.* I assure you that they who pursue this method are founded upon the living rock, Christ Jesus. The devil puts doubts and uncertainties into the soul, in order to make it fickle and inconstant and to keep it from persevering ;

* 1 Cor. 13 : 7.

because he knows great good will accrue to it thereby and that this divests him of all his right and power over it. Wherefore he stirs up all the world to prevent, if possible, any one's following Jesus Christ in this path which He himself traced out for us.

Biography.

ORIGINAL.

MRS. MARY A. MITCHELL.

CONCLUDING PART OF A FUNERAL DISCOURSE PREACHED IN THE M. E. CHURCH, PIQUA, O., 1852.

BY REV. M. P. GADDIS, OF CINCINNATI CONFERENCE.

PUBLISHED BY REQUEST.

"Weep ye not for the dead."—Jer. xxii. 10.

[Concluded.]

CORRESPONDENCE.

Co-EXTENSIVE with the foregoing irregular notes, she kept up a correspondence with Sister Rayner, upon the subject of her religious experience in its connection with the doctrine of Christian perfection; a few extracts from which will tend to show how earnestly she panted for the refreshing waters of eternal life. Under date of December 23, 1849, alluding to the departure of her husband to California, she remarks:—

"At first I could not speak of it without weeping—but I found this feeling unfitted me for *my duties*, and I just gave *my case over into the hands* of the Lord, and asked him for strength to bear up under every trial that I might be called to undergo. *I obtained immediate relief.*"

* * * The Lord remove every thing from me this world calls comfortable, rather than withdraw from me his favor, or induce me

to remove my cause out of his hands. I desire to be "dead to the world" and "alive to Christ." I will never be satisfied without a "clean heart."

Extract from Letter No. 2.

April 19, 1849.

* * * I have had sore temptations, and some most precious seasons. O, how good it is, after a severe conflict with the enemy, to receive a *special* manifestation of the Divine favor—to be filled with his "fulness." How sweet is union and fellowship with the Saviour! How delightful it is to have the Lord REIGN and RULE in our hearts *without a rival*. I feel willing to *suffer* or *rejoice*, just as he deems it best. O, may *my will* be always lost in the will of God. The language of my heart is,— "Lord, if thou seest it necessary for me to suffer in order that I may advance in holiness, I submit."

No. 3.

Piqua, Feb. 5, 1850.

* * * I thank the Lord that he led you to feel an interest in the welfare of one so unworthy as myself. I have felt, in my affliction, (*i. e.* her husband's death,) the influence of the prayers offered in my behalf by *you* and others of my Christian friends. Severe as was the stroke, I recognized in it the hand of Him who is "too wise to err," and have been supported and strengthened beyond all my expectations. I felt that the Lord had given him to me, and the Lord had taken him away, and I praise His holy name that he enabled me to say, "*blessed be the name of the Lord.*" I am thankful for the few short years that I was permitted to enjoy his society; and even now, though separated by death, I realize great pleasure in the thought, that as a ministering spirit he may be permitted of the Lord to minister to my spiritual comfort. I feel that I ought to devote myself more fully to the Lord. If I can do any thing to advance the Redeemer's kingdom I am willing to do it. O, how weak, and helpless, and good-for-nothing I am! Pray that I may be quickened to see my duty, and that I may have grace to perform it. It matters not what this world may think of me,—*I desire neither its smiles or favors.* I am

only *sojourning here*. The time is rapidly hastening on when I shall take my exit for better climes. Praise the Lord for the blissful hope of immortality.

"How happy is the pilgrim's lot,
How free from every anxious thought,
From worldly hope and fear;
Confined to neither court nor cell,
His soul disdains on earth to dwell;—
He only sojourns here."

I rejoice at the prospect of meeting my *Christian friends in Heaven*, and I often have a desire to take my departure—yet still I feel willing to bide the Lord's "time."

No. 4.

April 22, 1851.

* * * I fear sometimes that you may think me better than I am. Could you look into my poor heart, you might be led to think quite differently. O, this *bundle of weakness*! Nevertheless, I will strive to do my duty. I was greatly blessed on Sabbath last, while speaking of Christ's cleansing power. I believe had I come out more pointedly on that subject, I should have received a greater blessing. I am often restrained by my timidity; but I praise the Lord that he enabled me, so far to gain a victory over the enemy, as to say what little I did. Tongue can not express the happiness I feel.

The poet has well described it as

"The solemn awe that dares not move,
And all the silent heaven of love."

I dare not attempt to give it utterance, lest my voice should disturb the power of the Spirit on my soul. O, that the image of Christ may shine more and more perfectly in my poor heart.

No. 5.

Piqua, October 9, 1851.

In writing on religious subjects, I often get a rich feast to my poor soul. This encourages me to believe that such a course has the Lord's approval. My soul delighteth in the Lord; "in his law

doth it meditate, day and night." *The Lord is my portion, in Him will I dwell.* He is my friend, guide, counsellor,—*in Him will I trust.* When my lonely situation presents itself, the picture looks gloomy. Yet I feel that I can commit myself into the hands of the Lord. I believe he will order all things aright. If I should be called to endure suffering, *it is but momentary,* when compared to eternity. My days and years are fast passing away. The thought that possibly my *last day and last hour* are near at hand, so far from filling me with dread, *gives me pleasure.* Yet when I compare my *imperfect nature* with the pure and holy beings that inhabit that Heavenly Country, I feel that I am not fit to enjoy their society. But I am encouraged by the Word of God to believe that if I am faithful, he will make me meet for His heavenly kingdom. (Then after a glowing description of the heavenly world, she adds :) Is it a matter of wonder that we should feel desirous to leave this mortal vale and go and join the happy company in that bright world above. Yet with patience it is our duty to wait all the days of our appointed time, until our change come. The thought that this body shall lie *mouldering in* the earth occasions no unpleasant sensation. The Lord will take care of my dust and raise it in the resurrection day.

Since I last wrote to you I have had some precious seasons at the "*nine o'clock hour*," and have felt at times as though I were growing in grace. Yet O I need the all atoning merits of Jesus *daily — hourly*; I wish ever to be near or in this fountain. Purity! O, thou precious gem! be thou ever mine. May the graces of the Spirit dwell richly in my heart, that I may thus become more and more conformed to my Saviour's image. And O, may I be willing to drink the bitter cup of AFFLICTION HERE, that I may be permitted to partake of the CUP OF JOY IN HEAVEN. Pray for your unworthy sister.

Yours in Christ,

MARY A. MITCHELL.

From these extracts, you may see, how God had been preparing her for glory. As she advanced in religious experience, her views became clearer and more enlarged, as to the

nature and extent of Gospel salvation, and the privileges and enjoyments to which she was called. I became acquainted with this devoted child of God, soon after my arrival on this station. Since then I have had many opportunities of observing her character, and I hesitate not in saying, that the more I have seen of her the more have I been led to admire her many Christian virtues. But it was not the purpose of our Heavenly Father to expose His child any longer to the temptations and trials of the world. "The time of her departure was at hand." On the 15th day of last November her beloved sister Caroline, who occupied the same room and bed with her, was attacked with *Typhoid Pneumonia*, and was very sick for nearly four weeks. Mrs. Mitchell watched by her couch of pain with unwearied attention until her recovery. Miss Mary Keyt, a distant connection, left in the care of the family during the absence of her father in California, was next attacked, and continued very ill for about four weeks. On last New Year's day, Miss Sarah Jane Keyt, Mrs. Mitchell's youngest sister, was brought down with the same disease, and died on the 10th of January. Her brother Stephen was next attacked and was sick *four days*. The Mother was then taken ill with Erysipelas, and continued unwell for *nine days*. Three days after the recovery of the mother, on the 30th January, Mrs. Mary Ann Mitchell was violently attacked with Typhoid Pneumonia. Her disease soon assumed a most malignant type, but we all hoped for the best, and prayed ardently for her recovery. I had visited the family often during this period of deep distress and bereavement, and always found Mrs. Mitchell cheerful and resigned, walking softly in the chamber of sickness from one couch to another, like a ministering angel. I never heard a word of repining escape from her lips; although she seemed to feel the death of her youngest sister most deeply. Her submissive and subdued heart could say,

"My father's hand prepares the cup,
And what he wills is best."

But at length, wearied and broken down by long and painful watching and exposure to an *infected* atmosphere, we now find her

stretched upon a couch of pain. My dear hearers, do you ask how was it with her in her last hours? I answer, "it was well." At each successive daily visit I found her gradually growing worse, but calm, peaceful, and patient. On asking her how she felt, she replied, "Jesus is very precious, — I feel that I am safe in his hands." On the Thursday before her death, I was with her about two o'clock, P. M. She was then very ill, but I found her in the same calm, peaceful, and trusting state of mind. Before my departure, and after prayer that evening, she made a remark which I hope ever to remember, — "*Never go away without prayer!*" Late in the evening she was seized with an alarming depression of the nervous system, and a sudden determination of her disease to the brain. Another physician was called, and every thing that human skill or wisdom could devise, was promptly done to arrest the fatal malady—but all in vain. She knew her hour had come. During her severest illness she was enabled to exercise entire resignation to the will of God, and at last departed in the confident expectation of eternal life.

In view of her happy exit it becomes us to say to you all in the language of the text, "Weep ye not for the dead." She has conquered all her foes, and fought her last battle. To-day she is at rest. Her repose is calm, and undisturbed by our bitter anguish. And methinks if she could speak to us at this moment from the heights above, she would say, "Weep not for me."

A few incidents relating to her last moments may not be uninteresting.

Early on Friday morning, I was called to her dying bed. She had been very ill during the night, but like her Lord, had spent the "night in prayer." The scene in that dying chamber I shall not attempt to describe. It was one of moral grandeur. I felt that I was in the "audience chamber of Deity." For a time, "I was dumb, I opened not my mouth, my sorrow was stirred." While the doctor was applying leeches to her temples, I went into the family sitting room, and opened "the old family Bible that lay on the stand," and my attention was suddenly arrested by seeing these words of the psalmist, "That they may know that this is thy hand, that thou, Lord, hast done it." The word was applied

by the Spirit to my heart. It was "the hand of the Lord that had done it," and why should we murmur or say unto Him, What doest thou? My soul did magnify the Lord, and I was ready to exclaim, "He doeth all things well."

I returned again to the chamber of death, to witness the triumph of the suffering over the fears of dissolution and the grave. Physical anguish was legibly written on every lineament of her face; and such, indeed, for several hours was the violence of her disease, that the mind, at times, did not maintain its balance. Yet to my astonishment and great joy, even amid her wildest ravings, her heart seemed to point to her Saviour, and her countenance was radiant with immortal hope. Her lucid moments were filled up with incessant prayer, and expressions of resignation to the will of God. The short and expressive petition of the Syrophœnician woman, she repeated many times during the day. "Lord, help me! Lord, help me! Lord, help me just now! O, the power of faith! Jesus help me! *Come, dear Jesus, and come quickly!* Thy will be done! It must be done! *It shall be done!* Not mine but thine, my dear Saviour!" About twelve o'clock the violence of this paroxysm was over and the storm entirely subsided. And when all had left the room but myself, she turned to me and said, "Brother Gaddis, have I said or done anything *wrong?*" I replied "No, unless it is wrong to pray and praise." She then said, "If I have, I know Jesus will forgive me."

On Sabbath, her life apparently hung in doubt. But during all this time, she had no fearful forebodings of the final and fatal result of her affliction; which she seemed fully to understand, and occasionally make known. "Why," said she to me, on one occasion, "do you not all give me up, and let me go? I have no desire to live."

On Sabbath evening, knowing that the time of her departure was very near, she called her mother to her bedside, and gave her some instructions in regard to the settlement of her temporal affairs with the same calmness and fortitude which had characterized the last few years of her life. After disposing of her personal estate, the last words of tenderness and affection were uttered to surviving friends.

Her work was now done, and she waited with calmness the final

issue. During the night, she would often say, "*Dear Saviour, come! The power of faith! I am nothing! Glorify thyself! Glorify thyself! Glorify thyself! Lord God of hosts, God of Jacob, come! The Lord can save me! My Saviour! My Saviour! come now!*"

The disease continued to rage with unabated violence, until her frail barque was completely dismantled. But, blessed be God, she was now drawing near the harbor. Raising her voice, and pointing with her hands to Heaven, she exclaimed, "*The Lord Omnipotent reigneth! Now glorify thyself! Come, Lord Jesus, and come quickly! Amen and amen!*"

As long as she could converse, she gave the clearest testimony that although the tempest raged without, all was calm and peaceful within. The last time I prayed with her at her own request, she remarked, "You must pray, but I am too weak now to follow you in my mind; but I can listen." On Sabbath night, as the earthly tabernacle was gradually dissolving, and the cold waves of Jordan were dashing about her pilgrim feet, she would exclaim, "O, the power of faith! Precious Jesus! He can save me!" And while with slow and measured tread she went down into the cold waters of the death stream, she proclaimed, at each successive step, "FIRM! FIRM!! FIRM!!! IN THE LORD."

On Monday, with her own consent, she was removed into the front parlor, soon after which, the power of articulation failed, and she continued gradually to sink, until 6 o'clock on Tuesday morning, at which time she "fell asleep in Jesus."

We omit the concluding address to surviving friends in this discourse, for want of room. [Ed.]

THE BOUNDLESS LOVE OF CHRIST. — How little of the sea a child can carry away in his hand. As little do I take away from that great sea — *the boundless love of Christ.*

Editorial Miscellany.

A CHAPTER ON VARIOUS SUBJECTS.

THE PAST YEAR, — A WORD OF EXHORTATION.

WE have at last reached the closing number of the present year. It becomes us to take a brief retrospect of the past, and enquire of ourself and readers what progress has been made in the Divine life. The past has been, in some respects, a year of sore trial to many of the lovers of holiness. It commenced with a controversy on this subject, which, though engaged in for the ostensible purpose of checking real or imaginary abuses of the doctrine, was conducted, in our humble judgment, in a manner wholly subversive of this end. During the year, other events have occurred in different parts of our Zion, which have been calculated to make the friends of holiness sad. But God has graciously overruled all to his glory, and the promotion of truth. From all parts of our own country and the Canadas, we hear the most encouraging intelligence of the advancement of our cause. The work has been steadily progressing, and the number of witnesses constantly increasing. To God be all the praise. Hosanna in the highest! While we rejoice at the advancement and triumph of this precious grace, it may not be out of place for us to enquire of each of our readers, and especially those who have passed through some of the ordeals to which we have alluded, whether the work of grace in their hearts has kept pace with the progress of truth in the world? If you have maintained your union with the Vine — if, instead of casting away your confidence, you have stood “fast in the liberty with which Christ made you free,” it is needless to ask the question, — that very union will have led you to give all diligence “to add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.” And “if these things be in you and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ.” But have not your temptations in a measure affected your faith? Coming in a guise that you little expected, has not Satan gained some advantage? Examine your hearts, beloved, — do you find there the charity which “suffereth long, and is kind” — the meekness, the humility, the heavenly mindedness of our great Pattern? In contending for what you believed to be truth, and opposing what you believed to be error, have you in heart, word, or manner, felt or expressed anything that has conflicted with the principles of perfect love? If so, remember that “if we confess our sins he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness.” Go to that fountain, wash and be clean, — and as you commence a new year, enter afresh into covenant with your covenant-keeping God. Among our numerous readers, there are many who have “not yet attained” to the experience of this rich grace, but who, believing it to be Scriptural, and deeply convinced of its importance, peruse with interest whatever relates to the subject. Such we would exhort to receive, without delay, Christ as a Saviour from all sin, through

the medium of simple faith. How beautifully and clearly has "the way" been illustrated in the various experiences which you have read the past year. Follow, beloved, in the footsteps of those whose exercises have interested you so deeply. "I find," says the author of *Letters to a Young Christian*, "in reading religious writings of a practical or experimental kind, that the thoughts must not only be weighed and received, but *acted upon*, otherwise I am likely to let them slip." How much is lost by neglecting to observe this simple rule. There is not a spiritual blessing that God has vouchsafed to any of his creatures, but that he is willing to bestow on you. Use the same means, and God will communicate the same grace.

THE NEW POSTAGE LAW — ITS INFLUENCE FOR GOOD AND EVIL.

The great reduction in postage on periodicals and other printed matter, will tend very much to increase their circulation. While we rejoice at the influence this may have in diffusing religious knowledge, we tremble in view of the facilities it affords for the spread of that poisonous trash usually denominated "light literature." Let the friends of truth be on the alert, and while the enemy is sowing tares, let them be active in scattering the good seed. The prevailing morbid taste for error, will render the dissemination of such books a much more inviting field to agents than the diffusion of truth. But, thanks be to God, there are other motives that sway the human heart, beside the simple love of gain. The following incident will tend to show the spirit which God is waking up, and on which we rest our main dependance in the prosecution of our enterprise. At the commencement of our present volume in July, we received a letter from a sister in Christ, personally a stranger to us, enclosing twenty six dollars, all of which, (excepting one dollar for her own subscription,) was for new subscribers, which she had obtained through considerable effort in her own and neighboring towns. Supposing that they had been obtained with reference to the premium offered for twenty five new subscribers, we wrote to know how the books should be sent, and received, in substance, the following answer:—

"I am satisfied with the reward of a consciousness that I am doing good."

We relate the above, not to induce our friends to relinquish their claims upon us, — for as far as our enterprise will justify it, we are willing to remunerate them for their trouble — but to show how much might be done by our Sisters who are interested in the spread of holiness, in increasing the circulation of the *Guide*, and what motive should actuate in this work. While vigorous efforts will be made, in view of the reduction of postage, to palm upon the religious, as well as others, publications of a questionable character, may we not indulge the hope that the friends of holiness, particularly our Sisters in Christ, (for females make the most efficient agents,) will exert themselves in inducing every sincere enquirer after truth to subscribe for a copy of the *Guide*? For postage under the new law, and other particulars, see *Guide* cover.

TO CORRESPONDENTS.

Communications are on hand from "Ida," "L.," "M.," "B. M. C.," and others, all of which will appear in due time.

"A Lover of Consistency and Christlikeness" may rest assured that no one has control of the *Guide* but its Editor. No article prepared by either of the persons

to whom allusion is made, has ever been rejected from its pages. Their communications are always hailed with pleasure, and many of them may be found in the numbers of the past year, though probably under signatures which are not recognized. Will our correspondent do us the kindness to give *name and address*, that we may communicate farther on the subject? We are desirous of removing, as far as possible, any ground of complaint against the Guide.

TO SUBSCRIBERS.

We invite the attention of Subscribers to what may be found on Guide Cover.

RECEIPTS FOR THE GUIDE.

FROM OCT. 1, 1852, TO NOV. 5, 1852.

	\$	PAYS TO		\$	PAYS TO		\$	PAYS TO
Athearn Z A	1	July '53	Fay Mrs Mary	1	July '53	Penington H B	4	July '53
Alley Mrs W	1	July '53	Frost Miss S R	1	Jan '54	Pond Asa	1	July '53
Andrews Polly	1	Jan '53	Freeman Phebe	1	July '53	Pope Sarah	1	July '53
Albright Rev J S	1	Jan '53	Graves Mrs A J	1	July '53	Pickett Sarah C	1	July '53
Austin Mrs A	1	Jan '53	Glasscock Mrs C	1	July '53	Parker Sarah	1	July '53
Allen Curtis	1	July '53	Gorton Joseph	1	Jan '53	Parson Jno	1	July '53
Archibald Mrs	1	July '53	Gould Hiram	1	July '53	Palmer Rev C	1	July '53
Abby Julia	1	July '53	Gove John	2	July '52	Pollock R	1	July '53
Abby Julia	1	July '53	Habbird Maria	1	July '53	Rogers J	1	Jan '53
Allen Solomon	1	July '53	Hawley Wm	1	July '53	Ridgton A	1	July '53
Brown Joseph	1	Jan '53	Horner Susan	1	July '53	Roller Mrs M E	1	Jan '53
Brown Nathan	1	Jan '53	Hewett John	1	Jan '53	Roberts Mrs S	1	July '53
Biddle Abigail	1	Jan '53	Hearn Maria E	1	Jan '54	Rising Mrs S L	1	Jan '53
Bridge Martha	1	July '53	Ham Helen	1	July '53	Stone Hannah M	1	July '53
Brooks Mary C	1	July '53	Ham Mary	1	July '53	Stringfellow Mrs L	1	July '53
Benjamin Mrs G	1	July '53	Johnson Miss E N	1	July '53	Sturdivant Miss R	1	Jan '53
Batchelder Miss C	1	July '53	Judd C W	1	July '53	Syrus Mary I	1	Jan '53
Bentley Dr D E	1	July '53	Jones Marshall	2	July '53	Stoddard S K	1	Jan '53
Bliss Jane E	2	Jan '54	Knowles Prudence M	1	July '53	Stearns M W	1	July '53
Byrd Lemuel	1	July '53	Kidd Joseph	2	Jan '53	Scarborough E H	1	July '53
Buttows Mrs L	1	July '53	Leonard W W	1	July '53	Sykes Dr A J	1	July '53
Benton W H	1	July '53	Leo Abram	270	in full	Steed Jesse	1	July '53
Briggs Mrs Z	1	July '53	Lunt Rev W S	1	Jan '53	Solser Geo	1	July '53
Barnard Ann	2	Jan '53	Leigh Van B	1	July '53	Seward W L	1	July '53
Baker L G	1	July '53	Louch Rev D D	1	July '53	Spencer S A	1	July '53
Beal Rufus	4	Jan '53	Leuch Mrs Susan	1	Jan '53	Swains Thos	2	Jan '53
Babbitt Mary R	1	July '53	Laughlin Mrs F	1	July '53	Sherman Abby	1	July '53
Baker Sarah	13	in full	Lamb Mrs P G	1	July '53	Stowell R W	1	July '53
Case P W	2	July '53	Lum Sophia	1	July '53	Sing Rev C B	1	Jan '53
Claffin Leo	1	July '52	Morgan Miss D D	1	Jan '53	Stiles Abigail	1	July '53
Collins D Jr	4	Jan '53	McGhee Israel	1	Jan '53	Towne Nancy	1	July '53
Colby Rev E K	1	Jan '53	Moss Rev J	1	July '53	Talbot Rev M J Jr	47	Jan '53
Crump A J	1	July '53	McFarland Rev W J	1	July '53	Thompson S S	1	July '53
Clark Harriet	1	Jan '54	Ma-on J F	1	July '53	Tolman Almira	1	July '53
Chambers H A	3	Jan '54	McNarry W H	1	July '53	Thomas J C	1	Jan '54
Cole J W	1	Jan '54	Moore J W	1	July '53	Tolman James	1	July '52
Crawford J A	2	Jan '53	McCowen Mrs E	1	July '53	Whitney Mrs S	1	July '53
Dent Joseph	1	July '53	Miller W G	1	July '54	Wilson Geo P	1	
Deming J M	1	Jan '53	Massey Susan	1	July '53	Warren Harriet	1	July '53
Dobbins Ann M	1	July '53	Martin David E	1	Jan '53	Wheeler Mrs R	1	July '53
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Dyer John R	1	July '53	Newcomb Betsey	1	Jan '53	Wood M L	1	July '53
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Eppes Sarah	1	July '53	Prather Mrs Z	2	July '53	Wiggins Mrs M	1	Jan '54
Farrington Miss S	18	July '53	Penly Betsey W	1	July '53	Whiting Hosea	1	Jan '53
Field Rev D	1	Jan '53	Prentice J	1	July '53	Yeigler C B	1	July '53
Fernald Mrs S	2	Jan '53	Pringle R H	1	July '53	York Rev W E	1	July '53

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE
GUIDE
TO
HOLINESS.

REV. H. V. DEGEN, EDITOR.

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THE

GUIDE TO HOLINESS.

JANUARY, 1853.

ORIGINAL.

PAST—PRESENT—FUTURE—A NEW YEAR'S GREETING.

BY DANIEL WISE.

THE cautious mariner seeks, at midday, to learn his latitude, by a careful observation of the sun. The prosperity of his voyage and his personal safety demand of him the strictest attention, the most careful calculation, lest, through the loss of his bearings and distances, he wander in endless circles on the seas, without progress, or dash ignorantly upon the rocks of an unseen shore. With equal care should the good man, as he navigates the rough seas of life, frequently pause and cautiously study his relations to the great world in which he lives, and to the vast eternity whither he is borne by the tides and tempests of time. Particularly should he do so, as he mounts the wave which lifts him across the line that divides the old year from the new one. From its summit his eye should sweep the past, crowded with its dead, but indestructible, images, — it should scan the future, as far as its mists and vapors, rendered light and penetrable by the beams of prophecy and the signs of the times, permit his sight to reach. From the former, he should gather the lessons of reflection — the latter he should prepare to enter, with lofty purposes to satisfy its claims, with a strong heart to grapple with its evils, and with that

joy, which the hope of successful conflict is calculated to inspire.

Three great facts mark the history of the year one thousand eight hundred and fifty-two. It has been a year of despotic triumph and popular degradation in the old world, — of singular mortality among great statesmen, especially in America, — of emigration from overcrowded EUROPE to AMERICA and to AUSTRALIA. Each of these facts has its meaning. They stand in important relations to the destiny of the church, and to the development of Providential purposes. Could we read them aright, we should be startled at their import. We should be awed, as in the presence of occult agencies, evolving, with Divine energy, the grandest, sublimest, and most benevolent results. We are disposed to view them in the cheerful lights of hope, and not in the frowning shadows of despair. The triumph of European despotism we deem to be temporary — perhaps, in the present state of the European mind, a providential necessity. For, as the artificer in iron submits that stubborn metal to the fire, and, when it is thus rendered soft and malleable, places it on the anvil, and smites it with sturdy blows, that he may reduce it to a shape of beauty and to fitness for use and admiration, so may — yea, so we think He is — the Great Artificer of nations be smiting the people with the sceptres of despots, who ignorantly do His work, that He may thereby fit the now suffering nations to be moulded into the image of His dear Son.

The singular mortality among our statesmen has a more hidden meaning. We venture to suggest, however, that it augurs some important change, for weal or for woe, in our national condition. The death of such men as CLAY, CALHOUN, WEBSTER, RANTOUL, and others, but especially the first three, occurring so nearly together, cannot but exert a powerful influence on the politics and diplomacy of the government. They were men of power; their words were weighty. Their counsels went far to determine the action of a multitude of prominent and influential men. Their removal must bring forward a new class of minds, who will, in their turn, become the fountains of governmental influence. Who those men will be, what will be the character of their counsels,

or the result of their influence, it is as yet impossible to tell. All we dare infer is, that in smiting the three greatest intellects of the country to the dust in so singularly short a period, God is intimating a purpose to effect some striking change in our national condition.

The broad stream of emigration, rolling so grandly and so far, we regard as the greatest phenomenon of the age, if not of all ages. Never have such masses of men migrated to such vast distances, in so peaceful a manner, as at present. Heretofore, nations have quitted their homes and fields for new settlements, but they have marched to the sound of the trumpet, with flaunting banners, and with the sword unsheathed for conquest. Now, they go in a spirit of peace, carrying the olive branch in their hands, and the elements of the highest form of civilization in their character. At their approach, the desert blooms with beauty. At their command, the prairie adorns its ample bosom with golden grain, and the mountains uncover their precious treasures of silver and of gold.

But there is a still more striking feature in this phenomenon. Its tendency is to diffuse, to multiply, and to strengthen *a single race*. All other races of men are really losing, both in number and in power by it, but one. And that one is, the ANGLO-SAXON. From the Anglo-Saxon race, the principal stream flows. Its language, ideas, institutions, power, are all being wonderfully augmented by it; while the language, institutions, ideas, and even the identity of the other races, who contribute considerably to swell the living tide, are absolutely lost in it, as brooklets and small rivers are swallowed up by the mighty waters of the lordly Mississippi. In a brief space, how imperial will be the sway of the Anglo-Saxon! The great American continent, from the northern pole to stormy Cape Horn, the Islands of the Pacific, the great Australian regions, India, will be Anglo-Saxon! As a race, it wields a power now, which utterly eclipses the glory of the old Roman empire; in a little while, it will rule the world.

In this fact we have the key to the great problem of the age; through it we read the triumph of Christianity. Why this ascendancy of the Anglo-Saxon? What relation has its ascendancy

to the universal triumph of the cross? Our answer is, that the Anglo-Saxon triumphs because his is the only race on earth which hold Christianity in its truth and simplicity. Its greatness began just where it commenced its adhesion to the pure Gospel; it has grown just in proportion as it has felt the power of the cross. Its greatness, its freedom, its civilization are therefore to be viewed as irrefragable testimonies to the power of the cross to develop the capabilities of the human mind, and to elevate and bless mankind; they rank high among the experimental evidences of the divinity of the Gospel of Christ.

By this diffusion and up-building of the Anglo-Saxon race, therefore, we understand the Providence of God to be preaching the Gospel of Christ. By it, Jehovah speaks to the nations. By facts, whose mighty voices reach the ends of the earth, He is assuring them that there is no freedom, no social happiness, no redemption from despotism, but by embracing that Gospel which has given the Anglo-Saxon his singular greatness. By the colossal grandeur of the British Empire; by the unequalled freedom of civil government, and the unprecedented distribution of the means of social enjoyment among the millions of the American people, existing in proximity and contrast amidst the wretchedness of all other nations, He has placed a spectacle before the eye of the world, which cannot exist long unheeded, and which, when observed, cannot fail of being understood! He who runs must read it; and he who reads it must understand it. For, while Christian America and Christian England enjoy the most perfect form of civilization ever yet attained by man, the utmost degree of personal freedom, and (in America) of civil liberty, and the largest measure of public happiness, infidel FRANCE, after a half century of appalling struggle for liberty without Christianity, is the slave of a weak-headed despot! Papal SPAIN lies despoiled of every thing but her vanity; papal GERMANY is in chains, and papal ITALY is writhing in abject misery. The SOUTH AMERICAN nations, with MEXICO, lying in juxtaposition with Protestant North America, exhibit the same contrast. Hereby does God distinguish the pure from the impure form of the Christian faith. The same distinction is obvious, as we glance at the fierce despotism of

RUSSIA, standing beside the dead formalities of the Greek Church: while the enfeebled state of the OTTOMAN empire, the abject character of the millions who crowd the fanes of BUDDHISM in INDIA and in BURMAH, together with the obvious inferiority of the CHINESE, all teach the great lesson, that *outside of Christianity*, man is most degraded, most wretched, most helpless! Within its influence, he is most exalted, most happy, most powerful! The fact is thus made patent to the mind of the world, that nothing but Christianity can meet its wants. This view of the state of the world illustrates our idea concerning the continued triumph of European despotism. Its success is permitted for the present for the purpose of *keeping* this *fact* before the eye of mankind. Tyrants are permitted to hold their sceptres, and to keep their feet on the necks of nations, until the sufferers learn the lesson that *in the cross alone is their hope*. Thus taught, they will at length turn, with uplifted hands and imploring voices, to Christ. Then will their hour of freedom come. Christ will hear their prayer. He will dash the thrones of tyrants as a potter's vessel. He will trouble their armies, break in pieces their chariots, and travelling in the greatness of his strength with dyed garments, He will scatter the blessings of liberty and public happiness through the world.

Such are our views of the facts of the past year in their relations to the future of Christianity. Are our opinions sound? Does the reader receive them? If so, he will discern a great practical truth growing out of them, and fervently appealing to him, and to all the friends of Christ. It is this. To give effect to the Divine lesson, it is necessary to develop the power of the Cross to its utmost extent in the Anglo-Saxon character, — to clothe Christianity with a brighter lustre, to make her resplendent and dazzling with the glorious beauty of her living head. This will heighten the contrast. It will make her superiority more apparent. It will hasten the result of her triumph.

But how shall this be done? We answer, confidently, it must be accomplished by the agency of individual minds. The glory of a Christian nation is only the outbeamings of the presence of Christ in the Church. It originates in the Church. Just as the

Church is holy, the nation feels the power of Christianity, and displays its excellency. The radiance which shines around its brow is from the interior Church; and the Church is light or dark, just as her members live near to, or distant from Christ.

What, then, has the lover of holiness to do with the facts of the times, and the destinies of man? What demand does the New Year make of him? Surely, its voice is for a self-devotion more pure, more self-sacrificing, more earnest, more active than ever! And this requisition derives enforcement from the obvious tendency of the age to scepticism. Unbelievers, masking their enmity under professions of regard, are busy in unceasing efforts to sap the public faith. Derision of Scriptural facts, assaults on its inspiration, pretended intercourse with the spirit world, proud pretensions in behalf of the sufficiency of natural religion, are being invented, revived, propagated! What is to counteract these things? Argument? Nay! This multiform scepticism proceeds less from the *intellect* than from the *HEART*. Logic has actually ground every sceptical argument to powder, again and again. But still the doubter dares to repeat it, despite his conviction of its falsehood. No, it is not by argument, but by a life of all-powerful faith, that the growing scepticism of the age is to be met. Faith that quickens, purifies, and makes potential, is the great antidote for infidelity, which can defy and survive every thing but the overwhelming power of holiness in man! Come, then, beloved reader! Prepare yourself for the contest by beginning the Year with renewed acts of self-consecration. Examine yourself, your life, your present state in the light of the Spirit. Scrutinize your motives, your aims, your thoughts! Let nothing escape your investigation. If found lacking, fly to your Lord! Hasten to his Cross! Renew your covenant! Hide in His bosom! Trust! *trust!* TRUST! until a new spring of conscious power bursts forth in your heart, and you feel the victorious workings of a mighty faith within you. Thus prepared, enter with diligence on your great work of laboring for Christ. Display the vitality of the Gospel through the perfect humility, gentleness and loveliness of your spirit, and in the rectitude of your conduct. Proclaim its power to save, and persuade men to embrace it, with

words of burning love. Thus will you contribute your part to the power of the Church, the glory of the nation, and to the final triumph of the Gospel of Christ.

ORIGINAL.

TRUST IN GOD.

BY C. C.

We know that all things work together for good, to them that love God. Rom. viii. 28.

WITH what confidence does the apostle express himself in the passage above quoted. Such language could come only from one whose will was in perfect harmony with God's, and whose faith unwaveringly centered in Him.

How full of consolation is this blessed truth, to that self-denying disciple of Jesus, who has left all to follow Him, and in consequence has to "endure a great fight of afflictions." Sometimes he is ready to exclaim, "All these things are against me!" but when he turns his eye to the assurance, "All things work together for good to them that love God," his faith is strengthened, his hope brightens, and he goes trustingly forward, believing that although he does not now fully understand why it is that he is called to pass through so many "fiery trials," yet he shall know hereafter. Enough for him that the promise is without limitation, — it embraces all things; "persecution," as well as the "hundred fold;" the "trial of faith," as well as the "joy unspeakable;" "perils among false brethren," as well as the love and "fellowship of the saints." Yes, his own familiar friend, with whom he has taken sweet council, and walked in company to the house of God, may "secretly whisper" against him, and devise mischief, while, Judas-like, he betrays him with a kiss.

True it is, that such perils as these enter deep into the soul, and take hold upon our very being, and we are ready to inquire, "How can I possibly be benefited by these things, so calculated

in themselves to destroy my influence, coming as they do from my professed friends, and Christian brethren. If an enemy had done this, then I could have borne it." But what saith the answer of God to one thus tried? There it stands forth in bold relief—written in characters of light by the pen of the Eternal: "All things work together for good to them that love God!"

Will you take home to your heart the comfort here offered you, and let faith in God sustain you in this hour of trial? Perhaps you were too sensitive of your good name, thought very much of your reputation, and were hardly willing to be spoken evil of for Christ's sake; or perchance you trusted more in the arm of flesh than was for your best good, valuing more highly the esteem and love of earthly friends, than God deemed consistent with His own honor. He is very jealous of His own glory,—He will not allow us to give to another that which belongs to Himself, without causing us to feel the chastening rod.

He will break down our earthly props, so frail in their nature, that we may be led trustingly to lean upon His arm alone for strength. Therefore, while we feel them giving way beneath us, let us not repine, but rest more confidently upon the immovable foundation which is laid for us in Zion.

While one after another of those in whom we have confided forsake us, we ought not to murmur, but rather comfort ourselves in Him who has said, "I will never leave thee, nor forsake thee." Has not our Master suffered the very same things for us? "All of his disciples forsook him, and fled." Peter, in the spirit of self-confidence, had previously said, "Though all men forsake thee, yet will not I." But he denies his Master with oaths and curses. Behold the Saviour in the garden, as he tastes the bitter cup. How little sympathy do those three disciples, chosen by Him to be witnesses of His agony, manifest towards Him. In this hour of anguish, so deep that "He sweat as it were great drops of blood falling down to the ground," they sleep, although He had requested them to watch. Mark, for one moment, His treatment toward them; it is worthy of our attention—an example for us. Does He harshly upbraid them for their fault? O, no! "Couldst thou not watch one hour?" And then, as if

He would palliate their offence, and place it in the most favorable light, He immediately adds: "The spirit truly is willing, but the flesh is weak."

Well would it be for us, if we could always feel the same spirit towards our erring friends, considering the infirmities of the flesh, and the weaknesses of human nature. When we feel that we are treated with coldness or neglect, by those from whom we expect sympathy and attention, let us turn our thoughts to the Garden of Gethsemane, and learn a lesson of meekness and submission.

We are in greater danger when flattered, than when frowned upon. "Woe unto you when all men speak well of you," says Jesus. And again, "Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." True, it is contrary to selfish nature to rejoice under such circumstances, but those who have been "crucified with Christ," and have faith in the promise we have chosen for our motto, can obey this requisition of the Gospel, as well as all others. Says Peter: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; upon their part He is evil spoken of, but on your part He is glorified." But the apostle would not have us for a moment suppose that this blessing is ours, if we bring the reproach upon ourselves by our own misconduct; therefore he throws in the admonition, "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if any suffer as a *Christian*, let him not be ashamed; but let him glorify God on this behalf." If we are buffeted for our faults, and bear it patiently, we have no glory for so doing; but if we do well, and suffer for it with patience, this is acceptable with God. In this, Christ has set us an example, "who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." Thus ought we ever to do. His example is worthy of our imitation. But those only who have experienced a restitution of the mind by

the power of the Holy Ghost, can do likewise. It is so natural for us when reviled and threatened, to retaliate in some way, — use some harsh epithets, or endeavor to place our opposers in a position where they will appear ridiculous, or by some means seek to injure their influence. Now, this is decidedly wrong. “Who is he that can harm you, if ye be followers of that which is good? O, how sweet it is to reflect, when we “hear the slander of many, and fear is on every side,” that our cause is in the hands of Him who judgeth righteously, — that He will vindicate it in His own good time, and also that our influence — our reputation — is dearer far to Him, than to ourselves.

When we do, therefore, in the exercise of faith, thus rely on our covenant-keeping God, how calmly we can move forward in the prosecution of our work, and how abundantly flows the peace of God to our hearts!

I do not say that we ought never to seek to free ourselves from false imputations. There are times when the cause of God seems to demand it, but much heavenly wisdom is requisite at such times to direct; the glory of God should ever be kept in view, and never ought we to seek to regain our influence at the expense of others. Our brother's or sister's reputation ought to be regarded as much as our own, for it is as dear to them as ours is to us, and their feelings should always be respected. If actuated by the principle of love to God and our neighbor, we shall do just right in such cases. And how careful we ought to be about judging too hastily matters of this kind. We should understand the whole case before we decide, lest we condemn the innocent. The golden rule, when obeyed, always leads to right action. It ought to be engraven upon the tablet of our hearts, that it may be ever before us.

[Concluded in our next.]

IN evil things, Satan separates the end from the means; in good things, the means from the end. — *P. Henry.*

ORIGINAL.

AN OBJECTION TO PROFESSING HOLINESS ANSWERED.

BY REV. F. C. WILKINSON.

MR. EDITOR:—The following is the substance of an Essay, read before our District Meeting of Preachers, and is, at their request, forwarded to the "Guide" for publication.

THE strongest objection to an open profession of holiness, or entire sanctification, with which I have ever met, is the reproach brought upon the cause by those whose lives contradict their profession. But if (as some suppose) this is a sufficient reason to justify silence upon this subject, why profess regeneration? Are there not multitudes who make this high profession, whose lives by no means correspond therewith? And will any one (especially any Methodist) affirm that the reproach brought upon the cause from this quarter, should seal the lips of the truly converted man, or prevent a full and hearty profession of what God has done for him? Then why refuse to profess a higher state of grace, where the evidence is equally clear? Do you say, "it is more dangerous to profess holiness, than regeneration because the higher the profession, the greater the scandal, provided the life does not correspond therewith?" I grant, the higher the profession the greater the scandal, in case of a failure to live it — but still contend, that if the objection is good for any thing against professing holiness, it does make against professing regeneration. For though the reproach in the one case, would be greater than in the other, a failure in either case must bring reproach. Now we have no more right to bring a small reproach upon the cause than a great one. But a failure to live up to a profession of regeneration, must as truly reproach the cause, as a failure to honor a profession of holiness. Therefore, if we ought not to risk the reproach that might accrue from a profession of holiness, we ought not to risk it in the profession of regeneration. Moreover, I think it must be conceded, that the soul that lives in the enjoyment of the fulness of love, is less liable to backslide, and consequently less liable to reproach the cause, than the man who lives below his

privilege. This being the case, we certainly have no more to fear (if, indeed, as much) from a profession of holiness, where it is enjoyed, than from a profession of regeneration. But that we should not be deterred from profession, by fear of reproach, where we have the thing professed, the following considerations will abundantly show.

1. It is the *duty* of all to be holy. Whatever be our liability to fall into sin and reproach the cause, God's command is "be ye holy," be ye perfect, &c.

2. If the individual enjoying this high degree of grace, backslides, he must inflict a deep wound upon the cause, whether he has been specific in his profession or not.

3. The soul enjoying this glorious state, will be less likely to fall from it if he humbly confess what Christ has done, than if he refuse to do this. The experience of many has proved this. Mr. Fletcher, for one; who, together with Wesley, Bramwell, Carvoso, and scores of others, believed it to be impossible to retain this blessing, without professing it. Thus we see, that in many cases at least, a failure to live it, is the certain result of refusing to profess it.

4. As it is the duty of all to enjoy this fulness, and a wound upon the cause, is the inevitable result of not living it when obtained, profession or no profession; and as persons are much more liable to fall, if they do not, than if they do profess it, it follows, that there must be as much danger of reproach (if not more) from non-profession, than from profession.

Let the view become prevalent, that the higher the profession, the greater the danger of reproach, and that profession of degrees of grace is not essential, and what would be the result? Who cannot see that we must soon be driven from our long tried practice, into those "hope so" professions, to which Methodism has ever been so much opposed.

Few, indeed, would risk the rebroach that might fall upon themselves, and the cause of God, from a true and confident relation of their religious experience. It would indeed seem *duty* to smother our feelings in some measure, as the most meagre professions would be the best, because the least dangerous. Has it in-

deed come to this, that we may no longer safely rehearse the great things God has done for us, notwithstanding all the good that has resulted therefrom, and all, forsooth, because some have failed to honor their profession? But the above theory is not only calculated to prevent a hearty profession of the grace we have, but is eminently calculated to dampen our zeal in the pursuit of more. For if at every step we take in this direction, the cause is more and more endangered, we tread upon rather dangerous ground, in our aspirations for holiness. Especially, seeing almost all, (if not all,) in whom its sacred fires are kindled, are so inclined, from a sense of duty, and the promptings of their own full heart, to speak out and tell what God has done. Though I admit that no person should be urged, or even asked to profess what they do not enjoy, and that the cause may have suffered from some moves in that direction, I cannot subscribe to the doctrine, that "it is not *essential*," to humbly, and at suitable times, profess this great blessing, provided we know we enjoy it.

I rather agree with Mr. Wesley, that "this could not be omitted with a clear conscience."

And with Mr. Bramwell, who not only publicly professed it, but declares he "believed it to be a *duty* incumbent upon him," and that he "thought such a blessing could not be retained without professing it, at every fit opportunity." I think we should profess just what we enjoy, and *no more*; and that the very fact of our being thus committed, will operate as a powerful motive to make our lives correspond with our professions, instead of accommodating our profession to what our lives may chance to be. I do not pretend to say just how public a profession of holiness should be — the judgment of the professor, and the dictates of the Divine Spirit, must govern this, as in lower professions. And yet, if these professions are made before the Church, (the propriety of which I suppose no Methodist will question,) I see not how they can be wholly concealed from the world. We seldom have a meeting in which all are so inclined to keep secrets, as not, in some way, to carry such professions abroad; and I cannot see why a statement from our own lips, would be more exceptionable, than from the lips of our neighbor. As Methodists, we have already

said to the world, we believe we must be purified from sin or be lost, and that it is God's will in Christ Jesus that we have this purity *now*. Will they not then expect, that (if we are consistent with our profession) some, at least, will be heard to praise God for the bestowment of this grace?

Candor, Nov., 1852.

SELECTED.

THE OPINION OF A GREAT MAN.

A REMINISCENCE OF DANIEL WEBSTER.

A FEW years since, I rode by the side of Mr. Webster, from Boston to Norwich. I had met him previously, in such circumstances that I felt at liberty to avail myself of his very pleasant and companionable humor, to make several inquiries in regard to subjects, in which the public mind was then particularly interested. In course of the conversation, I asked him whether he thought that the character of our political men, as he saw them at Washington, was improving in the spirit of integrity and probity. — With great seriousness and with his deep-toned deliberate emphasis, he replied, — “*I am sorry to say that I do not think it is.*” After a brief pause, during which he seemed to be revolving some important reflection, he said to me, “Mr. W——, there is a subject upon which I think there should be much preaching in the pulpit. I know it would not be very popular; but the time will come — and I think it has come now — when ministers should often present it to the people. — Christianity, sir, does not address itself to men, as nations or as communities. It does not address men, even in their social and domestic relations. But it comes to them as *individuals*. It holds every man to *his accountableness to God*. And if you make a man a *good* man towards God, you prepare him to be a good citizen, and, in short, a good man in all the duties and relations of life.

Now, then, the subject upon which, as it appears to me, there should be a great deal of preaching, is *the duty of personal holiness.*"

I have no doubt that he spoke the honest convictions of his heart, and expressed the comprehensive result of his long experience and widely-extended observation. His massive intellect and his noblest affections gave the seal of unfeigned, conscientious, devout sincerity to every word of this witness to the exalted claims of the revelation of the "Great God and our Saviour Jesus Christ." I responded that I was very happy to assure him that, in my circle of ministerial acquaintance and fellowship, there was very much of preaching upon the duty of personal holiness, and that in the religious periodicals and papers, which passed under my eye, there were many articles which more or less related to the same subject. And, I added, it may not perhaps be unsuitable for me to say, that my own subject of discourse on the Sabbath afternoon previous, was that suggested by the words: "Follow peace with all men, *and holiness, without which no man shall see the Lord.*" He turned around his great eyes, and with a look of intense significance, he exclaimed — "*Right! RIGHT! that last!*"

L. N. R.

—*Boston Daily Evening Traveller.*

SELECTED.

NEVER DESPAIR.

"WHAT, not when one has failed, as I have done, after ten thousand efforts to rise into spiritual triumph? What *can* I do but despair?" inquires a discouraged disciple. Do? You can TRUST! As when one is fainting, he falls helpless into the open arms of a friend, so you in your perfect weakness, can leave all other aids alone, and sink in self-despair into Christ's bosom. "But he will let me utterly fall!" Hush! dear reader. That saying is an insult to Christ. It exposes a conviction on your

part, that Christ can be guilty of falsehood and lying. Forbear that doubt, therefore! You CAN sink into Christ and rise to spiritual life and victory; therefore, "never despair!"

But we hear another voice. It comes from the delicate invalid — the exhausted mother. "I have nothing to hope for," is her language, "my health is gone: my hopes crushed. Motion is toil to me, and existence pain. Darkness is in my soul, and I am weary of life, and yet I dare not die. Must I not despair?"

No, child of affliction, no! Even you must hope. Never despair! Jesus loves you. That thought is a cheerful ray of light, in which you may rejoice, at least a little. True, you are a physical sufferer — perhaps you always will be — yet

"Look yonder at that cloud, which through the sky
Sailing long, doth cross in her career
The rolling moon. I watched it as it came,
And deemed the dark opaque would blot her beams.
But melting like a wreath of snow, it hangs
In folds of wavy silver round, and clothes
The orb with richer beauties than her own;
Then passing, leaves her in her light serene."

Do you understand the poet, lady? As that cloud clothes the moon in richer beauty, so shall your afflictions, patiently borne, robe your suffering spirit in lustres, which will make it all the more precious to its Redeemer forever — yes, FOR EVER!

Can you not then endure a *little* hour of suffering for an eternity of increased bliss? Aye, you can! Then let hope sing its songs once more in your soul, and whatever may be your pangs, bear them, gazing most lovingly in the face of Jesus and saying, "Lord I will never despair." — *Zion's Herald*.

THE heart of man is his worst part before it be regenerated, and the best afterwards: it is the seat of principle, and the fountain of actions. The eye of God is, and the eye of the Christian ought to be, principally fixed upon it. — *Flavel*.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

THOUGHTS of God, and desires to love and obey Him, are among the first, to which memory reverts. Early did I bow as a suppliant, to plead for forgiveness of sin, and invoke the blessing of God, and Divine guidance; but not till I had entered my tenth year, did I fully resolve to follow my Saviour; I then sought, and found, the "pearl of great price."

I am aware of the opinion of many respecting the conversion of children; but, I bless the name of the Lord, I can testify from blessed experience, that it is the glorious privilege of *even children* to obtain a knowledge of sins forgiven — to be initiated into the family of God. Would to God that I could say I have always kept as close to my Saviour as I did during the few first years of my Christian course; but alas! I have been contented — at least in a measure — to live far beneath my privilege.

Not long after my conversion, my attention was aroused to the subject of holiness. Whenever I heard it discoursed upon, I listened with fixed attention; and very many places have witnessed my prayers and struggles for the blessing, and I verily believe, had I been properly instructed in regard to it, I might have been, long ere this, instead of vacillating to and fro, firmly established. Thanks to God, I have at last learned, it is by *placing and keeping our all upon the altar*, as a "*living sacrifice*," and *trusting* God, for the fulfilment of His promises, that we *obtain and retain* the blessing of holiness.

After several years of forward and retrograde motion, (forward when pressing after holiness, and retrograde when relinquishing my efforts to obtain it,) I find it is the privilege of the child of God to be *continually advancing*. It pleased God that I should again be aroused to behold my high privilege in the Gospel. I was permitted to listen to a faithful ambassador, who presented the

requirements of God in such a light, as I never before saw them ; and while I listened to the will of God, "*even your sanctification,*" — to the command of God, "*be ye holy,*" — to the provisions made for us in the Gospel, — and to the promise, if we asked we should receive even *the blessing of full salvation*, — the Holy Spirit accompanied the word spoken to my heart. The longer I listened, the more settled became my convictions, that I had not fully obeyed the *command* of God, and consequently was not performing His *will*.

The sermon of the Sabbath became the study of the week. I saw, I felt, — I wept and prayed, — I resolved, and re-resolved. The messenger of salvation ceased not to proclaim the *whole truth*. Permit me here to suggest a thought — Would not more good be done, more souls be saved, if the Watchmen were more *explicit* upon this subject ? O ye heralds of my Master, ye who are commissioned by the living God to speak to the people "all the words of this life," cease not to proclaim a *free, and a full salvation*. Present Christ as a complete Saviour, "able to save to the *uttermost* all that come unto God by him, seeing he ever liveth to make intercession for them."

The Spirit ceased not to apply the truths spoken to my heart ; every word belonged to me. I began to feel deeply, — but the tempter whispered, "you have felt deeply before. u. on this subject ; you have prayed both in public and in private for this blessing, yet you have never received it." Such thoughts passed, and re-passed, through my mind, until I had determined I would not pray for the blessing in public ; no one but God and myself should know my feelings, but if there was such a thing as having the heart *cleansed* from all inbred corruptions, such a heart should be mine ; but it should be sought secretly.

My heavenly Father soon showed me this was impossible in my case. The more I prayed, the more I discovered my unlikeness to God ; the nearer I tried to get to God, the greater seemed the distance. Oh, the loathing of self, the deep self-abasement of spirit which I felt ! My feelings became so intense, it was impossible to conceal them, — food became unpleasant, — sleep departed from my eyes, and slumber from my eyelids. After

conversing with a friend one night, I fell into a troubled sleep, but my feelings became so agitated by a dream, that I soon awoke myself, crying, "Lord, save, or I perish:" but my heavenly Father was unwilling I should perish; in kindness He showed me the evils of my heart, that I might thenceforth shun even the *appearance* of evil. A brighter day was about to dawn upon my soul.

Friday evening, July 13th, 1849, found me cherishing the determination not to slumber, until I had obtained the witness that I was *now saved*. I prayed, felt some relief, but was not satisfied, — still continued to agonize with God, — endeavored to search my heart to see if any idols remained, — and discovered an unwillingness to *profess* the blessing, even if I should receive it. A time and place were presented to my mind, in which I might be called to profess what the Lord had done for me. I shrank from the performance of such a duty; here was a point in which I lingered, — it seemed as dear as a *right eye*.

I saw the conditions, and the consequences. Receive the blessing in God's way, or reject, and forfeit the favor of God. I don't know but, had my feelings been a particle less intense, I should have refused to comply, so great did the cross then appear. There was no alternative, and while I shrank from the former, I dared not do the latter. It seemed as if life and death were set before me; in the intensity of my feelings I cried, "Let me have it in *any way*, on *whatever conditions* Thou art pleased to bestow it, but *the blessing I must have*." Long shall I remember that glad moment! — yes, in a moment, "the peace of God, which passeth all understanding," ruled my heart. Jesus appeared as my *present* Saviour, saying, "PEACE, BE STILL." I saw no unusual light, I heard no audible voice, but I felt as I never had before.

"A sacred awe, that dares not move,
And all the silent heaven of love,"

filled my soul. In a moment, this question was proposed. "*Will you profess it at such a time, in such a place, if required?*" I instantly replied, Yes, to congregated millions if necessary. No-

thing appeared like a cross. I felt the sweetness of freedom ; never did the word *free* have such a meaning as then. I longed to publish the glad tidings of *salvation from sin*. But the tempter did not like to be thus baffled, and the next morning, he reasoned in this manner.

You do not feel just as you did last night ; be cautious about professing to have received so great a blessing. I replied, I received such a blessing as I never before obtained. Yes, but it was not *full salvation*. He succeeded so well in his insinuations, as to cause a cloud to arise, and, not understanding fully his devices, I began to reason thus : Well, perhaps I had better be careful about speaking of what I have received, for I would not for the world *profess* to enjoy what I do not *possess* ; it may not be the blessing of holiness ; though I should as soon have doubted my own existence, as to have doubted that the Lord blessed me on the previous evening.

It was Saturday ; in the evening I was to meet my brethren and sisters in class ; should I tell what great things God had done for me, or should I *hide the light* ? I believe I shall never forget the blessing I received Friday evening ; neither shall I forget the darts that the enemy thrust at me, Saturday. God only knows what were my feelings, — were I to attempt to describe them, language would fail.

Thanks to my heavenly Father, He did not leave me. I attended class ; but oh, the conflict between light and darkness, between truth and error ! I finally resolved I would tell what my feelings had been, for a few weeks that had passed, and what they were on the evening previous, if the Lord would assist me by His grace. . I know not what I related of my feelings during the past weeks, but while speaking of what I had received on the previous evening, I gathered new strength ; the clouds dispersed, the mists disappeared, Jesus appeared as my *present Saviour* ; my victory and joy equalled, if not surpassed, the sorrow of the conflict I had endured. I stood in the sunlight of my Father's countenance, I felt to exclaim with the poet,

"SALVATION! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound."

I had yet to learn that sore temptations awaited me, and many times while enduring the buffetings of Satan, he has tauntingly said, "If you were *wholly the Lord's*, you would not be thus tempted; *this* is an evidence against you, if there is no other."

Sometimes it has seemed as though all the powers of darkness were arrayed against me, yet I have endeavored to keep my *all* on the altar, believing that the blood of Jesus is *ever efficacious to cleanse and purify* the heart. I have ever found the grace of God sufficient for me. Blessed be the name of the Lord for the great salvation He has provided for us. It is not by works of righteousness which we have done, or can do, but by His mercy He saves us. I love the *way of holiness*,—it is a delightful way,—it is a glorious way. Though I often find the way very crucifying to the flesh, yet I am perfectly satisfied with the plan of salvation. Though I have sore conflicts, yet I have glorious victories. What though the winds and waves beat heavily against my little barque, threatening to upset it, yet while *faith* beholds a "Father at the helm," I have the assurance that through the skill of my heavenly Pilot, I shall outride the storm.

I believe it is our privilege to grow in grace, to be constantly advancing. Blessed be the name of the Lord, the way of holiness is a progressive way. I see the best of the land yet before me. Thank God, there are lengths and breadths, heights and depths, in the ocean of LOVE, that I have never yet fathomed. I can say with the Apostle, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."

Who can describe the blessedness there is in feeling *Christ an indwelling Saviour*? What language is adequate to portray the joys of a full salvation? Glory be to the triune God! Praise the Lord! I have no fear only of offending Him; no desire but

to glorify Him ; no ambition, but to do His will. Hallelujah !
Jesus reigns unrivaled in my heart.

"The promised land from Pisgah's top,
I now exult to see ;
My hope is full, (*O glorious hope !*)
Of immortality."

M.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE IN 1852.

XI.

THE DEALINGS OF PROVIDENCE WITH IRISH AND AMERICAN
POPERY.

SOME remarks of Dr. Edgar's, at the late meeting of the Evangelical Alliance in Dublin, have suggested the above topic, — and we desire to direct the attention of our readers to it, confining ourselves chiefly to the facts which of late have become so marked, especially in their bearing on Christian missions and the Providence of God.

The early history of Ireland is obscure, but at whatever date Druidical superstitions gave way to the religion of Christ, that religion continued to reign over Ireland long after the rest of Europe had submitted to the yoke of Rome. There was once a day in Ireland when the Book of God was free ; when, under the ministry of the pious Culdees, the mass, and purgatory, prayers for the dead, and such like "lies in hypocrisy," were unknown. Gradually, however, corruption spread ; and in 1155, Pope Adrian made a present of Ireland to Henry II., on condition of its being entirely subjected to the dominion and religion of the "Man of sin." Thus, by force and fraud, unhappy Ireland fell ; and, in one short century, under the withering curse of Rome, her purity and her glory were no more. And now, after six hundred years' experience of unmitigated popery, Ireland is before the civilized world, an awful example of how Romanism blinds

the mind, debauches the morals, and ruins even the political condition of any people over whom it has sway. Then mark the influence of this Irish popery, as it is designed to act on the destinies of our race. Romish heathenism is adding fearfully to the number and the wickedness of those dangerous and perishing masses which crowd the cities of Edinburgh, Glasgow, Liverpool, London, &c.

But the United States, above all other countries, has an intense interest in this subject. It is no secret, what are the principles, the efforts, and the avowed intentions, of the Papacy toward this country.

What are these *principles*? Pope Pius VII., in his instructions to his agents in Poland, in 1808, says, that the laws of the Church do not recognize any privileges as belonging to persons not Catholic; that their marriages are not valid; that their children, being bastards, are incapacitated to inherit. "From this polluted fountain of indifference," says a succeeding Pope, "flows that absurd and erroneous doctrine, or rather raving, in favor and defence of *liberty of conscience*, from which most pestilential error the course is open for that entire and wild *liberty of opinion* which is every where attempting the overthrow of religious and civil institutions. Hence that pest, of all others most to be dreaded in a state — unbridled liberty of opinion, licentiousness of speech. Hither tends that worst, and never to be sufficiently execrated and detested *liberty of the press*." He then proceeds to quote, with approbation, the words of his predecessor, Clement XIII., respecting what he esteemed bad books. "No means must be here omitted, as the extremity of the case calls for all our exertions to exterminate the fatal pest, which spreads through so many works; nor can the materials of error be otherwise destroyed than by the flames, which consumes the depraved elements of the evil."

The *Efforts* of the Papacy are consistent with these principles. It has long been the aim of Popery to fore-occupy these United States, through its agents, the Jesuits. Millions of dollars, and multitudes of priests, with a large influx of Popish emigrant population, have been poured into this country for that purpose, — the aim being to assimilate our population as much as possible to those of Mexico and Brazil. Accordingly, while they only spent 13,750 francs on South America last year, they spent 763,234 francs on North America.

Ireland is chiefly relied on for the accomplishment of their purpose. She supplies the priests, and divinity Students from Dumcondra, Maynooth, &c., and also the popish population.

The Commissioners for Emigration, in their Report for 1851, state that, from 1841 to 1851, — in ten years — 1,289,133 of the Irish people have emigrated, chiefly to America, — and also that the money sent to Ireland from North America, or prepaid as passage money, from 1848 to 1851, amounted to \$2,947,000. While Ireland supplies the priests and people, popish France, Austria, and Rome contribute the *money*, to aid the Romish cause in America.

Their *avowed intentions* coincide with their efforts. They make no secret of their objects. It is twenty-two years since the Romish Bishop of Cincinnati wrote thus in the Quarterly Register: "The missions of America are of high importance to the Church. The superabundant population of ancient Europe is flowing toward the United States. We must make haste, — the moments are precious. America may one day become the centre of civilization, and shall truth or error establish here its empire? If the Protestant sects are beforehand with us, it will be difficult to destroy their influence." Again, the Romish Bishop of Charleston, Dr. England, after his return from Rome, in an address to his clergy, said of the Romish Bishops of Ireland: "They are ready, so far as our hierarchy shall require their co-operation, to give it their best exertions in selecting and forwarding, from among the numerous aspirants to the sacred ministry that are found in the 'Island of Saints,' a sufficient number of those properly qualified to supply our deficiencies. In Paris and at Lyons I have conversed with those excellent men who manage the affairs of the Association for propagating the faith. This year their grant to this diocese has been larger than usual. I have also had opportunities of communication with some of the Council, which administers the Austrian Association; they continue to feel an interest in our concerns. The Propaganda in Rome, though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has this year contributed to our extraordinary expenditure, as has the holy Father himself, in the kindest manner, from the scanty stock which constitutes his private allowance."

Here, then, is the avowed design of Rome on the United States, — and such the part which unhappy Ireland was intended to answer in that design. Accordingly, Protestants have been aroused and alarmed, at the prospect before us. Dr. Beecher, when he wrote his "Plea for the West," twenty years ago, little thought what a verification of his own words he would live to see, when he beholds, as he now does, a tide of immigration to the amount of nearly 1,000 per day, dashing upon these shores, four-

fifths of which are Irish Romanists. So much for the policy of Popery in relation to Ireland and America.

But there is a God on the side of Protestantism, who is more than a match for all the arts of the "Man of sin," — and who can take these wise ones "in their own craftiness." Let us turn, then, and contemplate some of the purposes of Providence, as manifested meanwhile, both in Ireland and America.

As to Ireland, — some time ago God sent the famine and the pestilence through the popish portions of that country, — and thousands died unanointed and unshrived. The priests having failed by holy water and other pretensions to stop the destruction, afterward exhibited the usual stern and selfish features of their system. In this extremity, the Protestant Christians of America, England, and Ireland, rushed to the rescue, and acted the part of the Good Samaritan. The grateful heart of the miserable Papist was touched, and an impression in favor of a religion productive of such fruits was created, which, in spite of the denunciations of the priesthood, has lasted to this hour. Then came the religious awakening. The Rev. A. Dallas, with some Christian friends, dispatched eight trusty messengers to different parts of Ireland, to obtain information, and hold Christian conversation with the people; they then directed through the post office to an immense multitude of respectable Romanists, 90,000 copies of three very suitable religious tracts, which, there is reason to believe, told powerfully on many minds, and were the means of awakening a spirit of enquiry, which has been productive of extensive good. The Irish Church Missions to the Roman Catholics then went into operation, and employed missionaries, Scripture readers, and teachers, in several of the large towns; these maintained with the Romanists a friendly controversy on the leading tenets of their systems, and endeavored, in a loving, religious spirit, to overturn their errors and establish Scriptural truth. The other agencies already in the field, belonging to the Presbyterian, Congregational, and Methodist bodies, were stirred up to new diligence, and the blessing of God very abundantly rested upon their efforts.

The south and west of Ireland, and the city of Dublin, are the principal scenes of this work of reformation. In Dublin alone, about two thousand Romanists are visited weekly, and the Popish controversy is now conducted there with great keenness. Controversial sermons are attended by large congregations, classes for enquirers are thronged, and Scripture truth, in striking texts, or short dissertations, is displayed in placards carried through the streets, or placed on the walls. These societies employ 108 mis-

sionaries, and 643 lay agents; 23,610 children are under instruction, — and such is the interest awakened among Romanists by these efforts, that sometimes a thousand of them are present at a single meeting in Dublin; and such the success, that 150 converts from Romanism, have, in a single district in Dublin, joined the Protestant Church. It has been repeatedly published, on high authority, that, in the diocese of Tuam alone, there are 10,000 converts from Popery; and the Rev. Wm. Marable, in his pamphlet on Irish Church Missions, states that 30,000 converts have within the last two years, been, by these various societies, brought out of Romanism.

So great was the interest awakened, that the London Times newspaper sent a commissioner direct to the scene of action, and his reports, after careful intercourse and examination, only confirmed the previous statement. And in the very organs of the Papacy themselves, we find the most convincing evidence of the reality and extent of the work of reform. Here is the acknowledgement of one of their leading Journals — the Dublin Tablet for November, 1851: — “We repeat, that it is not Tuam, nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but this very city in which we live. We learn from unquestionable Catholic authority, that the success of the proselytisms in almost every part of the country, and, we are told, in the metropolis, *is beyond all that the worst misgivings could have dreamed of.* There is not only no use in denying these statements, but it would be an act of treachery to the best interest of the Catholic Church to conceal them, or even to pass the matter over as a thing of no great moment.” But Providence is dealing with Popery in Ireland in another way also. The census of 1841 gave a population to Ireland of 8,175,124. The Commissioners of Public Instruction ascertained that in 1834, Ireland contained 1,517,228 Protestants, and 6,427,712 Roman Catholics. Here was fearful odds against Protestantism. But famine, emigration, conversions, and other causes, have effected an incalculable change. It is thought that the population reached 9,000,000 in 1846; but the late census (1851) shows the population is now only 6,515,794. Ireland then has lost, since the last census, more than 2,000,000 of her population, — nearly the whole of this number being Romanists, — and hence the proportion of Protestants and Romanists in Ireland has so thoroughly changed, that some authorities state that Romanists do not exceed Protestants by more than 500,000, while by others the statement made is this: Such is the decrease of Romanists by disease, emigration, and conversions, that, laying out of the account 500,000 Popish paupers,

shut up in work houses, the Roman Catholic and Protestant population of Ireland are nearly equal.

Both these statements may be too sanguine, — but one thing is certain, whatever be the exact relations of numbers, God has been, and is now, dealing severely with Irish Popery.

Let us now turn and contemplate the present manifest dealing of the same Providence with Popery in the *United States*. America was once a Catholic country. Its discoverers and first colonizers were Spanish Papists, — and France made repeated and vigorous attempts to gain an ascendancy here. But God wrested it from the dominion of Rome, and gave it to Protestant hands. Two hundred years ago, the Jesuits were eagerly anticipating the subjugation of this land from the Atlantic to the Pacific; immense preparations and efforts were made to realize this at any cost, and by any means. Bancroft tells us (Vol. I., pp. 61, 73,) that the first colony in North America, except Mexico, was a Protestant colony, planted by Caspar de Coligni, as a city of refuge for Protestants. It was destroyed expressly as Protestant. Thus was North America baptized by Jesuit priests with Protestant blood; yet despite of all the machinations of Rome, God confirmed the covenant, and made this land the asylum and home of Protestantism. And ever since, Rome has been putting forth all her efforts to gain the ascendancy here, — and of late years, she has been boasting of her success and of her hopes. But what has God been doing, meanwhile? Let Papists themselves furnish the reply to this question. It has long been the conviction of Protestants that, of the Irish Romanists emigrating to this country, one-third, at least, were lost to the Romish Church. It has been shown by one of themselves, that this estimate was far below the truth.

The Rev. Robert Mullen was sent here last year, by the hierarchy of Ireland, to collect money to found a Popish University in Dublin. He travelled through the United States, and made extensive enquiries, and, as the result, has published a letter under the caption, “A Word in season to the Priests of Ireland,” in which he gives the following figures: —

The Catholic population of the U. States in 1839, was	1,200,000
Irish Catholic emigrants from 1825 to 1852,	2,000,000
Catholic emigrants from other countries,	250,000
Increase by births and conversions since 1839, say	520,000
Number who ought to be Catholics,	3,970,000
Number who are Catholics,	1,980,000
Number lost to the Catholic Church,	1,990,000
Say, in round numbers, two millions!	

Dr. Mullen concludes by recommending that "the people be kept at home, and millions be thus saved from spiritual destruction." In corroboration of this a priest at New Orleans lately admitted that 2,000,000 had been lost to "the Church," who were chiefly Irish Roman Catholics. And even these views are strengthened by Mr. Robinson, who lectured lately in New York, and who is considered an authority among them. He affirms that "of the population of the United States there were 3,000,000 of born Irishmen, and 4,500,000 of the descendants of Irishmen, making together, 7,500,000." And yet, taking it on the authority of "The Catholic Almanac" for 1851, (p. 225,) the number of Catholics now in the United States is but 1,614,500. The "Annals of the Faith," (1851, p. 329) estimates it at 2,000,000. Such, in their own showing, is the immense falling off!

Mr. Mullin's letter, with its candid admissions of the gradual extinction of Popery in the United States, has created a complete *furor* among the Irish clergy of both creeds. The Protestant party have had the letter printed and circulated among several districts, as strong presumptive evidence of the decline of Popery, and of the progress of the principles of the Reformation.

The Romish clergy, from the "Lord Primate" down to the humblest curate, appear to be perfectly astonished by its revelations, — and the whole machinery of "Mother Church" has been got in motion to check a system which has led to such disastrous results as those vouched for on the competent authority of one so high in the confidence of Archbishop Cullen himself. To stay the flight across the Atlantic, is the first great object of the counter movement just now at work. But that effort will also fail. Meanwhile, the emigration of the young and vigorous — leaving behind the old and destitute — is fast tending to the desertion of Ireland by its Celtic population.

On the whole, it is becoming increasingly evident that Rome is in the hands of God. She has a fearful account to settle with Him for the terrible injuries she has inflicted on the bodies and souls of men, — and the awful hour of her retribution hastens on, "for strong is the Lord God who judgeth her."

W. BUTLER.

Shelburne Falls, Mass., Nov. 8, 1852.

It will cost something to be religious; it will cost more not to be so.

Editorial Miscellany.

CONTENTS OF THE NUMBER.

BEING prevented, by indisposition, from writing much ourself, we beg leave to call the attention of our readers to the articles furnished by our correspondents. The number opens with an article from our old friend and contributor, Rev. Daniel Wise, on "*the past, present, and future,*" a very important topic of contemplation, as we enter upon the new year. No one is so well prepared to see the hand of God in Providence, as he who "dwells in Him" by a living faith — and such will be anxious to know how they may most effectually become "co-workers with God" in the prosecution of the great purposes of His will. We live in an eventful age — eventful not only in a political point of view, but equally so in a religious. Seldom, if ever, has error assumed such enticing and deceptive forms. Never has it threatened, with so much hope of success, "to deceive, if it were possible, the very elect," as at the present. If Christianity, as our brother contends, is our only security in this hour of danger, then holiness, which gives to Christianity its energy and power, is indispensable. It is not an orthodox creed alone that we need, (though this is highly important,) but that living "faith that overcometh the world." Reader, do you possess it? If not, let the securing of it be the first great business of the year. Let not your attention be diverted, but persist in a diligent search for it till with Paul you can say, "I can do all things through Christ which strengtheneth me."

Our readers, especially the tempted, will derive profit and comfort from the perusal of the article entitled "Trust in God," by Ida. It is full of marrow. We owe an apology both to our readers and our friend "Ida," for so long withholding this communication, but it has been owing to circumstances which we could not very well control. We hope to hear often from our correspondent during the year. We commend Br. Owen's answer to "An objection to professing holiness," to the serious consideration of those who, in view of what has been said and written on this subject, are disposed to withhold the "confession of the mouth." That exceptions may be taken to the time, manner, and spirit, in which such professions are sometimes made, we admit; but to take the ground that we are not to utter to God's praise "the memory of His great goodness" in saving us to the uttermost is, in our humble judgment, a position wholly untenable. We are happy in being able to record the opinion of the great statesman so recently taken from our midst, on the need of "a great deal of preaching on the duty of personal holiness." We have nothing to say of Mr Webster as a religious man; but that he possessed a towering intellect, a shrewd and observing mind, not even his enemies will deny. Such an opinion, then, from such a man, will be remembered, and will exert an influence.

"Never despair" will be found a word in season to the sinking and desponding. The department of "Christian Experience" will be read with interest by those who delight to hear and read what great things the Lord hath done and is doing

for the souls of His people. The Missionary article is somewhat longer than usual, but we think this will not be deemed a serious objection to it, on perusal. We purpose, however, to keep all our contributors within suitable bounds, that each number may contain as great variety as possible. Our old contributors will occasionally address us, and others will be enlisted in the work, and all that can be, *shall be done*, by the grace of God, to render the Guide an efficient instrument in diffusing this heaven throughout the earth. Brethren, pray for us, — and aid us by every means in your power in the prosecution of this noble enterprise. In conclusion, allow us to wish you all A VERY HAPPY NEW YEAR.

NORTH CAROLINA CONFERENCE.

We are informed by one of our correspondents, a member of this Conference, that at its late session, great interest was manifest among the preachers on the subject of holiness.

Jesus, let all thy servants shine
 Illustrious as the sun;
 And, bright with borrowed rays divine,
 Their glorious circuit run.

Never was there a louder call for a holy ministry. Pray, beloved, for the sons of Levi. We have many excellent agents in this Conference, who delight to exhibit the gospel in its fulness. May God increase them more and more.

IS THE GUIDE USEFUL?

REV. J. A. BRUNER, after sending us the names of two new subscribers, adds:

"These sisters are members of a female class in my charge, of which I am leader. Last Wednesday, after class, I loaned one of them a number of the Guide, and the other a bound volume. One of the sisters sat up till midnight, reading the precious volume, which fanned the flame of holy love, so that she could not close her eyes in sleep for several hours afterwards. To-day, she returned the volume, which she had read through, and her dollar as her subscription. The other sister brought her dollar also, but retained the borrowed Guide that she might give it a second reading.

This encouraged me to-day to detain the sisters after class, and offer others of them the use of my bound volumes, which I pray God may be made a blessing to them, and secure their patronage to a periodical which has been a great profit to my spiritual welfare, the past eight or nine years.

I was much interested in the perusal of the number for last month, containing several valuable articles, one of which, especially, deserves a wider circulation than it will obtain through the Guide. I refer to the article from the pen of Dr J. T. Peck.

One of your subscribers, a patron for years, and a lover of the Guide, whom wealth and position, but above all, true piety, made conspicuous in the church in

this valley, has recently passed away to her home in the skies. On Sunday morning, Oct. 4th, our beloved Sister Mary A. Buggs, entered upon the rest of that eternal Sabbath and clime of blessedness of which she oft spake in glowing language, while lingering with us below. She was a witness to the power of the all-cleansing blood of Jesus, and the interests of his kingdom were most dear to her heart.

Assuring you of my interest in, and attachment to, your periodical, and the experience it is designed to promote,

I remain yours in Christian love,

J. A. BRUNER.

Another Brother in the ministry, after writing on business, adds :—

"Glory to God, Brother, the Guide is becoming more and more interesting. Every number is laden with precious truths, drawn from the Word of God, and experience. The latter will teach more in one minute, than mere theory would in a lifetime. Go on, God bless you; and while I have power to act, I will send as many subscribers as I possibly can. Pardon me, dear Brother, but I must say Glory to God, for my soul *feeds* upon Carmel and Bashan. I can sing with a full soul,

"My God, I am thine, what a comfort divine.
What a blessing to *know* that my Jesus is mine!
In the heavenly Lamb *thrice* happy I am,
And my heart doth *rejoice* at the sound of his name."

"Excuse the liberties above taken, and rest assured that Bro. Degen and the Guide are in remembrance before the throne of grace.

"Yours, in the best of bonds."

THE DECEMBER NUMBER.

THE title page in this Number will be found stitched up in the middle of the book. This will all be made right by the binder, when the volume for the year is bound up, if his attention is called to it. It was found difficult to fold it otherwise.

LITERARY NOTICES.

"TO DAIMONION," or, *The Spiritual Medium*. Its nature illustrated by the history of its uniform mysterious manifestation when unduly excited. In twelve familiar letters to an enquiring friend. By Traverse Oldfield. Boston: Gould & Lincoln, 59 Washington Street.

We have read these letters with no ordinary interest. They constitute, emphatically, "*a book for the times*." Avoiding the extremes of, on the one hand, ascribing these mysterious phenomena to the agency of invisible spirits, and, on the other, regarding the whole as a humbug, our author, without attempting to explain

the mystery, assigns to them what he believes to be their appropriate place in the list of natural causes. There is nothing in the style of the book that can offend any one, while there is much in the form of historical facts which will interest all. The following, while it affords a specimen of the author's style, gives a melancholy, yet we fear truthful description of the moral influence of this so-called "spiritual philosophy" on its "experimenters."

"His moral affections soon feel the influence. In the circle intent on spiritual manifestations, religion was all his theme; but at home he speaks hastily, often harshly; he feels conscious that the ties of his attachment to those who should be most dear to him, are weakening; and he finds his impressions of duty to his family, and friends, growing blunted and dimmed. Finally, his religious nature feels the searing blight; his faith is all afloat, rocking, and tossing; the anchor of his hopes is broken off at the flukes; and, driven starless and heavenless by every wind of doctrine, even the white wings of his Christian charity, which once bore him to every chamber of suffering, are now riven as by a pestilential gale. Ere he is aware, he is *lost*."

THE AMERICAN NATIONAL PREACHER for November, is before us. It contains sermons on,

I. "All is yours." By Rev. James W. Alexander, D. D.

II. The immortality of character. By Rev. H. G. Livingston.

The reputation of the work is well sustained. Rev. J. M. Sherwood, Editor. New York: J. V. Pettis, 24 Beekman Street.

We have received the METHODIST ALMANAC for the year 1853. Like its predecessors, besides the matter properly belonging to an almanac, it abounds with valuable statistical information, relating to the several branches of the great Methodist family and to matters in general. It is also inter-perred with choice religious reading, some extracts from which we may occasionally give in our own pages. New York: Carlton and Phillips. Boston: James P. Magee, Agent.

RECEIPTS FOR THE GUIDE.

FROM NOV. 5, 1852, TO DEC. 1, 1852.

\$ PAYS TO			\$ PAYS TO			\$ PAYS TO		
Bullock Miss C A	1	July '53	Irving Wm	1	Jan '54	Rusk E T	1	July '52
Bacon Eliza F	1	Jan '54	Johnson Mrs P of	2	Jan '54	Smith Sarah	1	Jan '54
Barrie James	1	July '53	Jennings Miss L	1	Jan '53	Sites Louisa	1	Jan '54
Bond Mrs C	3	Jan '53	Jolly Mrs H B	2	Jan '53	Snow Dr A B	1	Jan '53
Bond E T	1	July '52	Jones John	2	July '53	Stotson Electa	1	July '53
Cowles T F	1	Jan '54	Keenoy Timothy	2	July '53	Silverstein G A	1	Jan '54
Cuswell Mrs S	1	July '53	Keiley Rev J D	3	Jan '53	Turner Emily	1	Jan '54
Dickerson Mrs J	1	Jan '54	Lent Sarah	50	July '52	Taylor Rev I	1	Jan '53
Dodge Eliza	1	Jan '53	Long Maria E	1	Jan '54	Tuxbury David	2	July '53
Dutton Susannah	1	July '53	Lewis Mrs E A	4	Jan '53	Usher Roland G	1	Jan '54
Dwelling Mrs C	1	Jan '53	McCants Mrs A B	2	Jan '53	Van Schaick M R	1	Jan '54
Echols Mrs M E	1	Jan '54	McAden Rev I	1	July '53	Wakefield Juno M	1	Jan '54
Francis Almira	2	July '52	Meacham Mrs E	1	Jan '53	Williams Maria	1	July '53
Green Mrs J	1	Jan '54	Morrison Mary	1	Jan '53	Williams Rev E P	1	Jan '54
Gufnack J Q	1	Jan '53	Norris James	1	Jan '53	Webster Rev H	1	Jan '53
Hathaway N	1	July '53	Pinkton Mrs M J	3	Jan '53	Warner Mrs P B	1	Jan '53
Hartwell Rev J	1		Paige Smith	1	Jan '54	Witt Samuel	1	Jan '54

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE
GUIDE TO HOLINESS.

FEBRUARY, 1853.

ORIGINAL.

CHRISTIAN PERFECTION.

BY W. BANGS, D. D.

VISITING THE SICK AND NEEDY ANOTHER PART OF CHRISTIAN
PERFECTION.

THAT another branch of Christian benevolence, and which is a fruit of Christian perfection, is exemplified in visiting the sick, the poor, the widow, and the fatherless, and administering to their necessities, whether of body or mind, must be evident to every well-informed, reflecting mind. It seems that such is the state of human society, that there are always objects of distress to be relieved, and that they call forth this spirit of benevolence in an eminent degree ; and it cannot be shown in a more lovely manner by the holy Christian, than in thus relieving their wants, soothing their sorrows, and pouring into their hearts the consolations of the Gospel. This, indeed, appears to be one of the peculiar excellencies of pure Christian love—that it creates in the hearts of all its professors that feeling of sympathy, which prompts them to acts not only of justice between man and man, but also to acts of charity to the poor and needy. Hence, all such run with delight to the abodes of wretchedness, to the chamber of the sick, the

cottage of the widow and fatherless children, and pour into their hearts the consecrated oil of Divine love, to cheer them on their weary pilgrimage, and to raise them as far as possible above the billows of affliction, which are rolling over their heads.

And let it not be thought that the benefit is all on the side of those who are the recipients of the bounty. "Charity is twice blessed," both by the giver and receiver. There is a luxury in doing good to others, while

"The cold, unsympathizing heart ne'er gained a good."

Allowing this to be correct, it follows of necessity, that in the same proportion that this holy principle of Divine love predominates in the heart, will its operative effects be seen in the life and conduct of its professor. A man, therefore, who has this religion in its perfection, will furnish an evidence of its existence by giving in proportion to his income, and thus distribute among the needy the bounties of a liberal mind. He that does this from a pure motive, and with a discriminating judgment, selecting the objects of his charity with discretion, will find an ample recompense in his own bosom; for thus runs the Divine promise: "He that watereth shall be watered again," and God shall pour upon all such the plentiful effusion of his Spirit, and they shall have their "barns filled with plenty." Without making this the motive of his conduct, but acting simply with a desire to do good, to lessen, as far as possible, the ills of human society, to meliorate the sad condition of the sick and needy, he can retire within himself, and calmly submit himself to God, fully believing that He will make all things contribute to his present and future peace and prosperity. Yet it will be found true at last, that

"Honesty, even by itself, though making many adversaries,
When prudence might have set aside, or charity have softened,
Evermore will prosper at the last, and gain a man great honor
By giving others many goods, to his own loss and hindrance."

Yes, an honest purpose will bring a man through many a peril, bear him up, if it be accompanied by faith and love, amid the conflicts of life, and make him shine at last in all the lustre of his

own peculiar character. The tongue of the hypocritical worldling may malign him, the lips of the envious fool may pout at him, and the heart of the malevolent pharisee may hate him, still, if he hold fast his integrity, act continually from an upright motive and a pure heart, distributing his charities with a liberal hand, the lips of the poor will bless him, the prayers of the pious will ascend to God in his behalf, and God himself will bless him with his approving smiles, his own conscience will not only acquit him, but speak in accents of peace to his soul, and amidst all his toils, he can look up to God, by faith in Jesus Christ, knowing that "all things shall work together for his good."

The difference between the holy man and the proud pharisee in doing these works, is this — the latter does his works to be "seen of men," the former does his simply to do good; the latter acts from self-interest, the former from the interests of others. The holy Christian gives because God has commanded him; the pharisee, because he hopes to gain the applause of his fellow men: the latter lays up his treasure upon earth; the former lays up his treasure in heaven: and while the corrupt pharisee misses both the approbation of God and the approval of all good men, the holy Christian secures both, and at the termination of his life, can look back with a lively satisfaction upon a life that has been sincerely consecrated to God, in the service of his fellow men, and at the same time look forward with a bright anticipation of securing the approval of his Judge, who will say unto him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye fed me, sick and in prison, and ye visited me."

The many texts of sacred Scripture, which enjoin this as a solemn duty, render it certain that no man can have a just claim to the character of a holy Christian, who neglects to discharge it. "The poor ye have always with you, and whensoever ye will ye may do them good." "He that giveth to the poor, lendeth unto the Lord, and look, what he hath laid out shall be paid him again." These, and other similar texts, make it indisputably certain that this is not only a duty which we are to perform in a formal manner, but that it is the distinguishing characteristic of

of the holy Christian, and therefore forms an infallible criterion, by which we may judge of the genuineness of his religion. He, therefore, that labors merely for the accumulation of wealth to enrich himself and family, and shuts up his bowels of compassion towards the poor and needy, gives the lie to his profession, and puts an argument into the mouth of the infidel against the reality of his religion. He that can hear the cries of the widow and fatherless, without extending to them the help he can afford to give, that can pass by the sick and not visit them when it is in his power to do so, gives but a sorry evidence that he belongs to Christ, and were he to pray with ever so much apparent feeling, preach with ever so much apparent eloquence, and write with all the zeal of an apostle in favor of holiness, he can furnish no substantial claim to the character he has assumed; his practice contradicts his profession, and stamps his character with the indellible mark of hypocrisy. So far from answering the end of his calling, he defeats it by casting a slur upon the pure religion which he professes to venerate, and opens the mouths of infidels to blaspheme that holy Name by which he is called. On the other hand, those who discharge these duties with a pure motive, exhibit in the most emphatic manner the perfection of their Christian character, and thereby furnish an irrefutable evidence that they enjoy, provided other tempers and duties have their due place and weight, the blessing of sanctifying grace.

Indeed, I cannot conceive how it is possible for a man to be filled with this holy love, with that burning charity which distinguishes the sanctified Christian, to have at the same time that cold, contracted heart, which characterizes the miser — that littleness of soul, that debases the man that makes his gold his god. No, it cannot be. We might as well expect the warm latitudes of the equator to be frozen up by the frost of the North pole, as to expect to find these unholy guests within a sanctified heart. True love to God and man will always show itself in correspondent conduct, not only in prayer and praise and a loud profession of an experience of the grace of sanctification, but also, and more especially, in deeds of charity towards the sick and needy. "If we love not our brother, whom we have seen,

how can we love God, whom we have not seen?" "If we see our brother have need, and shut up our bowels of compassion toward him, how dwelleth the love of God in us?"

But the sick, whether rich or poor, have an imperative claim upon our attention on all suitable occasions. That tender sympathy, which is an inseparable accompaniment of perfect love, will invariably show itself in acts of kindness to those who are confined to beds of sickness. Those who do this as they ought, not only soothe the hearts of the afflicted, but it reminds them more impressively than mere words can do, of the weaknesses of human nature, of the shortness and uncertainty of mortal life, and thus leads them to make a just estimate of the worth of these transitory things and enjoyments.

As a motive to this duty, let us follow the Saviour to the house of Lazarus, whom he even raised from the dead, so strong was his love for his friend, and for his sisters, Mary and Martha. And what will not this burning love impel its possessor to do for those he loves! He will go through fire and water to serve the object of his love. The strong affection which binds hearts together, as the Saviour's heart was bound to Lazarus, and to Mary and Martha, will draw forth all the tender sympathies of the holy heart, and lead them forward to do acts of charity and kindness unheard of by those who are strangers to this heavenly principle, and cannot, therefore, be appreciated by those whose dull, phlegmatic hearts dictate to only that selfish conduct, which marks the character of the worldling, and the spendthrift, or the meanness of the contemptible miser. And surely, never could a brighter example be set of assiduous attention to the sick and the distressed, than that which the Divine Saviour has left upon record, not only in his personal attendance upon the sick and afflicted, but also in answering the calls of their friends, whenever they came to him in their behalf. With such a lovely example before us, how can we refrain from "following his steps!" And if he exhibited such strong affection for Lazarus, for Mary, for Martha, and hundreds of others with whom he had intercourse in the days of his incarnation, surely those who imbibe his spirit, who are transformed into his likeness and have put on his image, must

imitate him, in some measure at least, in his burning love, in his ardent charity, and follow his steps in visiting the abodes of wretchedness, in administering counsel and consolation to the sick, and in making the hearts of the widow and fatherless to rejoice.

Now, do not those who discharge this duty with fidelity, answer most emphatically the end of their calling? And do they not, therefore, exhibit that perfection of character, which distinguishes the holy Christian?

This heavenly disposition shows itself, not only in our individual intercourse with our friends and neighbors, but also in providing asylums for the poor and needy, hospitals for the sick, and retreats for the various classes of the forlorn and distressed among mankind. And I cannot but regard these institutions, which exist in our own and other Christian countries, as evidences of that benign principle of Christianity by which it is preëminently distinguished from all other systems of religion. Heathenism knows it not, though it created splendid temples for the worship of its gods and goddesses, had its circuses, its forums, its theatres, &c.; it was never adorned with places of resort for the poor, the sick, or the insane. It remained, therefore, for Christianity to provide these houses of mercy for the distressed, and thereby to characterize itself as a religion of love — of that love which breathes itself out in acts of philanthropy toward objects of distress. And though many who contribute for the support of these institutions, are doubtless strangers to the sanctifying love of God, yet they originated in Christian benevolence, and are, therefore, an evidence of that Divine principle, which breathes good-will to man.

Indeed, most of these institutions were founded by the exertions of private individuals, who, actuated by that love which the Holy Spirit plants in the heart, were prompted to deeds of charity by the purest spirit of benevolence. The public, seeing their beneficial efforts in meliorating the condition of suffering humanity, were induced to take them under their patronage and support. Hence, many of these institutions of mercy are now supported by the governments of the respective countries where they are

located. But, as I before said, they had their origin in Christian philanthropy, and are therefore indebted to individual Christian enterprise for their existence, and hence are a proof of the superior excellence of that religion which sanctifies the heart, and prompts it to those acts of commiserating kindness, which provide for the poor, the sick, and the distressed. Hospitals, orphan asylums, and others of a like character, are all so many evidences in favor of that love to the souls and bodies of men, which shows itself in these exercises of kindness to the distressed of every class. And in what other way can pure Christianity shew its excellences more substantially than in thus throwing its arms around the helpless widow, the destitute orphan, the sick poor, protecting them, as far as possible, against the assaults of their numerous foes. Surely it speaks with a voice of mercy, which can be heard, and stretches out a hand that can be felt by all that come within its reach.

And does not the perfection of the Christian character shine out here, notwithstanding all the clouds of weaknesses and infirmities which occasionally shroud it, with a bright and peculiar lustre? The claims of mercy are met. The end of existence is answered. The destination of the apostle, "No man liveth to himself," is fully and practically exemplified. We administer to each other's necessities. We mutually support, sustain, and comfort each other, and thus contribute to mitigate the evils of life, to lighten its burden, and to meliorate the sad condition of suffering humanity.

To say that these shining excellences have never been exhibited by any individuals, is to contradict the truth of all history, and especially the history of the Church. Many such individuals have lived to adorn and dignify human nature, and by their consistent conduct to put to silence the caviling objections of an infidel world. Many such now live. I have known such, and know them now, who have been and are now as regular in their Christian conduct, in visiting the sick, providing for the poor and needy, "laying by in store" a due proportion of their income, as they are in sleeping or eating their daily food. And if only one such is found, it is a proof of the possibility of attaining to

this high state of grace, and of exhibiting this perfection of character: for the same grace that sanctified this one, and thereby qualified him to rise superior to the ills of life, and to triumph over the infirmities of his nature, will sanctify all others that seek it in a similar way, and enable them to exhibit the same holy virtues. For the same causes, operating under the same circumstances, will always produce the same effects.

As an evidence of the truth of these remarks, I will give the following narrative of a poor disciple of the Lord Jesus, who lived near the close of the fifth century, at a time, too, when spiritual darkness brooded over the Christian world, and men were groping their way amid the clouds of error and superstition in the path of obedience to the commands God. Yet, even at that time, when the great majority of professed Christians were shrouded in ignorance, immersed in sensual pleasures, when relics, images, and penances began to be substituted for experimental and practical piety, God had some witnesses for his truth, who shone indeed as lights in a dark place, and who furnished a practical illustration of the truth contended for in these numbers. Among others, take the following, which is left on record by *Gregory*, Bishop of Rome. The writer, Neander, says:—

“We should know nothing of the life of this child of God, if the great Bishop Gregory had, like the world, suffered himself to be so dazzled by appearances as not to perceive the treasure in the earthen vessel. We will listen to the bishop himself, as he describes the life of this man.

“In the vault through which we enter the Church of Clermont, lived a certain Servulus, whom many among you know, as I knew him, poor in earthly goods, rich in God, worn out by long illness, for from his childhood until the end of his life, he lay paralyzed in all his limbs. Did I say he could not stand? He could not even raise himself so as to sit upright in his bed, he was never able to lift his hand to his mouth, nor even to turn from side to side. His mother and brother were always with him, to wait upon him; and what he received in *alms he used to distribute to the poor. He could not read; but he had bought himself a Bible, and used to welcome all pious men, and make them read to him*

from the Bible. He sought amid his sufferings constantly to thank God, and spend day and night in praising Him. When he felt the approach of death, he begged his visitors to stand up with him, and to sing Psalms with him, in expectation of his approaching end. And, dying as he was, he sang with him, when suddenly he ceased, and cried aloud: *Hush! hear you not how the praises of God sound in heaven?* And while he turned the ear of his spirit to catch those praises of God, his holy soul departed from his body.'''

What an instance of the power of Divine grace was this! But that trait in his character which I would note in particular, is his charity towards others, in causing the alms he received to be "distributed to the poor," thus exhibiting the truth of the doctrine for which I contend, namely, that wherever pure religion occupies the heart it breathes itself out in acts of benevolence to the poor, while it impels its possessors to visit the sick and afflicted, as those Christians did this poor paralytic saint of God.

Here, too, we see the fruits of pure religion growing not only in the heart of this poor paralytic, but also adorning the lives of those who administered to his comfort, thus acting reciprocally upon each other, and contributing to each other's sustenance and comfort, and mutually exalting each other in the scale of being. And surely the beauty and loveliness of perfect love cannot be seen more conspicuously, nor shine out more brilliantly than it does in thus calling forth the charities of the rich, the sound and healthy towards the sick, the poor, and the helpless, while these latter ones manifest all the patience, the submission, the resignation to their fate, and at the same time abound in thanksgiving and praise, as did the above described follower of the meek and lowly Jesus. Here is seen the perfection of the Christian character, both among the rich and the poor, both in the living and the dying.

God's love is more precious than his gifts.

ORIGINAL.

TRUST IN GOD.

BY IDA.

[Concluded.]

We know that all things work together for good, to them that love God.
Rom. viii. 28.

How little we know what is for our best good. Our greatest blessings often come in disguise. That which causes the greatest pain frequently proves the most beneficial. We often pray God to purify and fit us for His Kingdom, and then when He sets about the work we repine, because He does not do it in our own way. Truly, as a wise man once said, "We need grace to enable us to bear answers to our prayers. If we pray for holiness, we must make up our minds to enter the furnace, for thus God has ever been wont to choose His people. He can no more qualify us for the Kingdom without it, than can the refiner of silver purge away the dross, and prepare it for use. It is, however, a pleasing thought, that God's eye is upon the crucible, and He will not suffer us to remain any longer therein, than is actually necessary for our best good.

But how we shrink from self-crucifixion. It is contrary to every principle of the natural heart to have the life of self destroyed, and the life of God imparted instead thereof. The old man struggles hard for life; but he must be nailed to the cross with all his deeds, in order that the new man Christ Jesus may be put on. Now our heavenly Father knows far better than we, how this can best be effected. Visions of glory, and bright manifestations of the Divine presence, such as were witnessed by Peter, James, and John, upon the holy mount, by Stephen when dying, by Paul when caught up to the third heavens, and by the "beloved disciple" upon the isle of Patmos, are not the best calculated to effect this work of self-crucifixion. These are important in their place; but it is not the way in which God usually manifests Himself unto us. But when favored with these glorious manifestations, how apt we are to delight our-

selves more in the comforts, than in the Author of them, and to desire their continuance with us always. We are ready to exclaim with the disciple, when viewing the Transfiguration, "Master, it is good for us to be here!" and with him would fain pitch our tabernacle where we can ever be favored with such bright exhibitions of the divine glory. The disciples could not be gratified, neither can we. They had to follow Christ to the garden, the bar of Pilate, and the cross, to behold his humiliation, and listen to his dying groans. They had likewise to follow Him to the tomb, and witness as it were, the burial of all their hopes; for they "trusted that it had been He who should have redeemed Israel." Now, was it not just as necessary that they should pass through all these painful scenes, as it was that they should witness the glorification of Christ on the holy mount? Could they have been qualified for their ministry without them? Certainly not. So with Paul. His perils by sea and on the land, and among false brethren, were just as good for him, as the vision of things unlawful to utter. And never did that faithful apostle bring more glory to God than when, after having fought the good fight, he suffered a martyr's death, having to the last "kept the faith."

In the case, too, of John, the beloved disciple, banished to the lonely isle of Patmos, we see a beautiful illustration of the text, "All things work together for good, to them that love God." Domitian designed it for evil, but God overruled it all for His own glory. There he manifested himself to the pious exile personally, and so glorious was He in His appearance, that John falls, overpowered by the sight, like one dead. To him were presented views of the distant future, and dark as well as bright visions passed before the prophetic telescope. He beheld the church triumphant, on the sea of glass with the harps of God in their hands — on Mount Zion, and in the golden city. He heard the sweet melody flowing from their lips, as they sang the song of victory. But he had first to trace their steps through the cruel and bloody reign of Antichrist. He saw her fleeing into the wilderness, and heard her groaning under the iron rod of oppression, crying out in her agony, "How long, O Lord, wilt thou not avenge our blood?" But glory commenced the panoramic view, and glory ended it. It

was the Alpha and the Omega thereof. Little, however, did that apostle know of the glory awaiting him on that solitary isle of the *Ægean* sea. He realised not that God sent him to explore the mines of futurity, while Domitian designed for him to excavate the mines of earth. And thus it has often been with many of Christ's humble disciples. Those very circumstances which have appeared to them the most dark and forbidding, have in the end worked out for them the greatest amount of good, and brought the most glory to God.

We may never be placed in a situation like that of John on a lonely isle, but we may be placed where we may deem that our usefulness is at an end — that we can do no more for God; outward circumstances may forbid our hopes, but let us not repine, for it may be the very best position for us to occupy. Upon the bed of sickness, deprived of the privileges of the sanctuary, we may exemplify the power of saving grace, by meekness of spirit and patient endurance of suffering. God has not failed to secure to Himself glory, as well by the saint in the sick chamber, as the Christian in the active walks of life. It is a great lesson to learn "in whatsoever situation we are, therewith to be content." Every thing that tends to cut us loose from earth, and creature comforts, and leads us to seek consolation in Christ alone, is of incalculable value to us. That probing of the heart which reveals its hidden deformity, is just as necessary to our salvation, as the "peace like a river," and the "joy unspeakable." The one prepares us for the reception of the other. We must be wounded in order to receive the balm of Gilead. We must feel our lost condition, before we can be led to the Saviour. We must realise that without Him we can do nothing, in order fully to rely upon His sustaining grace. Unless the sinner sees and realises that he is "without God, and without hope in the world," he will not be led to "fly for refuge to Christ, and lay hold on the hope set before him in the gospel." Except he have a view of the exceeding vileness and corruption of his own heart, he will not be led to the "fountain opened for sin and for uncleanness." True it is that these things are exceedingly painful and mortifying to the flesh, but without them none could be saved.

Thus it is with the Christian. It is by the cross that he becomes crucified to the world, and to his own fleshly appetites. Why not glory in it, then, as did Paul? He knew its value. He bore it cheerfully after his Lord and Master. It was not worldly ease and earthly aggrandisement that he sought, but he "chose rather to suffer affliction with the people of God," and to have "that honor which cometh from Him alone." His aim was to have self annihilated, that Christ might become all in all. Nor did he fail of attaining to that depth of Christian experience which he desired, for we find him saying, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God." O what a losing of himself in God is expressed in this language of the inspired apostle!

Reader, do you desire the same experience? "O yes," you say, "I desire above every thing else in the world to have my own selfish nature destroyed, that Christ may dwell in my heart by faith." This is right; but are you willing to pass through the furnace—to endure the "fiery trial,"—to suffer perhaps deep affliction, for the purpose of attaining to a state of eminent holiness? Can you abandon yourself into the hands of God entirely, for Him to lead you through whatsoever paths it pleaseth Him to appoint? Can you say with the poet,

"Give joy or grief, give ease or pain,
Take health or friends away."

If so, you have that submission and faith in exercise that God looks upon with approbation. O, how dear thou art to his loving heart! You now occupy a position where He can effectually operate in you by the power of His Spirit. Now, He can "perfect that which is lacking concerning you." But if there are any shrinkings on thy part from thus committing thyself to his just disposal, through fear of coming crosses that may have to be borne, or fiery trials that perchance may be thine to endure, O, remember that unbelief causes this fearfulness of spirit,—and also the words of inspiration, "Without *faith*, it is *impossible* to please God." Now, not one step can you advance toward the attain-

ment of purity of heart, without faith. And what is faith, but an implicit reliance upon God? The first act of that individual who has true faith in God, will be to abandon himself to His absolute disposal. Now, with the knowledge we have of His faithfulness, and with the "exceeding great and precious promises of His word before us, and the oft-repeated assurances of His tender regard and love toward us, how can we for one moment hesitate to "commit the keeping of our souls unto Him, as unto a faithful Creator?" We ought not to shrink in view of coming trials, for we have an exceeding broad promise upon which to rely: "My grace is sufficient for thee;" and still another: "As thy day, so shall thy strength be." Surely, these alone ought to be sufficient to lead us to rely upon God with unshaken confidence; but He, knowing our proneness to unbelief, has given us many more; and among them, the one we have so repeatedly quoted stands prominently forth; "All things," yes, *all things*; the "joy unspeakable," and the "heaviness through manifold temptations;" the "hundred fold" and the "persecution;" the glorious manifestation of the Divine presence, and the more obscure light of faith; each are necessary, and all "work together," — not separately, but *together, laboring*, and for what? "*For good.*" To whom? "*Those who love God.*" "Well," says one, "I believe that. I have no doubt but what all things will work for the good of those who love God, but there is my greatest fear, that I do not love Him, therefore am not 'the called according to His purpose.' If I could only feel assured that I did love Him truly, I should feel perfectly satisfied."

My dear friend, it is well to be jealous of ourselves with a godly jealousy, and it ought to have an influence over us, to lead us to the great Test-book of Christian character, that by a close examination of ourselves thereby we may attain to the certain knowledge whether we love God or not. I rejoice we need not be in darkness on this point. "If any man will be my disciple, let him deny himself, take up his cross, and follow me," says Jesus. "Ye are my friends, if ye do whatsoever I command you," says Christ again. Obedience manifests our friendship — our love to Jesus. This fact is brought to view by the apostle John, in another place:

“Whosoever keepeth his commandments, in him verily is the love of God perfected. For this is the love of God, that ye keep his commandments;” or, in other words, this is the way in which our love is exhibited, or made manifest. Love and disobedience are inconsistent with each other. We cannot love God, and at the same time disobey his holy law. Many, instead of referring to the Bible in order to understand their character, settle the question by their state of feeling. A dead or dull frame of mind — a lack of interest in prayer, or reading the Scriptures — is sufficient to lead them to cast away their confidence, supposing this state of apathy to be altogether irreconcilable with Christian experience. Such individuals are always vacillating; there is no permanency to their experience, but they are tossed to and fro by every flight of feeling. They are one thing to-day, another to-morrow. One never knows where to find them. O that they would realize how dishonoring to God is such a course. He calls his children to live emphatically a life of *faith*, not of feeling. Faith lays the foundation of all good feeling. You, therefore, who desire to rejoice evermore, “*have faith in God*,” for in this way alone can you attain to this state of mind.

There are many causes which operate upon our minds, and cause depression of spirits. Ill health, or impure atmosphere, the unbelief of those around us, as well as the “heaviness through manifold temptations,” more or less affect us. How inconsistent, then, to doubt on account of mental depression. In these things we ought to rejoice, having a tendency, as they do, to test the strength of our faith and to show us whether we love God merely for those manifestations of his grace which make us happy, or for what he is, in and of himself.

We ought to reckon this among the “all things” that are working for our good. Every particle of grace received by the Christian will be tried to the utmost; therefore, do not suppose that the more you enjoy of the Spirit’s influence, the less will be your trials, for it is not so. Our trials will always be in proportion to the measure of grace received — never greater, but always equal. The more largely, however, we partake of the Divine

fullness, the clearer will be our perception of temptation, and the better prepared are we, therefore, to overcome.

When we carefully look at this matter, we shall see that the Bible, and the Bible alone, is the only true and safe rule by which to try ourselves, to know whether we love God or not. If we refuse to be crucified, are unwilling to lay ourselves upon the sacred altar, to be consecrated to God, we of course do not love him. But if it is the one great business of our life to understand his will, we may confidently believe that "all things work together for our good," and not only is it our privilege thus to do, but it is also our imperative *duty*. O how many, who would not for any thing knowingly commit sin, are kept from claiming Jesus in all his fulness as their Saviour, because there is something about their feelings, some frame of mind, that leads them to suppose that it would be really presumption for them thus to do. Thus they are in bondage, when if they saw that wilful transgression of God's revealed will was the only thing that ought to prevent them from exercising appropriating faith, they would rejoice in the possession of true spiritual liberty. And those individuals who have transgressed, ought not to despair. Their immediate resort ought to be to the blood of sprinkling. But how often the deeply humbled and penitent soul is kept away, because they feel so very keenly their guilt, and are ashamed to return unto God. But if we have stepped aside from the narrow path, the sooner we return the better shall we please God. "The broken and contrite spirit he will not despise." If we confess our sins, "He is faithful and just to forgive them, and to cleanse us from all unrighteousness." We ought to feel, that we are welcome to return to God, and he is just as ready to receive and pardon as at the first, and we must come in the very same way that we then came. We cannot *slide* back into the old track, and begin anew as though nothing had happened. No, no! There is no getting around the cross. We must come all polluted as we are, and with true godly sorrow for our sins, say as did the prodigal, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." O how joyfully will our Father receive us back to himself, and bestow upon us all the privileges of the household of faith.

Then we are prepared to commence anew to run the race set before us with confidence, knowing that we run not uncertainly ; for all who run, receive the crown. Let us consecrate ourselves anew to God, give to the winds our fears, appropriate to ourselves the precious promises, and whatever befalls us, find consolation in the assurance, that "All things work together for good to them who love God."

NOT IGNORANT OF SATAN'S DEVICES.

BY THE AUTHOR "OF THE WAY OF HOLINESS," ETC.

SUCH is the exceeding subtlety of Satan, that the most devoted and earnest disciple may be ensnared by his devices, without the most careful reliance on God for wisdom, and a minute observance to the direction of the written word. The danger of being beguiled by teachers, whose theories may not be in entire conformity with the *written word*, is obviously set forth in the following conversation, between one who would be a spiritual guide, and a Mother in Israel.

Said the spiritual guide, "Would you not be willing to sin if God required it."

"No indeed," quickly responded that Mother in Israel.

"Then you are not entirely dead, or you would be willing to do *any* thing that God wants you to do," said the subtle reasoner.

"God *never* wanted any body to sin ! He hates sin," responded the Mother.

"*Why* not be willing to sin, if it would be for the glory of God !" exclaimed the reasoner in an expostulating tone.

"No ! No ! No ! It *could* not be for the glory of God ! God never wanted any one to sin." So exclaimed this Mother in Israel, while a feeling of abhorrence possessed her soul in view of being thus assaulted by Satan. She plainly saw that this subtle reasoner, would fain, as an angel of light, have infused into her soul the doctrine of devils, and her righteous spirit was vexed, in view of the boldness of the attack.

Not quite satisfied with the repulse, and tenacious in yielding, the reasoner continued his questionings.

"Do you ever have any wicked thoughts?"

The Mother replied "that wicked thoughts were sometimes suggested to her mind, but she resisted them by prayer."

He replied, "this is *evidence* that you are not yet *dead*, for if you were dead, if you had wicked thoughts they would not be from the Devil, for the Devil never has any thing to do with the soul that is entirely dead." He then went on to descant on his own experience, and stoutly maintained, that Satan had not had *any* thing to do with him, during the past fifteen years.

This Mother in Israel perceiving that he who would be her instructor, had already been led far in error by his ignorance of Satan's devices, was deeply grieved in Spirit. She knew he imagined that he had been led into a higher state, of which he said she might not know, until she had also reached the same point, and well knowing how vain her efforts in teaching him would be, she with an air bespeaking dubiousness and sorrow, shook her head significantly, and said, "I don't know about that!"

With a look of complacency, sad indeed to witness, this would-be teacher in religion remarked :

"Once *you* were my teacher, but now I am your spiritual teacher."

And thus in his self-sufficiency and assumption of superior spiritual knowledge, he turned away from one who had indeed exercised in former years a motherly supervision over him in spiritual things.

How little do we know after having once become ensnared by the subtleties of the Deceiver, how far and how rapid we may proceed in error. How passing strange that one should go so far as to imagine he could sin to the glory of God, when God by his *word* declares that he cannot look upon sin with allowance. Yet so it was. This errorist had been so far deluded as to imagine that though he had not sinned for fifteen years, and indeed *could* not sin, yet God for his own glory, might do things in him and by him which by those not in this higher state, might be regarded as sinful.

Surely this is in no ordinary degree a doctrine of devils. What

more could Satan desire than that professed Christians assume the ground that they may sin for God's glory. But in what awful terms does the God of the Bible denounce those that assume this ground. He that committeth sin is of the Devil! The soul that sinneth it shall die! But says the errorist, "He that is born of God cannot commit sin" — though the act may appear in semblance sinful to those in a lower state, yet in the sight of God, they are all his own acts, for "*He* doeth the work." And what a strange perversion of Scripture is here. God who has said, Thou shalt not kill, has with equal authority said, "Avoid the *appearance* of evil." God is not tempted with evil, neither tempteth he any man. What a scandal on the pure doctrines of Christianity did Paul regard the slanderous reportings of those who proclaimed it as one of the sayings of the early Christians, "Let us do evil that good may come." So exceedingly injurious to the pure cause of Christ did he regard it, that he pronounced the damnation of such, just.

And how should such doctrines be regarded, by those who adhere to the blessed doctrine of Christian Perfection. Shall we who believe, that the express object for which our Saviour endured the cross, was to *save* his people from their sins, have our forces weakened by a semblance of fellowship with such doctrines? God grant that the "Guide to Holiness may ever stand out as a faithful Admonitor, to give timely warning of Satan's devices." May it ever serve as a faithful and efficient instructor to those who would find the one and *only* way leading from earth to heaven. It is the way of Holiness which has been cast up for the ransomed of the Lord to walk in. The Bible speaks of no "higher" way, but it teaches the necessity of constant progression *in* the way of Holiness. Neither do the Scriptures give us any authority for the belief, that the Holy Spirit will lead us into any other state, than may be plainly inferred from the Bible. For any one to imagine, that the Holy Spirit will lead him into a state, beyond where the teachings of the word may be specially needful, or lead him into a state or a belief, for which an explicit "thus saith the Lord," may not be given, is erroneous. And wherever such a device has obtained, whether among ministry or laity, we fearlessly in the name of the Lord, pronounce it a device of Satan.

THE DOCTRINE OF ENTIRE SANCTIFICATION SIMPLIFIED.

BY THE AUTHOR OF "THE WAY OF HOLINESS."

SAID a pious mother to a little daughter who was on the eve of attending a special means of grace, "Daughter you have been a professor of religion for some time, and you ought to expect to get much good in attending this meeting — yes you ought to expect to get much more religion. I do not see why you ought not to expect to be *wholly sanctified*." The child listened attentively and then rather earnestly exclaimed.

"Why Ma! I hardly know what you mean by that. If you mean to be so saved as *never* to sin again, that is what I know I *never could do!*"

The exclamation was made with so much warmth, that the pious mother felt a sadness coming over her spirit, in seeing that her daughter had, like too many professors, imbibed the idea that sin is not so exceeding sinful as set forth in the Scriptures of truth. And though the mother imagined her daughter might not understand fully the meaning of the term entire sanctification, if merely spoken of as a doctrine, yet she was not prepared to see her shrink so instinctively, from a state which she imagined might involve salvation from all sin. Said the mother:

"Daughter, God hates sin *now* just as much as he hated it in the days of Adam. God is unchangeable in his nature. With Him there is neither variableness or shadow of turning. He is the same yesterday to day and forever. Think of the effect of *one* sin in the days of Adam. How it has been felt all along down through time, even to the present hour. We are feeling it to-day, and its effect will be felt down through time and to all eternity. Only think! And all this the effect of *one* sin! And now think of Moses what a good man he was, and how the Lord loved him. But Moses committed a sin — "He spoke unadvisedly with his lips." And O the displeasure of God. How greatly did Moses desire to go into the promised land. How he entreated the Lord to let him go over, but Moses had sinned and the Lord would not be entreated. Now my dear daughter if you knew that with the next sin which you

commit, you would be ushered into the eternal world with the stain of that sin on your garments, would you not be very careful how you sinned? You know if there were the least stain on your garments, you could not enter to the marriage supper of the Lamb. You will remember the man that stood speechless."

That little daughter stood speechless with astonishment. She had never before so contemplated the effect of one sin. And as she thus mused on the exceeding sinfulness of sin, in the sight of a holy God, she stood mute in consternation. That solemn pause will not be forgotten. The child still stood gazing in the face of that earnest mother, and the mother still pressed the question, "what would my daughter do if she indeed knew that with the next sin she commits, she would while in the act be ushered into the eternal world?"

At length that mother relieved her anxious daughter by saying, "I will tell you, my dear daughter, what I think you would do. You would *every* moment be looking to Jesus and *trusting* in him to *save* you from sin. O! with what carefulness would you every moment be watching against sin. You would begin this moment to trust wholly in Christ to save you from sin. And if you would trust in him thus carefully, this, and every succeeding moment, He would this and every succeeding moment save you, would He not?"

The child's heart was relieved and her eye brightened. She no more felt that it was impossible for her to "live and sin no more," but felt that she could say with the poet,

"Lord, if on thee I dare rely,
The *faith* shall bring the power."

While she saw that she could not for one moment save or keep herself, it was a relief to her spirit to see that she was not required to save or keep herself, and the simplicity of the process surprised and delighted her. Will not the reader, however young or old, begin to try that simple process *now*. Think of what has been the effect of *one* sin. And then ask yourself whether *you* will lightly sin, or whether you will be saved from sin *just now and just as you are*.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BROTHER DEGEN :—

I AM not accustomed to write for the public eye, but it has seemed to be impressed on my mind as a duty to furnish something of my experience for the Guide, and if you think the following account of the dealings of God with my soul worthy of a place in its pages, you are at liberty to publish it ; if not, all will be well.

It is fourteen years since I experienced the pardoning love of God—when I first realised something of the import of the words of the angels at the birth of our Saviour, “ Peace on earth and good will to man.” For many succeeding years I thought I enjoyed as much religion as Christians in general, yet at times I felt that I needed a deeper work of grace in my heart ; and when I first heard of the blessing of sanctification as something attainable in this life, (which I think was in 1844) I felt an ardent desire to enjoy it. I opened my heart to one of our circuit preachers, and told him if it were possible to live in a sanctified state, I should like to learn the way—but remarked, at the same time, “ I do not feel that it is possible for me to live in this world free from sin.” His answer was, “ Well Sister you *need never expect it.*” After this the subject was in a great measure banished from my mind, until December 1849, when the Lord in infinite love and wisdom was pleased to let his light shine further into my heart, and revealed to me more of its depravity than I had ever known before. At the same time I had an overwhelming sense of God’s goodness, such as words cannot describe ; I cried in the anguish of my heart, “ Is there no relief—must I still live in this way, sinning and repenting, and grieving the Holy Spirit, by serving God with a divided heart.” On one occasion I wrestled in earnest, agonizing prayer till midnight, that the burden might be removed — promising the Lord that I would continue to seek a higher state of grace, and strive to live nearer to Him, by more frequent prayer in secret. In so doing I was greatly blessed, but still the burden was not entirely removed. A few days after this, a Brother in Christ, placed into my hands for perusal,

Wesley's Plain Account of Christian Perfection, and Upham's Interior Life, for both of which I shall have cause of gratitude throughout eternity. I read Mr. Wesley's Christian Perfection first, and it explained to me the doctrine of perfect love or sanctification so clearly, that I felt in the depths of my soul, that that was *just what I needed*, just what my heart was *panting after*. When I opened my Bible it seemed to be written on every page, "without Holiness no man shall see the Lord." I began to pray for a clean heart. My mind became wholly absorbed, as it were, in the subject — I watched, and prayed and wrestled with God for the blessing; and one evening while in agonizing prayer, these words were applied with power, "Be still, and know that I am God." Instantly my mind was calm, and peaceful, but yet my faith was not sufficient to grasp the blessing, although I often felt that it was very near. Thus I went on for weeks, growing in grace, although at the time hardly conscious of it. My mind was so absorbingly intent on being cleansed from all sin, that anything short of it could not satisfy my soul. The morning of the 24th of March, 1850, while so preparing my work as to give me time for a season of retirement in my closet, I felt such a deep sweet peace flowing into my soul, as I never had before experienced. No language can describe it — nor can any but such as have experienced it, realize its blessedness. It seemed indeed like a river pouring into my whole being. I hurried to my room, and throwing myself upon my knees before the Lord, cried, "Lord, give me the witness." Blessed be God! He both heard and answered my prayer, and the witness was imparted in a manner so clear, that I have never once doubted it since. The following words were applied with such power, that if they had been spoken audibly, they would not have made a deeper impression, "Perfect love casteth out all fear." I looked into my heart all fear was gone — although naturally timid and apprehensive, or fearful, of pain, trials and afflictions, it was all gone, all swallowed up in the will of God. O, such a sinking into his will! I could say, "give joy or grief, give ease or pain, but let Thy will be done." All was glory in and around me — and "Glory" escaped my lips many times, though only in a whisper, for I seemed to be so filled that I could

not speak above my breath. For several days my peace was as a river; when feeling it to be my duty to confess what the Lord had done for me, the adversary suggested many things which in a measure disturbed my peace: among others, the duty of confession was made to appear a greater cross, from there being but one person in the place of whom I had any knowledge, who professed or even believed in the doctrine of sanctification. About this time there was to be a Quarterly Meeting held at our church, and I resolved to improve the opportunity to confess what great things the Lord had done for me. The adversary suggested, that I would not be believed. My struggle of mind was great both on my way to the church and while there; until I arose and in a few broken sentences testified that the Lord had blessed me, even me, with that perfect love which had taken away all fear of suffering and of death. The moment I sat down, the tempter left me and all within was peace, and joy in the Holy Ghost; — my faith was strengthened, and I could again rejoice with a joy that is unspeakable and full of glory. I firmly believe that if I had not made a public confession, I should have lost the blessing. As I look back upon the time, I feel that the power of an Almighty God alone, has kept me from falling. Truly He has led me by a way I knew not, and praised be his Holy name, He is still leading me, and enabling me to keep my all upon the altar. While travelling in this narrow way, the Guide has been a *great blessing* to me, in lightening up my path; its pages are always read with *great* interest, and it is always received as a welcome visitor.

L.

ORIGINAL.

PERSONAL EXPERIENCE.

DEAR BROTHER: —

THE duty of contributing my mite of personal experience for the Guide, has never appeared so plain as at present, though I have been a subscriber several years. I have but one desire in writing, that is, to do my Master's will; and if you think it best to lay this aside, no injury will be done my feelings. It was during the fall of 1839, while a series of meetings were being held in my native

town, that, I was enabled to give my poor unworthy heart to Christ, and to choose Him for my portion for time, and Eternity. Early in my Christian experience, I felt the necessity of being a whole hearted Christian, and had strong desires for holiness; indeed I felt it an imperative duty to obey the command, "Be ye holy." But here the enemy came in with the suggestion that it was presumption for me, a young convert, to think of being holy — when there were those around me, who had enjoyed religion for ten, twenty, and even forty years, without making any such profession. Ah, would that there were more Fathers and Mothers in Israel, some in every church, that could take young converts by the hand, and tell them from blessed experience, that the blood of Jesus cleanses from all sin; — but there were none such there, and I verily thought it too much for me to expect. Yet I resolved in the strength of grace to go forward in every duty, and often felt the influences of the Spirit, urging me on to higher and holier attainments.

About three years after this I was privileged with an opportunity of attending the Wesleyan Academy at Wilbraham, and while there of being associated with a choice band of holy and devoted souls, whose constant theme was full salvation. I felt to praise God that I had at last found the company my soul desired, and now began in earnest to seek the pearl of perfect love — and Glory be to God I did not seek in vain. Through the assistance of divine aid, and the example and influence of those around me, I was enabled to present body, soul and spirit, on that altar that sanctifies the gift. Yes, my little all was consecrated to God, and I felt that He did, for Christ's sake, accept the offering, and that the blood of his dear Son did cleanse my poor unworthy heart from all sin and moral defilement — and for weeks and months my mind was kept in perfect peace, staid on God. I could "rejoice evermore, pray without ceasing and in every thing give thanks." I could come to Him with the simplicity and confidence of a child, and felt that I had but to ask in order to receive. "Great peace have they that love thy law and nothing shall offend them." These words of the Psalmist were sweetly verified in my experience; and I often wondered that professing Christians could be satisfied with any thing short of salvation *from all sin*, when there was such a

fulness in their Father's house, and they were invited to "ask and receive that their joy might be full." I was much encouraged by the example of those, with whom I had daily intercourse, to press on from one degree of grace to another, and to seek to be filled with all the fulness of God. O! what blessed seasons we used to enjoy while bowed together at the throne of heavenly grace — such a sweet blending of kindred spirits, made one in Christ, and all attracted toward their great Centre, whose name is Love. Such sweet manifestations of the divine presence, and overshadowing of the divine glory, I have sometimes thought it would never be my privilege again to enjoy this side of heaven. But the hour of separation came, and that little band were scattered in various directions, in their Master's vineyard, to spread Scriptural holiness: — and one, a dear sister, who was a burning and shining light, has since gone to the missionary's reward from a heathen shore. O! would that I had always lived in possession of this glorious treasure, and never grieved the Holy Spirit, by yielding to blind unbelief. But on leaving the society and privileges I had enjoyed, and being engaged in teaching in a place where there was little religious enjoyment, the temptation came, "You had better say nothing about this full salvation, as there are none here who will believe it — you can exhibit it in you life, but say nothing about it; your example will be sufficient." Alas, I found that this blessed light which had illumined my path-way for more than two years, was not given me to put under a bushel, and in neglecting to confess Christ, as my Deliverer from all sin, He withdrew the clear evidence I had enjoyed — and to my great grief, and sorrow, I confess that several years of comparative darkness followed. At times, thinking I enjoyed a measure of perfect love; and others, almost despairing of regaining what I had lost. But blessed be God, He did not leave me in this low condition, but sent this message to my weary spirit: "Return unto me, and I will return unto you." "Then will I sprinkle clean water upon you, and ye shall be clean." My soul obeyed his gracious call, and felt the sweet assurance, that He did restore the joys of his full salvation. And now, through grace, I have power to reckon myself "dead indeed unto sin, but alive unto God through Jesus Christ my Lord." And though I

have not always the bright evidence I could desire, yet I realize "the just shall live by faith;" and so long as I feel that all is on the altar, and the sweet assurance that it is accepted through Christ, it is enough. Yes, I have learned that it is not feeling that saves us, but faith — *that faith* that works by love and purifies the heart, that faith which bears us above the trials and conflicts of life, and ever points us to the blessed fountain which was opened in the house of David for sin and all uncleanness. Glory be to God for this blessed doctrine, *salvation from all sin* through simple faith in the atonement of Christ. Perfect love that casts out fear,

"This perfect love is joy, is joy complete,
I feel it mine, I feel it mine;
Its streams are holy, holy, pure, and sweet,
They're all divine, all divine;
It comes in floods, it fills my soul,
Like wave on wave its billows roll;
O yes its power overwhelms the whole;
All is well, all is well."

O! that I may ever live in possession of this priceless pearl, and in all things adorn the doctrine of Christ my Saviour, is the fervent desire and humble prayer of

Your unworthy sister in Christ.

M. B. C.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE.

XII.

GRAND DUCHY OF TUSCANY — FRANCESCO AND ROSA MADIAL.

IN our missionary article for November, we gave some account of these confessors and sufferers for Christ. There are further communications concerning them in the Journal of Evangelical Christendom for December. It appears that since the passing of

the cruel sentence, which consigned them to a shameful and prolonged punishment, for the sole "crime" of reading the Word of God, much has been done, and an interest has been awakened in their case in almost every Protestant State in Europe. A deputation to the Grand Duke of Tuscany was ultimately resolved upon. It consisted of the Earls of Roden and Cavan, and Captain Trotter, for England; Count A. de Gasparin, and Captain M. de Minont, for France; Count A. von Pourtalis, (formerly Prussian Ambassador at Constantinople,) and Captain M. von Bonin, (Captain of the Guards of the King of Prussia,) for Germany; Colonel Tronchin, and Count de St. George, for Switzerland; and M. E. de Soeterwonde, for Holland. This respectable and influential deputation has performed its mission — but without success. Francesco Madiari and his pious wife are still in prison, and the Tuscan Government turns a deaf ear to the importunities of the united Protestantism of Europe.

On the arrival of the deputation at Florence, they made a communication to the Duke of Casigliano, the Tuscan Minister for Foreign affairs, stating the object of their mission, the capacity in which they came, and their determination not to resort to the medium of diplomacy, and soliciting an audience of the Grand Duke. To this note they received a reply, in which they were told, that his "Imperial Highness" appreciated "the course which they had adopted, and would have repelled any political pressure, had that been used;" that "the Madiaris were condemned for the crime of propagating Protestantism, which is proscribed by the laws of Tuscany, as an attack upon the religion of the State;" that the Grand Duke "reserves to himself the exercise of his prerogative at such time as he may judge right, and can allow no interposition in a case which concerns the administration of justice;" and declined to grant them an audience. Thus repulsed, as might perhaps have been anticipated, and adhering to their resolution, not to request the intervention of either of the Ambassadors at the Tuscan Court, no other course seemed open to them, than to transmit to the Grand Duke, through his Minister, the document they intended

to have left with him, had they been favored with an interview. This they accordingly did—the Duke of Casigliano intimating, however, in acknowledging the receipt of the document, that he did not consider it consistent with his duty to lay it before his royal Master. The deputation was thus again repulsed; and for any thing to the contrary in the communications made to them, the Madaiais are doomed to drink the cup of sorrow to its dregs. The deputation, indeed, have said that they infer an intention to liberate the prisoners from some expressions in the answer sent to their application for an audience; but for our part, we confess that we do not see a sentence in that note, which might not be written by Nero. At the same time, we think the Madaiais will be liberated. It does not become a despot to seem to yield. But we believe him, nevertheless, to be thoroughly alarmed at the position in which he finds those atrocious proceedings have placed him, in the face of observant and indignant nations. He little apprehended that such a commotion would be excited by the wrongs inflicted upon two persons so humble as these victims of his malice. Rome thought herself safe (for the inebriated yet insatiable sorceress, still thirsting for the blood of God's saints, is at the bottom of it all) in worrying these feeble sheep. But there is ONE, whom neither Rome nor her vassals are much accustomed to think of, who not only looks on with intense interest when His servants are persecuted, but who has caused these memorable and significant words to be engraved in imperishable characters, upon a tablet more durable than marble or brass: "*He that toucheth you, toucheth the apple of His eye.*" And it must strike all who take notice of such matters, as a thing quite as indicative of His unseen interposition, as in itself it is unprecedented, that monarchs and princes (and this is literally the fact) should be moved to sympathy, in common with their subjects, in the sufferings of persons otherwise of no public consideration, than as suffering wrongfully for conscience sake. It is well known that several of the Continental Sovereigns have manifested a warm interest in this case. The steps taken by the King of Prussia were very praiseworthy indeed, and it is said that the English Court, also, has interested itself in the matter. Under

the influence thus exerted from so many quarters, the end may be attained. At the same time, unless this act of mercy — or rather of justice — comes soon, it may come too late to one of the parties, as Francesco Madiai is so reduced by the treatment received, that he may yet find a dungeon the nearest path to heaven. Should our expectation of his Highness' clemency be disappointed, there is diplomacy still in reserve; and we trust that British statesmen, in that case, will not shrink from the duty of taking the lead in a united protest from all Protestant Governments, against this attempt to revive the intolerant spirit of the worst age of Popish persecutions.

For this sentence on the Madias, if nothing is done to check it, will have a widely extended result. Solemnly pronounced in the face of Europe, confirmed by the Sovereign, (who might have used the right of pardon, and refused to do so,) this sentence must not be considered as an isolated fact. It is the signal of a fearful transition — a return in the spirit of secular princes, to the errors of the past; a fresh encroachment of the Canon Law on the legislation of their States — and a first symptom of the submission of their conscience to the conscience of the priests, however bloody may be its requirements. Their canonical laws concerning persecution are considered by them as unchangeable, because Divine; the atrocious bulls of the Popes, for the extermination of heretics, have lost none of their authority in the eyes of the priests; the decrees of the Provincial Council of Toulouse, of Beziers, and of Oxford, as well as the General Councils of Lateran and of Constance, require that for all future times all such Christians as the Madias should be burnt alive. But these laws have for the last century been rendered powerless by the indignant voice of humanity, and it seemed as if their application were to be nothing henceforward, but matter of ancient history. Now, the trial of the Madias marks the return of a time when the conscience of judges and princes not daring to make itself heard in opposition to that of the priests, their hands are to be again imbrued in the blood of the servants of God. And whither does this tend? Why, the same principles and laws which demand the punishment of these two inoffensive beings at the hands of the

Tuscan tribunals, may equally demand of all Catholic princes to take up arms against the Protestant nations — in fact, to exterminate heretics abroad, at the head of their armies, as they exterminate them at home, by means of their tribunals. But “there is a God in heaven.”

The deputation being prevented from seeing the Duke of Tuscany, they appointed Earl Roden to visit the Madias. This he was permitted to do. He visited each of them in their cells, and having communicated the interest and sympathy felt for them by Evangelical Christians of all nations, he conversed at large with them, and then commended them to God in fervent prayer. His Lordship (who is a holy and useful Christian) states himself as having been very much delighted by the manifestations of deep, devoted piety, which these sufferers exhibited.

Since the above was written, the Mail has brought information of a great effort in behalf of the Madias, just made in England — a memorial “signed by 46 Members of the House of Lords, 21 of the House of Commons, 26 Baronets, 1,550 Clergymen, 9 Generals, 94 other Officers, 19 Admirals and 71 other Naval Officers, 321 Justices of the Peace, 630 Professional Gentlemen, 11,431 Bankers and Merchants, and 8,894 other persons, being a total of 23,173 signatures” — earnestly requesting the Queen to make known to the Tuscan Government the feelings of the British nation, and their solemn public protest against this outrage upon conscience and humanity. May God bless the effort.

In conclusion, some of the leading reasons of our interest in this case are the following:—In the first place, here are two holy and devoted Christians persecuted for the Lord’s sake; “if one member suffer” are not the other members to exercise a true Christian sympathy? Again, the Madias are only the representatives of hundreds more in Italy, who are threatened with a like fate, and for a like “crime.” Lastly, in their case is deeply involved the question of evangelizing Italy and the Popish States of Europe by a free Gospel; and every lover of Christian holiness must feel interested in their results.

W. BUTLER.

Shelburne Falls, Mass., January, 1852.

RECEIPTS FOR THE GUIDE.

FROM DEC. 1, TO DEC. 28, 1852.

\$	PAYS TO	\$	PAYS TO	\$	PAYS TO
Abbott Mary A	1 July '53	Gooding Julia A	1 July '53	Peters Adaline	1 Jan '54
Adams Betsey C	1 Jan '54	Gaston W B	4 July '52	Pollard Julia	1 Jan '54
Andrews Delia	1 Jan '54	Gilbert P B	1 July '53	Phillips T G	4 Jan '53
Allen S A	1 Jan '53	Goodrich M A	1 Jan '54	Parsley E H	1 Jan '54
Atwood Joseph	1 July '53	Gregg John	1 Jan '54	Pope Esther	1 Jan '54
Austin B	1 Jan '54	Goforth Samuel	1 Jan '54	Qualk Jacob	2 Jan '53
Ayers Susan	75 Oct '52	Gile Judith S	1 Jan '54	Redford Rev B	1 July '53
Reed E T	150 Jan '54	Green Cushing	1 Jan '54	Roberts H H	1 Jan '54
Boyle Jane	1 July '53	Gunn George	6 Jan '53	Reeks Rev T B	1 Jan '54
Boland E N	1 Jan '53	Gorham Juliette	1 Jan '54	Randall John	1 Jan '54
Bonjamin Rev A	1 Jan '53	Gorway Mrs C A	1 Jan '54	Ross Sarah	2 Jan '54
Brown Uriah	1 Jan '54	Gorsling G	1 Jan '54	Robinson E T	1 Jan '54
Bronson James	1 Jan '53	Howe Hannah	1 Jan '54	Rounds S N	1 Jan '53
Burdick J C	1 Jan '54	Hyde I B	2 Jan '53	Rose Abel	2 Jan '54
Brown Mary	1 Jan '54	Hill W W	1 Jan '53	Sample A	2 July '53
Brown Almira	1 Jan '54	Hoblitzell H	1 Jan '54	Sawyer Wm	1 July '53
Beglow Eliza A	1 Jan '54	Hamilton W	1 Jan '54	Stevenson Anna	1 Jan '53
Bullen Sarah E	1 Jan '54	Hamilton John	1 Jan '54	Stallman Mrs C	1 Jan '54
Ball Elijah	1 Jan '54	Harwell G W	1 Jan '54	Shurtloff P B	1 Jan '54
Bacon John	1 Jan '53	Hedlin Rev B T	1 Jan '54	Shoff J	1 Jan '54
Boebe W H	1 Jan '54	Hamilin J K	1 Jan '54	Spindler Geo	2 July '54
Baldwin Mrs R H	1 Jan '53	Hunt Jane E	1 Jan '54	Spindler W R	1 Jan '53
Belton J S	1 Jan '54	Hawkins L L	1 Jan '54	Saunders John	1 July '53
Benton W	1 Jan '54	Huntley F T	25 Jan '53	Stewart Sarah	1 July '53
Burrill B H	1 Jan '54	Hill J B	1 July '53	Snell Mrs C	1 Jan '53
Barham R H	1 Jan '54	Harriman J	1 Jan '53	Shotts Mrs E	1 Jan '54
Baker Rev M G	47 July '53	Jewell Geo	4 July '53	Smith D E	150 Jan '54
Brock Nelson	1 Jan '54	Jackson Rev A	2 Jan '53	Simmons Leah	2 Jan '53
Babcock Adalaide	1 Jan '54	Ketcham O	1 Jan '54	Smith A C	1 Jan '54
Batten Rev H (yes)	267 Jan '54	Kocher P P	1 Jan '54	Soule Catho	3 Jan '54
Conible Mrs A S	250 Jan '53	Kirk Mary	1 Jan '54	Tracy Emily	1 Jan '53
Chamberlain W	1 Jan '53	Lunt W S	1 Jan '54	Feel John D	1 Jan '54
Chase John G	1 Jan '54	Lilbree Elvira	1 Jan '54	Thatcher R	4 July '53
Cook Thomas	1 July '53	Little Rachel	1 Jan '53	Thompson J	1 July '53
Cobb Wm N	1 Jan '54	Lyon Mrs E	1 Jan '53	Taft Sarah	1 Jan '54
Chubbuck Polly	1 Jan '54	Lee N W	1 Jan '54	Tinton Mrs S	1 Jan '53
Calbreth B B	1 Jan '54	Lee Mrs A H	1 Jan '54	Tillot Rev J	1 Jan '53
Caughoy Mary	1 Jan '54	Lindsay Polly	1 Jan '54	Theobald Mrs H B	1 Jan '54
Craiger John	1 Jan '54	Mitchell Sewell	1 Jan '54	Thurston H	1 Jan '54
Cagwin Mrs H	1 Jan '54	Mumford A A	1 Jan '54	Taylor Mrs H A	1 Jan '54
Campbell Mrs A	1 Jan '54	Millard Charlotte	1 Jan '54	Taylor R H	1 Jan '54
Christmas J	1 July '53	Mitchell S L	1 July '54	Powne Olive A	1 July '54
Chamberlain L A	1 Jan '54	Mathews C A	1 July '53	Vannoman I	1 Jan '54
Conant Sally	1 Jan '53	McMurray S for 28 subscribers from Halifax	28	Watson Mrs	1 Jan '54
Donnelly Rev F	1 July '53	Mead Jane	1 Jan '54	Walker Mrs S	1 Jan '54
Dubois John	1 July '53	Matthews Chas	1 July '53	Williams Mrs E	1 July '53
Dawson J H	1 Jan '54	Macomber J	1 Jan '54	Wilson Rev E P	1 Jan '54
Davenport C G	1 Jan '54	McAlister Mrs C	1 Jan '54	Ward Nathan	1 Jan '54
Davis Devotion	1 Jan '54	Montgomery Mrs E	1 Jan '54	Whittaker James	2 Jan '54
Dean Charlotte	1 Jan '54	Marston Dr E	1 Jan '54	Wetherbee L	1 Jan '54
Dean Mrs B	1 Jan '54	Murdock Jesse	2 July '53	Wiley Hannah	1 Jan '53
Eaton Josiah	1 Jan '54	Martin Saml	1 Jan '54	White Saml	1 Jan '54
Edmunds M E	1 Jan '54	Merrill Amos	4 July '53	Whitehead Paul	1 Jan '54
Edson E	1 Jan '53	Munroe J R	1 Jan '54	Wadsworth Rev E	1 July '53
Ellis Rev J	1 Jan '54	Newman C R	1 July '53	Wood Gray	1 Jan '54
Fuller Edward	1 Jan '54	Newcomb David	1 Jan '54	Wyche Rev I T	1 Jan '54
Fitz Hannah E	1 Jan '54	Noble Mrs D	1 Jan '54	Williams Rev B M	1 Jan '54
Fuller Harriet	1 Jan '54	Nowell M I	4 July '52	Wyche Mrs P	1 Jan '54
Farmer John	1 Jan '54	Nicks M A	1 Jan '53	Wyche P P	1 Jan '54
Fox Joshua	1 Jan '54	Nichols Chas	1 Jan '53	Wakeman Sully	1 Jan '54
Finlthy Anne	1 Jan '54	Ohl Catharine	1 Jan '53	Williams J R	1 Jan '54
Fellows John	1 Jan '54	Owens Mary A	1 Jan '54	Wright A	1 Jan '54
Forbes H F	1 July '53	Philbrick Mrs B S	1 Jan '54	Wright Mary E	1 July '52
Fountain J	1 Jan '54	Powers Moses	1 Jan '54	Waldron Nancy	150 Jan '54
Furman Rev E S—Have credited you to Jan '54		Pinckham A	2 Jan '54	Waldron Eunice	150 Jan '54
Gow J P	1 Jan '54	Probst Wm	1 Jan '54	Wilde Jane B	7 69
Gorham R W	1 July '52	Powell John	1 Jan '54	Woodhull E	1 Jan '52
Gardner Mrs A	1 Jan '54	Poseuck A	1 Jan '53	Yardie Miss	1 Jan '54
Gunn Miss E	1 Jan '54	Pfaff J	1 July '53	Young Anne	1 Jan '54
				Yongue S H	1 Jan '54

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE

GUIDE TO HOLINESS.

MARCH, 1853.

ORIGINAL.

TO PROFESSORS OF PERFECT LOVE.

BY JESSE T. FROCK, D. D.

DEAR BRETHREN : — I have delayed awhile, some other suggestions which I intended to make to you, from the conviction that no contributor ought to appear constantly, in a work of limited capacity, to which so many excellent writers are ready to give interest and variety. The kindness of your editor, which would have interfered with my purpose to suspend my articles, again calls me out. If I can only do good—if I can assist in sustaining and advancing the great cause of holiness, and honor my Saviour, to whom I am so deeply indebted, I shall be devoutly thankful. I would now say that

THIS SACRED PROFESSION MUST BE VINDICATED.

It cannot be taken simply upon its own strength. It speaks of a work of grace so naturally improbable — so far from being true of the great mass of believers, that no mere declaration can command the faith of the world. It must be confessed that to all but thinking minds, sound Theologians, or persons of deep experience, the probabilities are against it. There is much plausibility in the thought that human depravity is so deep, so all-prevailing, so

concealed, and human consciousness and reason are so defective that a man may even honestly think he is cleansed from all sin when he is very far from it. Indeed, without good and sufficient sustaining evidence, the profession cannot be received. There are many known defects in human nature in its best earthly condition, which however capable of clear and satisfactory explanation by the acute theologian, are most naturally attributed, by the world, and even professors of religion, to remaining depravity. The credibility of this gr at work must not, therefore, be made to rest upon a *a priori* evidence. The only cause which men can see, and which they are disposed to take into the account, does not contain the alleged effect—does not suggest it, but quite the contrary. And it is not discreet to overtax the faith of men, especially of sincere men. The effect is always adverse to the intention.

Besides, it must not be forgotten that men generally are in an unbelieving state. As there is no *a priori* probability, so far as they can see, that any man is sanctified wholly, so there is no *a priori* tendency in them to believe it, upon any evidence whatever. The minds of most men are skeptical upon this point, as upon most others, involved in experimental Christianity, not only from inward corruption which spontaneously resists all truth, but from choice and habit. It is self-reproving to admit that a state of purity so superior to their own is practicable and within their reach—that before their eyes there are demonstrations of a power, available to all sinners, which might long since have restored them to the image of their maker; and hence that they have assumed a fearful responsibility in remaining so long under the total or partial influence of inward sin. They *choose*, therefore, in self-defence to deny the fact. And this commenced so early—has been persisted in so long, that it has become a fixed habit of the mind. It is the first result of listening to a profession of perfect love, and is so much a part of the man, that he is likely to have no idea of the sophistry he is practicing upon himself. He would, it is true, be startled by the *thought*, of denying that it is *desirable* to be delivered from all sin—that it is *possible*—that it is *necessary*; but really feels that he has no reason, even to apologize, for denying positively that any man on earth is delivered from all sin! How general this

skeptical tendency is, I need not attempt to show you, brethren. You have met it everywhere. You have felt its chilling effects in the very bosom of the church. Hard enough to endure, coming from an unbelieving world, it has grieved you to the heart when you have been compelled to recognize it in the looks, the words, and the conduct of those you tenderly love in the membership, and even in the ministry.

One other consideration I must mention. There is opposition to holiness of which its professors must become the direct objects. No man can, even as an advocate, and much less by open profession, identify himself with a cause which contains so much of reproof to sin, and which presents an antagonism so direct and palpable to the endeared vices and palliated corruptions of the world, without feeling the force of its self-respect, of its deeply rooted prejudices, and of its challenged resentment. "The world will love its own and them only." And just in proportion as we dissent from its fashionable sins, we shall provoke its resistance. Now, to meet this opposition with mere profession—to expose ourselves to the charge of gross inconsistency, presenting no evidence of the reality which we formally claim, is not only to secure the contempt of men, but to endanger the system which we so totally misrepresent. Opposition to a mere fiction is an easy task. To disprove and hold up to ridicule, claims which have no real foundation, requires no skill in logic, no deep malice at heart. But the grievous part is, that from precisely this position, multitudes impose upon themselves and others by arguing from the concrete to the abstract—from the particular to the general; and hence they say, with an air of triumph, here is another demonstration of the utter falseness of this dogma of Christian perfection—of the utter impracticability of this, as well as all other schemes of human perfectibility. Against all this which so clearly disregards the testimony of Revelation, and dishonors the Saviour it is of no use to oppose mere profession. If this is all, it is better to suffer in silence, or to be content with opposing true logic to sophistry, and battling by sound Theological laws for the truth as it is in Jesus.

All these facts, in the state and tendencies of the world, I

adduce, not to discourage profession. Far from it. I believe all consistent profession of religion is an attempt, in humbleness and sincerity, to tell the truth, and the more profound and pervading the truth, the more gratefully and joyously should we tell it. I admit and even urge that we are not excused from being living witnesses to the fact that the blood of Jesus has cleansed us from all sin, by the knowledge that our testimony will be rejected — that men will take occasion to attack with renewed zeal and bitterness, the glorious doctrine of full salvation. Truth is not responsible for error; the right for the wrong; light for darkness. The faithfulness of the Saviour, of His apostles, and martyrs was the occasion of bitter revilings, of fearful blasphemy and murder! but *the cause* lay deep in the hearts of corruption whence these bitter wrongs arose. No; we are to declare the whole counsel of God, whether men will hear or forbear. With all the solemnities of sworn witnesses, we are bound to "tell the truth, the whole truth, and nothing but the truth." The testimony of the Spirit is to be honored for its own sake; and on the naked authority of this inward witness, we are to tell what the Lord hath done for our souls.

But this is not our own defence. Profession is not our weapon, but the simple exposure of the object of attack. This is the thing to be vindicated against the improbabilities in the nature of the case; against the natural skepticism and the sinful opposition of men; and, thank God, the vindication is practicable; the means of successful and triumphant vindication are within our reach, and we are under the most sacred and imperative obligations to use them, for the honor of our revered principles, for the protection of our individual rights, for the deliverance of souls from the power of sophistry, the dominion of prejudice and the oppression of the devil, and for the glory of Christ, whose blood, in spite of all cavil and neglect, has power to cleanse from all sin.

WE shall find no life in our doctrine, when there is no doctrine in our life.

EV. RY place is alike to him who goes nowhere wit' out God.

ORIGINAL.

WESLEY'S EARLY VIEWS ON ENTIRE SANCTIFICATION.

BY REV. J. HARTWELL.

Evidently, no one subject ever engaged the attention of Mr. Wesley, more earnestly than that of the *entire sanctification of believers*. At first, he stood virtually *alone*. His views had been gained from a careful study of the Bible, and his friends seemed unable to shed light upon his mind. He felt his way with solicitude and care, writing at different times according to the light he had, and giving to the attentive reader the results of progress.

He was converted in 1738, and, between the years of 1744 and 1747, gave his first "conversations" on sanctification. But he subsequently declares that his views at this time were *not mature*. Consequently those then expressed, and *not agreeing* with those of a *later date*, are not to be taken as Wesleyan authority. To do so would be to misrepresent Wesley, and make him support positions which he himself had abandoned as untenable. Neither truth or interest would allow us to do so. And when Wesley is quoted on this subject, the reader should see whether it is from his "first conversations," and whether it agrees with the general tenor of his subsequent writings. Or rather, *writers* should see to this, for is not supposable that every reader can do so. The following shows the great IMPROPRIETY of *urging Wesley's EARLY views in OPPOSITION to those later expressed*.

In 1742, after giving an almost unparalleled description of what he afterwards calls a clear experience of sanctification, he closes by saying: "whether she was sanctified throughout or not, I had no light to determine." He says, "we did not see this so clearly at first." Referring to his early views, he expressly declares that at this time, he "had no distinct views of what the apostle meant by exhorting us to go on to perfection." It was not till 1747 that he "saw that holiness comes by faith," and "that men are justified before they are sanctified." And it was not till 1758, or 1759, that he was convinced that a sanctified soul

could fall. On this account he was obliged to say, "I retract several expressions in our hymns, which partly express, partly imply, such an impossibility." In 1756, he speaks of having just published his "*coolest and latest thoughts*" on sanctification; but in 1764 he again bestows earnest and special attention upon this subject, reviews the whole ground, adds several of his richest pages; and makes yet another addition in 1767. The most that his *letters* contain on this subject, was written still later.

That both inward and outward holiness are enjoined by the Bible, Wesley saw as early as 1725; and as to the truth of this *doctrine* he never wavered. But his views in regard to *seeking*, *preaching*, and *professing* it, CHANGED; as also in respect to *losing* it. His early views upon these points were subsequently *abandoned*. Writings, therefore, which are founded upon Wesley's *abandoned* views, are necessarily anti-Wesleyan, and have no claims upon the attention of those who admit Wesley as a standard upon this all-important theme. And those who pretend to quote him, should be careful and do him justice. It is not always an isolated clause which justly represents an author, but a correct *summing up* of his writings, according to their general tenor. This is the more important where a man *pioneers* in reference to a great doctrine, as Wesley did; and where very much concerning it, is to be learned and illustrated by the *experience* of Christians. He said, "I *want living witnesses*. If I were certain that none in England had attained what has been so clearly and strongly preached by such a number of preachers, in so many places, and for so long a time, I should be clearly convinced that we had all mistaken the meaning of those Scriptures; and therefore for the time to come, I too must teach that 'sin will remain till death.'"

The following will show how Wesley sought knowledge in the experience of others: "This premised, in order to throw what light I can upon this interesting question, I will simply relate what I have seen myself in the course of many years. Four or five and forty years ago, when I had no distinct views of what the apostle meant by exhorting us to 'leave the principles of the doctrine of Christ and go on to perfection,' two or three persons in London whom I knew to be truly sincere, desired to give me an

account of their experience. It appeared exceeding strange, being different from any that I had heard before ; but exactly similar to the preceding account of entire sanctification. The next year, two or three more at Bristol, and two or three in Kingswood, coming to me severally, gave me exactly the same account of their experience. A few years after, I desired all those in London, who made the same profession, to come to me all together at the Foundry, that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting there. When we met, first one of us, then another, asked them the most searching questions we could devise. They answered every one without hesitation, and with the utmost simplicity, so that we were fully persuaded, they did not deceive themselves. In the years 1759, 1760, 1761, and 1762, their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland as well as England. Not trusting to the testimony of others, I examined the most of these myself; and in London alone, I found six hundred and forty-two members of our society, who were exceeding clear in their experience, and of whose testimony I could see no reason to doubt. I believe no year has passed since that time, wherein God has not wrought the same work in many others; but sometimes in one part of England or Ireland, and sometimes in others—as “the wind bloweth where it listeth;” and every one of these (after the most careful inquiry, I have not found one exception either in Great Britain or Ireland) has declared that his deliverance from sin was *instantaneous*; that the change was wrought in a moment. Had half of these, or one-third, or one in twenty declared it was *gradually* wrought in *them*, I should have believed this with regard to *them*, and thought that some were gradually sanctified and some instantaneously. But as I have not found, in so long a space of time, a single person speaking thus, as all who believed they are sanctified declare with one voice, that the change was wrought in a moment, I cannot but believe, that sanctification is commonly, if not always an *instantaneous* work.” WESLEY’S WORKS, VOL. II., p. 223.

Both the ingenuousness with which he abandoned error of whatever sort, and the humility and diligence with which he sought

the light of truth from every quarter, are alike adapted to inspire reverence of the man and confidence in the sentiments he taught. The fact that this doctrine was so poorly understood, and so generally opposed, led Wesley to criticise it with the greater care. He had it under severe scrutiny for more than 60 years. And his *mature views* concerning it, are doubtless entitled to more influence than those of any other writer since the apostolic age.

Auburn, N. Y.

ORIGINAL.

CONVICTION FOR HOLINESS.

BY REV. G. W. STEARNS.

No fact is more puzzling to the young disciple of Christ, than the almost universal experience and detection of sinful thoughts, emotions and desires, springing up within his heart. The discovery generally produces alarm. Not as yet deeply versed in the devices of the Devil, or extensively acquainted with the Scripture delineations of the progressive development of Christian character, he, as often as any way, comes to the conclusion that he has never been converted, that his hope was false, his profession premature, and his confidence vain; when the truth is, his knowledge of God's law and holiness has increased, and the light thereof shines with clearer beams into his soul, bringing to his notice, what before had existed unobserved. Thus it was with Job. With his friends he maintained his innocence and purity, vindicating himself from every charge of guilt or defilement; but when the Almighty appears, and Job is brought into the presence of a holy God, so fearfully flashes the hallowed light around his heart, that he cries out, "I abhor myself, and repent in dust and ashes." So with Isaiah. He entered the temple. The presence of Deity was there; and there were cherub and seraph, uniting in their responsive songs and devotional anthems to the Jehovah King, "Holy, holy, holy is the Lord of Hosts." The spotless purity of

that mighty train, the unstained whiteness of that throne, the elevated character of that song, penetrated the depths of the prophet's soul, and he was prostrate in the dust, crying, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Jehovah of Hosts."

Instead, therefore, of this consciousness of the remains of sin, this detection of unholy thoughts, tempers and motives, being an occasion to cast away his confidence, it is but the natural result of progression in experience, and is the dawning conviction for entire purity, which every Christian feels sooner or later, if diligent in duty. I propose in this paper to inquire into the *nature* and *depth* of this conviction.

It differs from conviction for actual sin, from the fact that it exists at the same time, and is consistent with a satisfactory assurance of Divine acceptance, whereas conviction for actual sin is always accompanied with condemnation, and a sense of the wrath of God.

There exists with it a consciousness that we *love God*, and his people, though not with half the strength we ought to, and subject to many interruptions; we *love prayer*, and all other branches of divine worship, though weakly, and accompanied by many infirmities; we *believe* in God, though obscured by many doubts and fears; we *hope*, but clouds often hide its brightness and blessedness; we *rejoice*, but it is not full nor constant—subject to many depressions and interruptions. It is a conviction that sin *remains* in our hearts without reigning. Its motions are felt—life is not yet extinct, though it has received a terrible blow, its power is broken, but not destroyed. *Pride* sends up from its living root, shoot after shoot, requiring perpetual mortification to prevent the ripening fruit from being scattered, and taking new root to the destruction of every virtuous plant. *Pride of intellect*, leading us to show off great swelling words, or, what is often the case, to do nothing in active service for Christ, because we cannot speak or pray as fluently as some of our brethren. *Pride of person*, plunging us into extravagance in dress, equipage and furniture, or binding us with fashion's changing, galling, and

ruinous chains. *Pride of circumstance*, causing us to despise the lowly—to turn away from the oppressed, and to treat with contempt the hard-working and laborious dependents.

We see clearly not only *pride* within, but also *self-will* in opposition to the will of God. An *unwillingness* to do and be what the Lord would have us. Now this is flat idolatry. Will gives law to our thoughts, words, and doings. To reject God's will, and set up our own, is not only to be guilty of fearful rebellion, but it is to substitute another lawgiver for God. Yea, it is to give ourselves law, and having another God before the most high, is a violation of the first command of the Decalogue.

Worldliness, also, is found in the renewed heart, and is too often followed to the entire destruction of the life of God. Intimately associated with it is *covetousness*—laying up treasure upon earth, and refusing to contribute for the support of the Gospel. This also is idolatrous. Then how often does the young disciple find *jealousy*, *evil-surmisings*, and *envy*, not to say *resentment*, and other *evil tempers*, disposed to flow out on almost every provocation. His heart seems prone to *doubt* and *unbelief*—*bent to backsliding* and *evil*, so that all the while he is ready to say, "I shall fall one day by the hand of my enemies." Nay, God shows thee these things that he may destroy them. There is not only this conviction that *sin remains*, but that it more or less cleaves to all we do and say. In our social intercourse with society we are often speaking *uncharitably*, or *unprofitably*, *jesting*—*foolish repartees*, *whispering*, or *backbiting*, manifesting an *offensive egotism*, or else *running ourselves down* to secure the *praises* of others. In our *works of mercy*, *unholy motives* and *tempers* mingle with them; and in our devotions, *wandering*, *debasing*, and *degrading* thoughts usurp the place of holy affections, and holy feelings. It is a conscious sense of *numberless omissions* of duty towards both God and man, so that neither receives what belongs to them, on the score of mercy, to say nothing about justice. And, while conscious of these omissions, we perceive also, *unnumbered defects* within, in our faith, love, hope, and all the fruits of the Spirit.

This conviction includes, also, as another element, a *conscious*

guiltiness on these accounts, not that they *will be* visited with the strict demands of justice, but that they *deserve* to be thus visited. Yea, that we *deserve* death,—thus at once confessing the true nature and tendency of this inward disease; and that while we are worthy to die for inward sin, we find ourselves utterly *helpless*, that is, as weak as ever to help ourselves apart from grace, and an absolute inability to deliver ourselves from this inward corruption. If, now, there be no such work as entire sanctification, we must make up our minds to be down under this load of conviction, and groan out life without relief. We can but “loathe ourselves in our own sight, for our iniquities and our abominations,” “abhor ourselves, and repent in dust and ashes,” and thus offer to God the “sacrifices of a broken and contrite spirit.” There is an earnest cry for deliverance, and there is hope in our case.

As to the *depth* of this conviction, it varies in different persons. So far as mere intellectual consciousness is concerned, perhaps there would be but little difference; but we judge of the strength of religious principles by uniting them to our emotions, and consequently we say conviction is pungent or light, according to the depth of feeling evinced. I am inclined to think the standard unsafe and misleading, but I describe things as they are. *Circumstances* will make some variation in the depth of our emotions on this subject. If we are surrounded by brethren of strong, deep feeling, we shall be likely to sympathize with them. If, on the other hand, our associates are of that class who treat religion intellectually, bringing the judgment and reason into constant exercise, these emotions will not rise high, but conviction will be more of the judgment than of the heart. This may be as deep, perhaps *more lasting*, and prompting us to more diligent action than the more sensible kind; for emotions are a very variable standard, sometimes so strong and full as to over act, and at other times, so sluggish as not to act at all. They are blessed, however, when held subservient to reason and judgment, especially when they all bow to Divine revelation.

Education, also, has a good deal to do with our conviction for entire sanctification. If, from earliest memory, we have been

accustomed to believe it as the Christian's privilege and duty, the evidence on which our conviction depends, will strike us differently from what it would, had we been educated to disbelieve the doctrine, and when we had never heard it. A man born blind, and restored to vision by a surgical operation, would look out upon the beauties of the natural world with deeper, sublimer, sweeter, and perhaps more painful emotions, than we who have accustomed ourselves to these things from reason's earliest dawn. So, also, in regard to the high privilege of perfect love. Evidence for the first time heard, in reference to a fact of experience hitherto unheard of, will strike deeper and awaken keener sensibilities than it would were we long accustomed to the same things.

Peculiarity of Constitution will also very much modify our feelings in reference to this as well as other and kindred subjects. Some people never have their emotions very deeply wrought upon by any truth. Others will be overwhelmed. A pointed and earnest sermon will move some to tears, and others to smiles—giving many a satisfied and settled seriousness and gratitude for the light to their judgment, and fixing their determinations more strongly than ever to obey the truth, and thus glorify God, and a few will shout aloud with extacy, under the impulse of a gospel so blessed and glorious. The same variety will appear when that class of truths is presented relating to holiness of heart and life. Conviction will, therefore, vary. *Nearness to God* will also affect the depth of conviction. The clearer the light of God's holy character shines into our hearts, the greater the contrast between us and that holiness; and the more sensibly do we feel our guiltiness and unworthiness. The clearer our views of the spirituality of God's law, (and they will be clear in proportion as we understand the character of God, of whom his law is a transcript,) the deeper will be our conviction of moral unlikeness to God, and distance from the perfect standard therein set up. Hence, the more diligent and faithful after conversion, the sooner do we arrive to this conviction, and the deeper does it strike.

But, however varied, it is deep enough in every heart to lead him directly to the Redeemer's blood. It is sufficient, if acted upon, to secure to every disciple, "Christ as his wisdom, righteous-

ness, sanctification, and redemption." In this sense, "if he confesses his sins, he is faithful and just to forgive, and to cleanse from all unrighteousness." If he can only *see* his sins—his inbred corruption—the remains of carnality,—but cannot *feel*, he may *see* also a Saviour, whose name is "Jesus, who saves his people from their sins." "*Look* unto me, and be saved all ye ends of the earth, for I am God and there is none else."

"This is the way I long have sought,
And mourned because I found it not."

Holmes' Hole, February, 1853.

SELECTED.

HAVE WE SCRIPTURE ON OUR SIDE.

IF we have not, the sooner our fabric is demolished the better. But we believe that we have, and on this we base our hope, of final triumph; for truth is mighty, and sooner or later will prevail. We commend therefore, to every sincere seeker of the grace of perfect love, the prayerful perusal of God's word with specific reference to this subject. Much, however, will depend upon the *manner in which* we read. Some discover the doctrine on almost every page, while others, equally diligent in the perusal of the Sacred Oracles, find nothing to warrant the expectation of such a state, which the soul tabernacles in the flesh. "If thine eye be single, thy whole body shall be full of light." Lay aside all prejudice, and receive the exhortation, provisions and promises of Scripture as from the mouth of God.

We have cut out from one of our exchanges, the following "Harmony of the commands and exhortations, provisions and promises, prayers and experiences of the gospel in sustaining the doctrine of Entire Sanctification in this life," and we are convinced that none can read them with an unbiassed mind, without being struck with the weight of Scriptural testimony there is bearing on this subject. Peruse them, beloved, on your knees and plead the fulfilment of each promise, as the pledge of a God of inviolable truth.

Free from Sin—Spirit of Life—Ye Healed—

Jeremiah 4: 14. O Jerusalem, wash thy heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? Ezekiel 18: 31. From all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; strengthened with might by his spirit in the inner man; ye have transgressed; and make you a new heart, and a new spirit; for why will ye die, O house of Israel? Deut. 10: 16. And shall return unto the Lord thy God, and shalt obey his voice according to all that I command thee; thou and thy children with all thy heart, and with all thy soul. Ezekiel 18: 30. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Rom. 6: 1, 2, 11, 12, 13, 14. Shall we continue in sin that grace may abound? God forbid; how shall we that are dead to sin, live any longer therein? Likewise, reckon ye also yourselves to be dead unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Deut. 10: 12. And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in his ways, and to love him, and to serve him with all thy heart?

Thou art Free from Sin—

Leviticus 19: 18. Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself. Eph. 5: 1, 2. Be ye therefore members of God as dear children; and walk in love, as Christ also hath loved us, I John 3: 16. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. Genesis 17: 1. I am the Almighty; walk before me and be thou perfect. 1 Tim. 6: 13, 14. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebuked, until the appearing of our Lord Jesus Christ. 2 Peter 3: 14. Wherefore, be diligent that ye may be found of him in peace, without spot, and blameless. Philip 1: 27. Only let your conversation be as it becometh the Gospel of Christ; that ye may stand fast with one spirit, with one mind. Eph. 5: 3. Nor covetous man which is an idolator, let ye not wrestle with them.

Ezek. 36: 25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and a right spirit will I give you. Eph. 3: 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and height, and which passeth knowledge, that ye might be filled with all the fulness of God. In m. 8: 2, 3, 4. For the law of the spirit of life in Christ, Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemning sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Gal. 2: 20. I am crucified with Christ; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the Son of God. Rom. 6: 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Gal. 6: 14. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

John 17: 20. Neither pray I for these alone: but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. I John 1: 7. But if we walk in the light as he is in the light, we have fellowship one with another, and the Father and the Son shall dwell in us, and we shall have his life. 1 John 3: 16. Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. Genesis 17: 1. I am the Almighty; walk before me and be thou perfect. 1 Tim. 6: 13, 14. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebuked, until the appearing of our Lord Jesus Christ. 2 Peter 3: 14. Wherefore, be diligent that ye may be found of him in peace, without spot, and blameless. Philip 1: 27. Only let your conversation be as it becometh the Gospel of Christ; that ye may stand fast with one spirit, with one mind. Eph. 5: 3. Nor covetous man which is an idolator, let ye not wrestle with them.

my Lord: for whom I have suffered the loss of all things.

SELECTED.

THE GRIP OF FAITH.

JOHN WELSH, one of the early reformers of Scotland, born in 1570, has given a lively picture of faith, which may serve to encourage some trembling believer.

"It is not the quantity of thy faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight days old is as really a man as one of sixty years; a spark of fire is as true fire as a great flame; a sickly man is as truly living as a well man. So it is not the measure of thy faith that saves thee; *it is the blood that it grips to, that saves thee*; as the weak hand of the child that leads the spoon to the mouth will feed as well as the strongest arm of a man; for it is not the hand that feeds thee, albeit it put the meat into thy mouth, but it is the meat carried into the stomach that feeds thee. *So if thou canst grip Christ ever so weakly, he will not let thee perish.*

"All that looked to the brazen serpent, never so far off, they were healed of the sting of the fiery serpent; yet all saw not alike clearly, for some were near hand, and some were afar off. Those that were near hand might see more clearly than those that were afar off: nevertheless, those that were far off were as soon healed of the sting when they looked to the serpent, as those that were near at hand; for it was not their look that made them whole, but he who the serpent did represent. So if thou canst look to Christ ever so meanly, he can take away the sting of thy conscience, if thou believest; the weakest hand can take the gift as well as the strongest. Now Christ is the gift, and weak faith may grip him, as well as strong faith, and Christ is as truly thine when thou hast weak faith, as when thou hast strong faith." Let every trembling sinner grip Christ by faith.—*Amer. Mess.*

HE that would be little in temptation, let him be much in prayer.—*Owen.*

ORIGINAL.

A LETTER TO A FRIEND,

UPON RECEIVING BY FAITH A CLEAN HEART AND WITNESSING TO IT.

MY BELOVED SISTER IN CHRIST : —

YOUR letter brought good news, good tidings ; that you were again enabled to lay all upon the altar, take God at his word, and believe then that the blood of Jesus cleansed you from all sin ; the act done, your soul was filled with blessing, and you cried, Glory ! Glory ! Glory to God.

Now here in your own experience is a clear refutation of the sentiment advanced by the writer, whose view on this point has caused you to query. Is it not scriptural to believe first, and then receive joy, and the witness of the Spirit afterward ? — Believe, believe, Jesus taught ; believe, the disciples taught.

And by experimental fact, *we know* that the witness of the Spirit never comes before faith, in any part of our enjoyments or attainments. The act of faith that delivers the soul from its guilt and bondage, is of the same nature as that which applies the blood of Christ for entire cleansing from the carnal mind and seeds of sin ; when we are laboring with penitent souls, and find by our sympathy with them, that the time is come for us to draw them into faith, we put words of faith into their mouth, and get them to repeat after us, Lord, I believe ; Lord, I believe, now, &c. So, we see the language of faith aids them, and we find them voluntarily using one text after another, until their souls triumph in the pardoning love of God. Just as yours did when you again believed that you received the thing you asked, and if you had not at that point received the witness of the acceptance of your all, yet the offering was made, and you had a right to witness by faith, that the blood of Jesus was fully applied to your soul. We may often find the teaching of men, both in books and preaching, is not according to scripture or experience ; then we are not to be troubled about it, but leave it as unsafe food for our souls.

The other quotation you make from the same author, respecting

confessing the blessing of holiness or sanctification, and that frequent confession savors of pride, seems like a secret dart thrust into the side of Christ; "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

And every time, my dear sister, you make this confession to the glory and honor of God, your own soul will be strengthened, and your Master will own you before his holy angels on high, and you will be quickened in the enjoyment of a pure heart.

Holiness is that part of God's nature, which he is pleased to communicate to us to bring us into union with himself—and he peculiarly owns the confession of it to his praise. The holding the blessing by faith, and professing it openly and fearlessly, lifts the soul above the taunting of the enemy and the little perplexities of life.

It is God's work to give us the witness of the Spirit and other collateral evidences of our present purity; then it is our work to hold fast the beginning of our confidence unwaveringly, walking by faith, and not by feeling, telling plainly what God's grace does for us, and in us,—keeping back no part of the price we have paid. How many, many, have for some time believed the work done in them and witnessed to it by faith,—their faith has been honored, and unexpectedly, the full witness was granted them. I would not dare say to any one, now do not witness to holiness here, or there. No, let us not attempt to steady the ark of God. The too much backwardness on this point is to be lamented.

Spiritual pride very rarely gets as low as holiness. So, my dear Sister, while you enjoy an indwelling God, you are in such abasement of spirit that Satan cannot puff you up. You must give up your shield before he can triumph over you.

I know nothing by experience of self-exaltation in professing holiness—quite the reverse; and I think you never did. Thousands, I think, can attest to this experience.

Saturday morning. I have just finished the November number of the *Missionary Advocate*; do you take it? if not, do get it and strive to have it widely circulated; it is suited to any

denomination as well as our own, for it notices Missionary operations generally, as it should, for all are engaged in one great work, under one living Head.

I was glad to find for your sake that all the pain of mind you suffered while here, was only temptation. It is so cheering, even after we have suffered, to know there was no fault in us; the consciousness that grace was sufficient, and that we were kept by the power of God, from doing amiss, encourages us still to confide in divine guidance, for all our little as well as great matters. I have often been assaulted by the enemy in the same way, and I have been for a time really pained at heart for some little thing, which I afterwards found was a work of his own creation.

Yours, in Christ.

M. A.

SELECTED.

CONSTANCY.

THE steadfast Christian has been very aptly compared to the fixed stars which emit the steadiest and fairest light in the darkest night. How chaste, and subdued, and grateful to our feelings, is the radiance of deep and steady piety! It may be eclipsed by the blaze and dazzle of mercurial, meteoric spirits, during periods of religious interest, but burns on in its brightness again long after such have died away and sunk in oblivion. This occasional, fitful piety may do good, since even the meteor and shooting star fulfil a purpose; but only the steady light of piety, like that of the sun, can permanently benefit the world.

Who is wise? He that learns from every one. Who is powerful? He who governs his own passions. Who is rich? He who is content.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BROTHER DEGEN :—

HAVING been a regular reader of the Guide for twelve months past, and especially of that part devoted to "Christian Experience"—and having received much spiritual benefit therefrom—and, believing as I do, that I now express the sentiments of many of God's people—I have concluded to cast the poor mite of my experience into the treasury of the Lord; and most sincerely will I pray, that it may strengthen, comfort, help the feeble, faltering, flock of Christ.

And though I am aware, that it is only a *drop of good*, yet I humbly trust, it will seek and find its kindred drops, unite and blend with them, and swell the tide of glory, honor, and praise, that flows from the earth to God, and to the Lamb.

I was born of the Spirit July 17th, 1846.

I could here give some interesting facts, in reference to my conviction and conversion, but considering they do not bear directly on the point at which I am aiming, I forbear. Six years have rolled by since that blessed day; and on the evening of the 24th of April, about 5 o'clock, I received *by faith* a *clear* and *satisfactory* evidence, that the blood of Jesus Christ, my Savior, cleansed *me* from all sin; so that I am enabled *now* to love God with all my heart, mind, soul, and strength, and my neighbor as myself.

But some sincere seeker after the "pearl of great price," may inquire, "By what power did you lift yourself to such a height as that of Christian perfection? I have always regarded it as a height so high, as not to be able to 'attain unto it,' a depth so deep as not to fathom it—a state so heavenly as not to be enjoyed.'" The power, my sister, my brother, was "BY FAITH," and the foundation of that faith was the promise of the Eternal. It was by laying hold of this simple mighty lever, that I was lifted from a death of sin, to a life of righteousness. From my conversion I believed that this state of grace was attainable, and had to be enjoyed before we could enter heaven. But I thought there were two ways to obtain it. First, *by a diligent use of the means of grace*; secondly, *by one simple act of faith*.

The last method I had always looked upon as so daring a feat, that I discarded it, and adopted the first, thinking I would as surely obtain it as those who sought it in the second way; and though I might be longer about it, yet I thought it would be as good (if not better,) when obtained. Moreover, there was a great difficulty to my mind in obtaining it by the second method, which at that time I did not think existed in the first. It was this,—How I was to distinguish between a *great blessing* and sanctification. And often times, while engaged in earnest prayer for it, Satan would suggest “how could you say positively whether you received the former or the latter blessing,” and by this mess of pottage of the wicked one I was cheated out of my birthright.

All this time, however, I felt that I was growing in grace and in the knowledge and love of Jesus.

In 1848, some two years after my conversion, I felt it as an imperative duty to preach the gospel to every creature, and in order that I might the more successfully fulfil this great commission, I repaired to a neighboring institution, that I might “study to show myself approved unto God, a workman that needeth not to be ashamed.”

Among the many pastors sent to labor with us, none won our hearts, or enlisted our affections more effectually than Bro. A. In him we saw much of the mind that was in Jesus—his life, in our opinion, was a practical comment upon the glorious Gospel of the Son of God—and providentially being thrown a great deal in his society, I resolved to follow him as he followed Christ. But I felt sensibly, how much soever I might desire to do this, it was impossible, until I had consecrated myself wholly to Jesus. So I started with this determination, “by the help of God, I will not stop, until I obtain the blessing of perfect love.” I commenced this great work at one of our Friday fast day meetings; and so earnestly did I seek this blessing, that I cared for nothing else beside, and so fearful now of losing my present interest, that several times I was on the point of asking God to make me *feel miserable*, until I realized that for which I groaned, and watched, and prayed. Our pastor advised me not to do this, for, says he, you might feel thus for years. Well, said I, “I intend to ask God to give me *no rest*

until I can feel that the blood of Jesus "cleanses me from all sin." On Saturday evening, the studies of the week being over, I went to my pastor's room in great distress of soul, and after seating myself, he (suspecting the object of my visit) asked if I had ever seen a form of consecration? I replied that I had seen several. But, says he, "did you ever see the one in which I gave myself to God?" On my replying in the negative, he produced and read it. And while he was reading, I felt that the giving up of myself, wholly, entirely to Jesus, was the very thing I wanted to do, and what I felt willing to do THEN. After he had finished, we bowed in prayer, and ere the suppliant knee was bent, God poured into my heart "A GREAT BLESSING." I received it with joy, but still I continued to groan, to agonize, to pray, that I might be cleansed, purified, sanctified throughout, soul, body, spirit, and be preserved blameless until the coming of our Lord Jesus Christ. Our brother's voice, which was raised in silent, earnest prayer in my behalf, was ever and anon heard between the intervals of the storm of sorrow that seemed about to overwhelm me. At length the tempest grew so fearful, and my case so hopeless, that it seemed as if my poor heart would break unless Jesus spoke, and said to the tempest, "PEACE BE STILL."

I asked Brother A. to get his Bible and read to me some of the promises of my blessed Saviour,—he did so, and while Jesus was speaking to me, by his servant, through his word, my faith gained strength, and by one earnest, vigorous effort, I was enabled to lay hold upon Jesus, and press him to my heart, and then came that sweet promise, "From all your filthiness and all your idols will I cleanse you." I sprang to my feet, exclaiming, Brother A., "*It is the Truth, thank God—It is the Truth.*"

"The gladness of that happy day.

Oh! may it ever, ever stay."

No ecstatic joy, no sudden transport of delight, filled my heart; but peace, the most profound, the most perfect, that mortals ever realized.

Yes brethren and sisters—it was the truth that made me free, and I was “free indeed.” Thank God.

“There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.”

R. M. C., V.A.

ORIGINAL.

“THY WILL BE DONE.”

ARE toil, poverty, and corroding care to be my portion; are pain, sickness, and chilling sorrow lurking in my pathway; are earth's dearest hopes to be relinquished—the ardent aspirations, the bright day-dreams of youth to be laid low;—are the tender cords of pure affection to be severed by ruthless hands, and the foe permitted to exult over the ruin his own hands have wrought? is reputation, (though cherished as the apple of the eye by its possessor,) to be wantonly sported with? “Father, thy will be done.” Since, “whom thou lovest, thou chastenest,” I would “kiss the rod,” and with cheerfulness welcome the tokens of thy fatherly affection. Grant that they may work richly the peaceable fruits of righteousness. Thou knowest what most I need, to wean this wavering heart from this vain world,—to purify it from the dross and impurities which separate it from full rest and repose in Thee. With implicit confidence in thy word, that “*all* things work together for good to those that love Thee,” I would choose nothing for myself, but ever say, “Thy will be done.”

M. A. BERNHARD.

Bernhard's Bay, Dec. 5, 1852.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE.

XIII.

THE *American Messenger* for February, has an article which is painfully interesting, on the persecutions, by the French, at *Tahiti*, in the South Pacific. It appears that the extent to which these persecutions were carried has hitherto been unknown to the public generally. The recent arrival at New York, of two of the ejected Missionaries from these Islands, and access to the documents which they bring, have enabled the editors of the *Messenger* to state the leading facts which had not previously been made known to the press of this country or of Europe.

It will be remembered that the first Missionaries of the London Missionary Society landed at *Tahiti* in 1797. Twenty-two years after the first converts were received into the Christian Church. Idolatry, superstition, and cruelty soon yielded before the power of the Gospel, and a new phase of society gladdened the Pacific Islands. The work spread chiefly by the assistance of Native Christians, nearly all over the Society Islands; Queen Pomare and her leading chiefs were truly converted to God; and Christians, both here and in Europe were in the habit of directing attention to this great work, as one of the most remarkable instances of the power of the Gospel to raise up a holy people from even the most unpromising moral soil. Holiness, industry, and peace were fast spreading among this people, when, in 1842 the policy of France and Rome was developed, and Admiral Thours made his descent on this prosperous field of Protestant Missions with priests and brandy. Queen Pomare and her Government had previously forbidden and prevented the landing of either on the Islands. This was made a cause of offence by France, and some ships of war were sent out to force the Tahitians to allow the popish priests

to remain and proselyte the people, and also to permit French brandy to be imported into the Islands, under a merely nominal duty. Admiral Thours fulfilled the will of the French King and the Pope. He landed, forced his own conditions on this feeble people, established a French Protectorate, and guaranteed religious liberty: but this pledge was soon violated, which led to a struggle of two years, on the part of Queen Pomare and her subjects against French and papal oppression; but it was no use; the cannon of the French finally triumphed, and the work of half a century was undone.

But the oppressed people felt little inclined to abandon their old friends, by whose instrumentality they were raised from their former condition of degradation, and notwithstanding all the priests and the protectorate could do, scarcely a native embraced the Romish faith. Cunning and power have been employed to dislodge the evangelical Missionaries—the Missionary chapels have been converted into National churches—the lands on which the Missionaries' dwellings were erected have been confiscated, and their houses, which cost over \$10,000, have all been taken by the protectorate government without reward. The privilege of preaching, except in one locality, has been denied them, and even the right of residence in the Islands, except at Papeete, at great cost, has been refused them. Against these, and other outrages, the Missionaries, headed by the venerable John Davis, eighty years old, lame and blind, who has toiled fifty years to christianize the Islands—presented a respectful remonstrance. The "Protector's" answer was, that the right of petition is sacred, but that it extends only to individuals; and that their meeting together and uniting in an address to him is a violation of law, for which, they will be prosecuted, unless they withdraw their names. Such was the reply. Thus hemmed in, and worried, and denied a peaceful residence on the islands they had been instrumental in bringing into civilized and Christianized being, they saw no alternative but to leave the Islands, and abandon to their doom the lovely fields of life-long missionary toils.

On the 16th of September, last, they turned away in sorrow. Two of their number, who had but recently commenced their

labors, are now in the colporteur service of the American Tract Society.

Apart from the political motives for such a step, what are the objects contemplated in these base proceedings? A few degrees east of Tahiti, there lies a small island on which the popish *Popaganda* has of late years established the head quarters of their Pacific Missions. They have made but little head way in their efforts, and the presence in their vicinity of one of the most flourishing and extensive of protestant missions, as a counteractive to their own efforts, has excited their envy and hatred, and no doubt put into motion the undercurrent, whose movements and results are now so painfully manifest. But it is strange that the court of France should lend itself for the carrying out of such nefarious purposes. But we are not discouraged. We trust in God still for Tahiti. The same Power who has lately removed the prosecuting prime minister of the Madagascar Queen, and raised to the throne of that large Island a Christian Prince, whose advent to power was consecrated by an edict recalling the banished Christians, and requesting the return of the Missionaries, after more than a dozen years of bloody persecution — can, and *will* interpose for prostrate Tahiti. "He that toucheth you toucheth the apple of mine eye," and that watchful Eye will rest on the persecutors of his people. It *has been* on France already for this matter: for within twelve months of the day when the Christian Queen of Tahiti had to fly from the seat of her Government, to seek a refuge on a distant Island from the cannon of Louis Philippe, the arm of the Eternal hurled that same Louis Philippe from his throne, and sent him a terrified fugitive to seek a refuge on the neighboring Island of England, from which he never returned! Upon all the efforts made by His people to spread Holiness through the Earth, the approbation of God most surely rests; and he will vindicate them from the "*tongues*" and "*weapons*," that rise against them, so as to secure the final victory of his own cause. This is our confidence.

From *India* we have intelligence of a most interesting effort to spread the Holy Scriptures. A proposition, originating with Rev. W. Arthur, (one of the Missionary Secretaries of the Wesleyan

Missionary Society,) to supply every family in India with a copy of the Word of God, has been adopted by the Madras Auxiliary Bible Society. Two colporteurs have been for fourteen months engaged in this service in all the villages round Madras. They visited in that time, 10,979 houses, and gave a copy of the Bible, in Tamul, to all who would receive it: about two-thirds of those to whom it was offered accepted the precious treasure; and thus thousands who had never before seen or heard of the Holy Scriptures have had them placed in their hands, and surely the seed thus sown will bear fruit in some good measure. How blessed would it be for India, if Dr. Arthur's noble proposition were only carried out to its full extent!

A very interesting paper, from the pen of the Rev. J. Mullins, has lately appeared in the *Calcutta Christian Observer*, on the statistics of all the Christian Missions in *India* and *Ceylon*. They have been compiled from the most accurate sources, and the results show that those missions occupy a higher position, and have been blessed with a larger amount of success, than had been anticipated by their warmest friends; we present the following condensed summary.

At the commencement of 1852, there were laboring throughout India and Ceylon, in connection with 22 Missionary Societies, — 443 Missionaries, (of whom 48 were ordained *natives*) and 668 Catechists, making a total of

1141 Laborers, Resident at	313 Missionary Stations,
There have been Founded	331 Native Churches,
containing	18,410 Communicants,
in a community of	112,191 Native Christians.
The Missionaries maintain	1,347 Vernacular Day, and 93 Boarding
containing	49,918 Boys. [Schools,
They also superintend	126 Superior English Schools,
containing	14,562 Boys and Young Men.
Female education embraces	347 Day, and 202 Boarding Schools,
containing	14,298 Girls.
For the benefit of Europeans	71 Services are maintained.

The entire Bible has been translated into ten languages, the New Testament into five others, and separate Gospels into four others; nineteen languages in all.

Besides numerous works for Christians, 70 tracts have been

prepared in these different languages, suitable for Hindoos and Mussulmans.

The Missionaries maintain in India twenty-five printing establishments.

This vast Missionary Agency costs £190,000 annually; of which, about one-sixth, or £33,500 is contributed by European Christian residents in the country.

By far the greater part of this agency has been brought into operation during the past twenty years.

What heart that loves Christian Holiness can contemplate the blessed results, which these figures announce to us, without the deepest gratitude to the God of all grace!

Shelburne Falls, Feb. 9th, 1853.

W. Butler.

Editorial Miscellany.

THE CROSS AMID ROSES.

A FEW mornings since, on opening our business letters for the day, we found in one, not only the "usual accompaniment" for several new subscribers for the Guide, but also a book mark, neatly wrought, representing a cross imbedded in roses, with the motto underneath, "Holiness to the Lord." This circumstance, though not of itself of sufficient importance to make it the subject of remark, possesses to our mind peculiar interest from some knowledge we have of the giver, (though personally we have never met,) and the state of mind it indicates. Confined for the last five years to a couch of suffering from which she can only be raised by a frame work constructed for that purpose, she has learned submission to the Divine dispensations, and like Servalus, in the fifth century, referred to by Dr. Bangs in our last number, though worn out by long illness, "has sought amid sufferings constantly to thank God, and spend day and night in praising Him." To such an one the cross has no terror. Its design, the crucifixion of self, is fully understood, and the presence of Christ in the soul, while this work is in progress, removes from the cross every repulsive feature, — extracts the sting from suffering and enables its possessor to "joy in tribulation." It was by this baptism that the Apostle Paul, while "he kept the faith," was gradually prepared and rendered meet for the crown which was "laid up for him," — and the good in all ages have been required to learn that the "furnace of affliction," instead of in-

dicating a Father's displeasure, is one of those mediums through which he gives a proof of his paternal love—for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Regarding it in this light, and having tasted the precious fruit resulting from a patient submission to these cross Providences, Madame Guyon could exclaim—

The cross! Oh, ravishment of bliss—
How grateful e'en its anguish is;
Its bitterness how sweet!
There every sense and all the mind,
In all her faculties refined,
Taste happiness complete.

She saw this as the path which her Saviour had trod before her, and she aspired in this as in all things else, to walk in his footsteps. How beautifully is this expressed in the following lines—

Jesus, avenger of our fall,
Thou faithful lover, above all
The cross have ever borne!
Oh tell me, — life is in thy voice, —
How much afflictions were thy choice,
And sloth and ease thy scorn!

*Thy choice and mine shall be the same,
Inspirer of that holy flame,
Which must forever blaze!
To take the cross and follow Thee,
Where love and duty lead, shall be
My portion and my praise.*

Reader, can you employ this as the language of your heart? Is thy will thus united to the Divine? Dost thou recognize in the loss of all things earthly,—thy property, health, reputation,—the sundering of thy dearest ties—the withdrawal of thy choicest comforts,—an expression of thy father's good pleasure? and from a conviction of its wise design, does thy will bow with gladness to the stroke? If so, you are prepared no doubt to testify with our afflicted sister, that a bed of suffering with Christ's abiding presence, becomes a bed of roses. But if on the other hand, those dispensations appear mysterious to thee, and instead of yielding thereto, thy heart threatens to rise up in rebellion, learn from the merciful designs of God in these afflictions, to suppress every repining feeling, and seek to secure the end for which they are permitted. This end is thus clearly set forth by Dr. Upham, in his "Principles of the Interior Life"—

"Other persons, and we may add, the great majority of persons are not brought to this state of freedom from the world, and of union with God, without passing through exceeding afflictions, both external and internal. And this happens partly through ignorance and partly and more generally through SELF WILL. They are slow to learn what is to be done, and equally reluctant to submit to its being done. They attach their affections, first to one object and then to another. They would, perhaps, be pleased to have God for their portion; but they must have something besides God. In other words, they vainly imagine that they would like to have

God and their idols at the same time. And there they remain for a time, fixed, obstinate, inflexible. But God loves them. Therefore, as they will not learn by kindness, they must learn by terror. The sword of Providence and the Spirit is applied successfully to every tie that binds them to the world. Their property, their health, their friends, all fall before it. The inward fabric of hopes and joys, where self love was nourished and pride had its nest, is levelled to the dust. They are smitten within and without; burned with fire; overwhelmed with the waters; peeled and scathed and blasted to the very extremity of endurance: till they learn in this dreadful baptism, the inconsistency of the attempted worship of God and Mammon at the same time, and are led to see, that God is and ought to be, the true and only Sovereign."

THE WORK IS SPREADING.

Our friends will no doubt rejoice to learn that the principles we advocate are daily gaining ground. Much prayer has been offered of late for Colleges and other Institutions of learning. From one of these, a College in North, Carolina a friend communicates the following joyful tidings:—

"Probably, it would not prove uninteresting to inform you, as a friend and advocate of holiness, that some twenty of the young men at the Institution of which I have the honor to be a member, have nobly rallied themselves under the banner of 'Holiness to the Lord,' and are marching boldly forward, in defiance to the dark host of Satan; fresh laurels are won almost daily from the enemy. They are young men of fine talent and bid fair to occupy conspicuous positions in Church and State. The whole country round about seems to be waking up from its spiritual lethargy and is beginning to take lively interest in the cause of God. Already, *many* have professed sanctification in various parts, and fresh news of victory is arriving almost weekly. A peculiar spiritual influence seems to be pervading the very atmosphere, while the groves are often made vocal with prayer, and thanksgiving to Almighty God. We are looking for a gospel sweeping revival of religion throughout the length and breadth of the land. Hands and hearts are both raised in anxious expectation, while faith is reaching up her long arms to a rich throne of heavenly grace. Why may it not be so? 'All things are possible to him that believeth; ask and ye shall receive,' &c. The Guide comes regularly every month, like a messenger sent on some friendly mission, and brings upon its eloquent tongue deep counsels of wisdom, and grace, and glad tidings of great joy. Like a brilliant lamp amid thick darkness, it lights up with cheering light, the pathway of the Christian on his journey from the land of darkness, sin and death, to a brighter world above. That it may prove a lamp to the feet, and a light to the pathway of hundreds, thousands and millions, is the ardent prayer of one who has been greatly benefitted by its contents, and who will do anything in his power to advance its increasing circulation and prosperity."

At this time when the Church is suffering so much for the want of efficient gospel ministers, the above cannot fail to awaken devout gratitude. Be encouraged beloved, to pray for our Institutions of learning. While God is thus preparing our young men to enter the work, we rejoice to learn that others, already in the field, are baptized more fully in the spirit of the gospel. A Wesleyan minister of New Brunswick writes;—

"You will be glad to learn that the blessed work of holiness is making progress in New Brunswick. I hope to send you by this the 'Personal Experience' of my beloved wife, whose heart the Lord baptized with fire on the 19th of last December. She is drawing up a short account of it for the Guide, which has been made such a blessing to her. Protracted meetings have been held in this city since the beginning of this month; and within the last week, *two* ministers, one minister's

wife, several class leaders and private members of the Church, have entered into glorious liberty, even that of Perfect love — and have made public profession of it before many witnesses. Last evening I was at a meeting, where about *thirty* members of the Church, some of them of *thirty years* standing, were devoutly kneeling at the altar, presenting their bodies a living sacrifice to God — *one* at least, of whom was sealed by the Holy Ghost. I trust this is only the beginning of a glorious work which is to extend far and wide."

LITERARY NOTICES.

THE ILLUSTRATED MAGAZINE OF ART. Published on the first day of every month. New York: Alexander Montgomery, 17 Spruce Street. Boston: Redding & Co.

The January and February numbers of this new and splendidly illustrated work lie on our table. We regret that for want of space, we are not able to give the extended notice it deserves. Hoping to do it better justice in subsequent issues, we will simply say, that in our humble judgment, it is the most magnificent work of the kind, ever published in this country. Each number contains 62 pages of interesting and useful reading matter, and is embellished with some twenty four finely executed, and beautifully printed engravings. It is published at the low price of twenty-five cents a number, or \$3.00 per year.

THE NEW CARMINA SACRA OR BOSTON COLLECTION OF CHURCH MUSIC. By LOWELL MASON. Boston: Rice & Kendall.

The name of Lowell Mason is of itself a guarantee to any work on Church Music: no man in modern times, having done so much to improve this department. The present collection is designed to embrace the best music of the author contained in his earlier productions, together with many of the standard English tunes. Those tunes in the Old Carmina Sacra which were found unadapted to the use of ordinary choirs, have been omitted, and in their place, a large variety of new and admired tunes are inserted.

THE MASSACHUSETTS REGISTER, and Business Directory, for 1853. By GEORGE ADAMS. Boston: Office, 91 Washington St.

This old and well established Annual has again made its appearance. Its statistical and general information, renders it invaluable as a book of reference. No business man should be without it, and in fact, every family in Massachusetts, that can afford it, would find it exceedingly convenient.

THE AMERICAN NATIONAL PREACHER. A monthly repository of Original Sermons, Edited by REV. J. M. SHERWOOD. New York: J. V. Pettis, 24 Beekman Street.

This publication well sustains its reputation. It contains sermons of the first order, by clergymen of different denominations. It deserves an increasing patronage.

Contents of the January and February numbers:—

1. Timely preparation for death. By REV. R. W. DICKENSON, D. D.
2. The Fulness of Time. By REV. W. A. SCOTT, D. D.
3. Heavenward tendency of the regenerated soul. By REV. ALVAN BOND, D.D.
4. Christianity and the Grog Shop. By REV. DANIEL P. NOYES.

RECEIPTS FOR THE GUIDE.

FROM DEC. 28, TO JAN. 7, 1853.

	\$	PAYS TO		\$	PAYS TO		\$	PAYS TO
Adams Electa A	1	Jan '51	Foster Dr H	1	July '53	Marsh John	1	Jan '51
Aeglen Samuel	1	Jan '51	Falconer Miss C	2	Jan '51	Munnel Jane	1	Jan '51
Anglen W Esq	1	Jan '51	Foye Hannah	1	Jan '51	Matthews Julia	1	Jan '53
Andrews G W Esq	1	Jan '51	Farrington Miss S	23	Jan '51	McBride Francis	1	Jan '51
Anastie Etaline	1	Jan '51	Flotcher J W	1	Jan '51	Mayo Mercy R	150	Jan '51
Austin Miss M	1	July '53	Fisk Sreno	1	Jan '51	McFarland R	1	Jan '51
Andrews M K	1	July '53	Frazier Ira	1	Jan '51	McCutcheon T Esq	1	July '51
Ayers Mrs M	1	Jan '51	Fauco Eliza	1	Jan '51	McElhone M	1	Jan '51
Aston Rev H	1	Jan '51	Fifield Deborah T	1	Jan '51	Narremour W W	1	Jan '51
Ayers Ellen	1	Jan '51	Gullett Mrs M A	1	Jan '51	Nickerson Obed	1	Jan '51
Adams Eliza	1	Jan '51	Garrett Rev W	1	July '53	Nottingham John	1	Jan '51
Barclay Hugh	1	Jan '53	Griffing Geo L	1	Jan '51	Newell Mrs R	1	Jan '51
Buttler Cordelia	1	July '53	Gardner F Esq	1	Jan '51	Overend T	1	Jan '51
Baker Sarah	270		Garretto Ann E	1	Jan '51	Offord J	1	Jan '51
Benson H W Esq	1	Jan '51	Gulnack J G	1	Jan '51	Old Wm	1	Jan '51
Bagwell Mrs E	1	Jan '51	Gulnack Delia	1	Jan '51	Oldham Rev M	1	Jan '51
Blaisdell Mrs O	1	Jan '53	Googin Jane	1	Jan '51	Oldrin Rev E W	1	Jan '51
Brown John	1	Jan '51	Gurner Deborah	1	Jan '51	Phelps Miss C S	1	Jan '51
Bradley M Jr	1	Jan '51	Green Mary	1	Jan '51	Porter Madud	1	Jan '51
Barstow Matilda	1	Jan '51	Garrett Abigail	1	Jan '51	Pinkham N	1	Jan '51
Barstow Marrotta	1	Jan '51	Gaddis Mrs J P	1	Jan '51	Peavey Mary	1	Jan '51
Bush Sarah	1	Jan '51	Goodenow W	1	Jan '53	Potter S B	1	Jan '51
Bubier John	1	Jan '51	Hodgkins Mary A	1	Jan '51	Paul Mrs D'Arcy	3	July '51
Bartlett W J	1	Jan '53	Hammond Dorena	1	Jan '51	Patten Z S	1	Jan '51
Barnard Rebecca	1	Jan '51	Hodges Mrs C	1	Jan '51	Pearsons P P	1	Jan '51
Beale Rev S H	1	Jan '51	Hoyt Fanny	1	Jan '51	Patterson R	1	Jan '51
Bagwell Thos	1	Jan '51	Hulea C Esq	1	Jan '51	Quimby Mrs C	1	Jan '51
Barley Sarah	1	Jan '51	Hunt Mrs P B	1	Jan '51	Quigley Mrs S	1	Jan '51
Baldwin Mrs E P	2	Jan '51	Higley Minerva	1	Jan '51	Ruckle R	1	Jan '51
Bangman Mary	1	Jan '51	Hunt Mrs A	1	Jan '51	Reynold J	1	Jan '51
Boiles Martha	1	Jan '51	Hayden Mrs C	1	Jan '51	Robbins E	1	Jan '51
Brown J Jr	1	Jan '51	Hatch Mrs H G	67	July '53	Read Ruby	1	Jan '51
Blahrenberg Rev J H	1	Jan '51	Harbaugh Louisa	1	Jan '51	Roundeville D	1	Jan '51
Blodgett M B	1	Jan '51	Hayden C M	1	July '51	Read W	1	Jan '51
Coe Mrs N	1	Jan '51	Herr Walker	1	Jan '51	Reeder Charlotte	1	Jan '51
Clark J E	1	Jan '51	Hance Henry	1	July '51	Roberts E	1	July '53
Caniffe S R	1	Jan '51	Hall J H Jr	1	July '51	Swain C	1	Jan '53
Chown Samuel	1	Jan '51	Ingraham Mrs C M	1	Jan '51	Stevens Mary	1	July '53
Chown A Esq	1	Jan '51	Jackson Rev A	1	Jan '51	Sykes Sophia	1	Jan '51
Chown E Esq	1	July '51	Johnson W	1	Jan '51	Shaw John Esq	1	Jan '51
Clark John	1	Jan '51	Jenks Stephen	1	Jan '51	Shaw Esther	1	Jan '51
Comstock Mrs L	1	Jan '51	Jenkins C W	2	Jan '51	Spencer M W	1	Jan '51
Curtis H N	1	Jan '51	Johnson John	3	Jan '53	Sowall Lydia	1	Jan '51
Crispel D P	1	Jan '51	Jenness Mary	1	July '53	Stevenson E	1	Jan '51
Cass Rev W	1	Jan '51	Johnson Mrs M E	1	Jan '51	Scott John	1	Jan '51
Carter J F	1	Jan '51	Kingsley Phebe	1	Jan '51	Sharon John	1	Jan '53
Cummings Rev S S	67	Jan '53	King Rachel	1	Jan '53	Sharter Nancy	1	Jan '51
Coleford Clara J	1	Jan '51	Kimball Wm	1	Jan '51	Skinner Olive	1	Jan '53
Colby Adelino	1	Jan '51	Kanaga J F	1	Jan '51	Speers Eliz	1	Jan '51
Carr Sarah J	1	Jan '51	Kellum T H	1	Jan '51	Stillman Mrs S I	1	Jan '51
Churchill Lucinda	1	July '53	Kendall Mary C	1	July '53	Shipley Mary	1	Jan '51
Chapel Jane	1	Jan '51	Ketcham J	1	Jan '51	Turner Miss C	1	Jan '51
Cross Polly	1	Jan '51	Little Mrs E	3	July '51	Twocello Jas	1	Jan '51
Crowell I	1	Jan '51	Landon A M	1	Jan '51	Tankard Mrs E	1	Jan '51
Costin Mrs A	1	Jan '51	Lyon Mrs J	1	Jan '51	Tankard J W	1	Jan '51
Campbell Ann	1	Jan '51	Leavitt B B	1	Jan '51	Trumbull Miss S	1	Jan '51
Carpenter Eunice	1	Jan '51	Libbey Rachel	1	Jan '51	Turbax Hannah C	1	Jan '51
Delton G H Esq	1	Jan '51	Larry Miss (Ded'm)	1	July '51	Taylor Mrs A	1	Jan '51
Driggs John	1	Jan '51	Lavton Angelino	1	Jan '53	Thompson T B	1	Jan '51
Driggs L	1	Jan '51	Lucas Aurelia	1	Jan '51	Todd A H	1	Jan '51
Danforth Betsey	1	July '51	Meserve Lucy A	1	Jan '51	Verplank E M	1	Jan '51
Davis Harriet C	1	Jan '51	McDonnell J	1	Jan '51	Weaver J R	1	Jan '51
Dewitt Eliza	1	Jan '51	McLeod Neil Esq	1	Jan '51	Williams M A	1	Jan '51
Doughty Susan	1	Jan '51	McCracken W Esq	1	Jan '51	Williams Mary	1	Jan '51
Eldridge Eliza G	1	Jan '51	Marriot W Esq	1	Jan '51	Warren Rev D	1	Jan '51
Ellis Francis H	2	July '53	Meech Cynthia	1	Jan '51	White Mrs L S	1	Jan '51
Evans Lydia	1	Jan '51	Mitchell Phebe	1	Jan '51	Wells Mrs J	1	Jan '51
Fuller E G	25	Jan '51	Meserve Lucy N	1	Jan '51	Wilmot E	1	Jan '51
Ford W Esq	1	Jan '51	Marsh Abby	1	Jan '51	Walter Goo	1	Jan '51
Fulford Clarissa	1	Jan '51	Mitchell Mrs C	1	July '51	Wood Mrs E	1	Jan '51

*SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE
GUIDE TO HOLINESS.

APRIL, 1853.

ORIGINAL.

TO PROFESSORS OF PERFECT LOVE.

BY JESSE T. PECK, D. D.

THIS PROFESSION MUST BE VINDICATED ;

AND first of all by the fact. It supposes the fact. Without the fact to sustain it, it is a false profession never entitled to respect and utterly unable for any considerable portion of time, to command it. Nothing but the clear evidence of the existence of the fact, such as the Holy Scriptures authorize, could have justified the profession at first. You must have felt within you a consciousness of an entire consecration to God — a sensible death to the world and self, a sweet sinking into the Divine will, a calm, unwavering trust in the merits of the Saviour, a full realization of His promises, a positive grasping of the offer of full redemption, a pure, steady, full, and perfect love, casting out all fear, which enabled you to “reckon yourself dead indeed unto sin but alive unto God through Jesus Christ our Lord,” before you were able to say in all the assurance of a living, triumphant faith,

“Tis done, then dost this moment save,
With full salvation bless,
Redemption in thy blood I have,
And spotless love and pure.”

To your own heart you said it, in response to the Spirit, who said it first to you. To your precious, bleeding Saviour you said it, as with holy, melting joy you gazed upon his countenance radiant with love. To the beloved ones who were near you when you found the rest of perfect faith, to the church of the Redeemer, and at length to the listening world, you humbly and affectingly said, the blood of Jesus Christ God's Son *does* cleanse me from all sin. And there was an evident truth — a power in the announcement, which, for the time, even your enemies could neither gainsay nor resist.

This is what I mean by the profession sustained by the fact. "The great transaction was done" before you *could* speak of it. To have proclaimed it without valid reasons for believing it true, would have been to bring upon your souls the most distressing condemnation.

It will, however, be easy to see what is meant by the profession vindicated by the fact. It is not enough that it was once true that you were cleansed from all sin. It is entirely possible that the profession may outlive the fact. There is no infallibility in sanctified man. The light which is in him may become darkness. Faith may decline and the communion between the soul and the Saviour may be interrupted. Watchfulness may diminish, and in an ungarded hour the tempter may come in, throw doubt over the heart, and over the work of God — sow again the seeds of sin, where once all was pure and productive of good fruit only, and bring again into guilt, and at least temporary bondage, the spirit that was once free from inward pollution. Self that was buried may rise again and begin to exact its tribute of service and adoration; and the world which was crucified to you, may be quickened into life, and your halting, tempted, and now again corrupted spirit, see something good and attractive in its wealth, its honor, and its pleasures. Then it would be impossible to vindicate the profession. The great *fact* would be wanting which would render the profession true, and it would be difficult to exaggerate the peril, and the harm which would result from persisting in the profession after the blessing is really lost.

But I must guard you against a misconstruction of my views at

this point. I do not mean that we are to be restrained from claiming the blessing, by severe temptation. We may be tempted to distrust the Saviour—to doubt his word—to question his work—to reject the whole system of salvation, and to commit the most greivous sins, and such may be the severity of the attack, the impenetrable gloom which settles down upon the spirit, that for a time it may be difficult, and even improbable, to tell the state the mind is in. But it would be premature to renounce our claim to the sanctified state, while the storm of temptation lasts. We may feel conscious of strong inward aversion to every suggestion of the tempter—we may feel grieved at the very thoughts of evil excited in the soul, and when the trial is over feel our trust in God firmer than ever. Evidently, *then*, we have suffered no harm, but received a greater good under the very circumstances of which the enemy would have availed himself, to induce us to “cast away our confidence which hath great recompense of reward.”

Nor are we to yield our faith in the work of salvation wrought in our hearts, at every instance of infirmity which we detect in ourselves. It is the effect of this great work in its fullness to produce a tender conscience—a horror of sin—a strict and severe judgment of whatever we see in ourselves, which will not bear the rigor of Divine justice. Of this very fact the devil may take advantage, to insinuate that we are mistaken in our own evidence, that we could commit no such errors—be guilty of no such indiscretions, if we were wholly sanctified. Inferring our apostacy from the state of entire sanctification upon such grounds, would be illegitimate and highly dangerous. None ought to be more critical in the analysis of human thought, and feeling, and motive, than you who are “sanctified in Christ Jesus.” In all these failings you ought to be able to see the pure intention, the high and holy purpose, and to feel the power of the blood which avails for sinners. And if you find upon examination that you have done wrong, that you have even yielded to temptation and sinned against God, there is still a better way than the public disavowal of your sanctified state. You are to hasten again to the blood that cleanseth, and rest not until the blot is removed from your soul, and the witness fully restored. It may be your

duty to acknowledge the sin, certainly, if it was a matter involving the interests of others, and to honor the grace which has again caused you to triumph over your foe; but by no means to renounce, either in faith or profession, the consecrated state from which you have been, for the instant, driven.

No, it is not the temporary observation of this glorious light, not the mere temptation that you have lost the gracious blessing, but *the fact* that you have lost it — that *you are now without it*, which disqualifies you to profess it. When by careful examination you find, and however much to your grief or shame, are compelled to admit, that you have really given place to the devil, that your heart has actually become again corrupt, that you now have fear mingled with your love, self and the world rivaling the Saviour in your affections, and evil tempers in the place of that sweetness and holy power with which you resisted all evil, triumphed over all attempts upon your self-possession; then, whatever be your grief and mortification, you must give up your claim to the state of entire sanctification, until by deep penitence, earnest prayer, and triumphant faith you can recover it again. It is of no use to persist in the profession after the fact is gone. You cannot vindicate it. The fraud will be evident, however artfully you may seek to conceal. If the light is not in you, you cannot let it shine.

But perfect love, if it really exist in the heart, will sustain its humble declaration. The spirit with which it utters itself — the tender, subdued, and melting power which accompanies all its expressions, will put to silence the cavils of men, and compel, at least, inward assent to its sincerity and truth. And this must be done. *We must have* the fact on which to rest our professions. We must not, brethren, we really must not commit the same cause of holiness to the results of mere empty profession. We shall endanger — we shall certainly ruin our own souls, if we persist in it, and worst of all, we shall give occasion to opposers to discredit the efficacy of the Saviour's blood, and deny the glorious privilege of the Son of God.

THE error of a moment is often the sorrow of a life.

ORIGINAL.

WHAT SHALL I RENDER UNTO THE LORD.

BY G. F.

A CLERGYMAN, writing to a friend, says, "What shall I render unto the Lord for all his benefits? I have nothing, but my choice and will in the present moment—all the rest is his; these he shall have as they are called out in the varied duties of life."

The question, "What shall I render to the Lord for all his benefits?" is often on the lips of the devout, but it is not always answered so clearly and definitely. Some interesting considerations are involved in this reply. The writer seems to say, "As a child of God, all I have, and all I am, are his. I have solemnly dedicated to him every power of body and mind, every talent and acquirement, and every moment of my time. But strictly speaking, these things never were mine to give. I had been accustomed to call them mine, and, up to the period of my conversion, I used them all as if they were mine; yet they were always the property of the Creator. David says, 'Of thine own have we given thee.' But my *choice* and *will* seem to be mine, in a sense that nothing else is. In surrendering these, I seem to give him something which is mine. As the poet says,

'Our wills are ours, we know not how;
Our wills are ours—to make them 'Thine.'"

The hermits used to think they gave up much, when, with a devout enthusiasm, they renounced the world, and retiring to caves and dens, denied themselves all the sweets of life. But they could not with propriety be said to have given anything to God, until they renounced their own wills. Even in these days of self-indulgence, there may sometimes be seen Christians, or those who would be so considered, renouncing the pomps and vanities of the world, rigidly conscientious in the observance of every religious duty, after subjecting themselves to considerable inconvenience for the good of others, and scarcely allowing themselves in any indulgence; yet nothing is gained spiritually, because they

do not yield up the WILL. *For in this consists the essence of all true self-denial.* In giving up other things, there may be a secret gratification of the WILL. Like Herod, such persons hear the truth gladly, *and do many things.* But one thing is needful, viz., that they should resign themselves to the Divine disposal, and permit the Spirit to work in and through them, as he pleases. Can God accept any thing short of this? Can they themselves, ever be happy or satisfied in a state short of this?

Individuals in this state will say, "We desire to have the will of the Lord done." You have an intellectual conviction that the will of God is best, and you desire it *in a sort of general way*, where you think it will not particularly interfere with you. But just watch yourself; the next hour, the will of God conflicts with your personal comfort, either in the weather, or in your health, or in some unwelcome call of duty, or in some disagreeable occurrence; perhaps he suffers some one to annoy you, find fault with you, contradict you, differ from you rudely in opinion, withhold some kindness you was calculating upon, or show a coldness of manner towards you, manifest ingratitude for your favors, fail to keep a promise, carelessly injure your property, or perhaps only break over the rules of politeness; whatever it is—no matter what—God permits it, and, (however wrong in the individual, through whom the offence cometh,) it is, as far as you are concerned, a development of His will; it forms a part of *the discipline of life*, which He administers through various agents.

Now, if you indulge, for one moment, feelings of discontent under the allotments of Providence, or a reluctance to the performance of any duty, or impatience with the conduct of others, it is certain your will is not, *at that moment*, in harmony with the Divine will. It is one thing to talk in a general way about resignation to the will of God, and another to carry it out into the daily occurrences of life. Such persons sometimes console themselves by remembering, that when the hand of God has been heavy upon them, they have been able to submit. They love to recall the gentle, subdued, childlike feelings they had under such and such a bereavement; how they were enabled to say, "It is the Lord, let him do what seemeth him good."

Then, is it not evident that they are now in a backslidden state? That cheerful acquiescence which enabled them to bear the greater trouble, would surely suffice now for the less. It will not do for them to take their former experience as evidence, (in the face of their present every-day experience,) that they are in a state of grace.

There is another thought of interest connected with this answer: "I have nothing but my choice and will in the present moment." It seems to simplify the way of holiness. For all the rules of holy living are here combined. Without reference to past experience, or the future, it just shuts the soul up to *the present moment*; which, indeed, is all we have anything to do with. The writer may be considered as saying, "What appears to be the will of God, as it respects duty or suffering, in the present moment, that I accept—I *choose*. Every moment has its appropriate duty—let me do it gladly. Every hour, perhaps, brings with it something to be endured—let me meet it cheerfully, and as the Apostle says, 'count it all joy.' Then, and then only, do I know for a certainty that I love the will of God. Then, and then only, can I be said to be walking in the way of holiness." This state of mind refers every thing to God, and desires every thing from him. Then God becomes "the beginning and end, the reason and motive of our doing or not doing, from morning to night; then every where, whether speaking or silent, whether inwardly or outwardly employed, we are equally offered up to the Eternal Spirit, and have our life in him, and from him."

JOHN BUNYAN said he had seven abominations of which he greatly complained:

1. An inclination to unbelief.
2. Forgetfulness of the love and mercy of Christ.
3. Trust and confidence in his own works.
4. Wandering thoughts and coldness in prayer.
5. Neglect of watchfulness and prayer.
6. Proneness to murmur against God and man.
7. Mixing with duties self-will, self-love, pride, impatience, positiveness.

ORIGINAL.

I AM THE GOOD SHEPHERD.

BY WILLOUGHBY.

THE people of God are distinguished by various appellatives in the Holy Scriptures. They are sometimes called the "children of God," "children of light," "children of promise," and in contradistinction to those of the wicked one, they are called "sheep," the very emblem of gentleness, meekness, and innocency. Our Saviour represents himself to this class of persons as being "the good shepherd." The relations existing between Christ and his people are in some respects very similar to those existing between the shepherd and his flock, and it will be our attempt briefly to compare these relations.

1. The shepherd makes it his business to watch over his flock, — to lead them into green pastures, and to protect them from the ravages of the wolf. The relation between Christ and his flock, is identical. Let us revert to the time when we were gathered into his fold. Has he not tenderly watched over us ever since that time? When we have been disposed to be heedless of his calls, has he ever yet said, *let him alone*? Nay, but he has continued to woo us by his Holy Spirit; and when we have returned to him, he has fed us abundantly with the food which cometh down from heaven. He has led us into green pastures and beside the still waters. When we have been thrown in danger, his hand of protection and mercy has been around about us, so that no evil hath befallen us. In all the conflicts in which we have been engaged, when we have looked to him, faithful to his promise, he has sustained and encouraged us. Blessed Jesus! we thank thee for thy loving kindness and tender mercy.

2. Those sheep which are the most obedient to the calls of the shepherd, approach him with the greatest degree of confidence. And is it not equally true with respect to those who are obedient to the calls of "the good shepherd." The tendency of the Holy Ghost is to illuminate the mind, and to point man to his duty. He who is duly impressed with his obligations to his Creator, will strive to be governed by the directions of the Spirit, and every act

of obedience will tend directly to elevate him in the mind of Eternal Wisdom. He will have an inward assurance that he is a child of God, and thus realizing his favor, he will approach Him with the simplicity and confidence of a little child. If we call to mind those who are most proverbial for their piety, — who are most entirely consecrated to the meek and lowly Saviour, we shall find that these are they who approach before the throne of God with the greatest degree of confidence in his promises, and who recline, as it were, by faith on the blessed Redeemer. May God assist us both, dear reader, that we may perform the requirements of his holy word, and safely get to heaven.

3. The sheep follow the shepherd wherever he goes, “for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.” And thus it is with the sincere and honest Christian. He follows the Saviour through good and likewise through evil report, and when he ceases to do this, he ceases to be a Christian. But while he is one of the flock, he looks to “the good shepherd,” and not unfrequently hears his voice speaking in accents of love and joy to his heart. But the voice of a stranger he will not heed. The temptations of Satan he steadfastly resists, and endeavors to flee every appearance of evil.

4. It may sometimes happen that the *mother* has not sufficient confidence in the shepherd to follow him along the lanes and highways, and through fear turns back. The shepherd takes the lamb in his arms and goes his way, and thus the mother is induced to follow. And who is prepared to say, that this is not the design of God in taking the tender babe from its mother’s breast? She may have been a follower of the Saviour when all was sunshine, but now that she is brought to a trial, she fears, (can’t follow him through evil report,) she turns back, and like Peter denies him. May not God pity her ignorance and employ means to turn her again into the fold of “the good shepherd?” And is it not an exceeding great mercy that Christ should take the infant to his arms, if by so doing the mother can be induced to walk near his side?

5. The summer approaches, and the shepherd carries his flock into the fold, for the purpose of shearing them. During this pro-

cess they appear much distressed and perplexed. Perhaps they have no conception that any good can arise from it. Yet is it so? Are they not better able to stand the heat of a vertical sun? Does the shepherd not do them a great kindness, and they are perfectly ignorant whence it comes? And so with the Christian. It is not unfrequently the case he is called to pass through deep and pungent afflictions. His cry may often be, "Shew me wherefore thou contendest with me;" "my complaint is bitter; my stroke is heavier than my groaning. Oh, that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments." He may feel that he is hedged in on all sides, and his future may bear the very impress of desolation, but if he will look alone to Christ our "good shepherd," he will lead him in a way that he knew not of. It is thus we are prepared for that bright and glorious mansion whither we are hastening.

Virginia.

SELECTED.

"THE FIRST ITINERANT PREACHER IN WALES."

FROM WESLEYAN MAGAZINE.

"O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them."

"O Lord, arise, help us, and deliver us for Thine honor." (*The Litany.*)

AMONG the names which shone in the early Methodistic annals, there is one to which little public attention has been drawn within our own memory. It is pleasant, therefore, to hail a recent volume devoted to "The Life and Times of Howell Harris." * This narrative is marked, if not by literary excellence, yet by the better and more appropriate qualities of candor, liberality, and a sweetly devout spirit. Added to these, there is in many parts a charm of Cambrian earnestness and simplicity, in virtue of which the biographer may claim kindred with his subject. Whatever a few keen censors say, we have not the less inclination to offer the

* By the Rev. Edward Morgan, M. A., Vicar of Syston, Leicestershire. Holywell.

meed of praise to this eminent Welshman because he cultivated a different section of the great Methodistical field from our own. "Blessed be thou of the Lord," said our reverend Founder to Harris, at the close of two interviews, which other spirits, more belligerent than either of these, had sought to embitter with wormwood of controversy,—“Blessed be thou of the Lord, thou man of peace! Still follow after peace and holiness.” Delightful it is to turn from strife, and hold converse with men who had “purified” their “souls in obeying the truth through the Spirit,” and who, dissenting somewhat from each other’s views, still cherished an inextinguishable mutual love, and under that influence became meet for the higher fellowship to which they have ascended. A glance at the following details may tend to warm our hearts, too apt to languish into indifference; and some lessons of instruction, caution, and encouragement may arise, which are as seasonable now as in “the former days.”

It was in the spring of 1735, that Harris, then in his twenty-first year, was impressed by means of an appeal from the clergyman of his parish on the subject of coming to the Lord’s table. Not yet half-awakened, he nevertheless resolved to forsake outward sin; and, as a first step, in going home from church, he became reconciled to a neighbor with whom he had been at variance. “Knowing nothing of the wedding garment,” he writes, “being yet an utter stranger to all inward religion, and the misery of my state by nature, and consequently knowing nothing truly of the Lord Jesus, I advanced no farther than forming a *resolution* to lead a new life, though I knew not where to begin, or what to do.” On Easter-day, immediately following, he went to the Holy Communion, and, while repeating the sentences—“We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable”—he began to feel with terror that his confession, so solemn and pathetic in word, was in word *only*. He had experienced no inward pang, no overwhelming load. A little later, conviction flashed on him more powerfully, disclosing the breadth, spirituality, and comprehensiveness of the Divine law,—calling him to account, as he says, “not only for outward sins,” but for his “looks, aims, and ends,” in all he “had thought, said and done.” Then he clearly saw that he “must be undone for ever.” He felt, in a word, that he was without righteousness and without strength. The following Whitsunday was a pentecost indeed to him: at the Lord’s Supper, he was enabled to *come to Christ as he was, to leave all and follow Him*. Now a light above the brightness of the sun arose on the

believing soul, and he was assured of his acceptance with God. "I was convinced by the Holy Ghost that Christ died for me, and that all my sins were laid on Him. I was now acquitted at the bar of justice, and in my own conscience; and my faith proved itself true, by the peace, joy, watchfulness, hatred of sin, and fear of offending God, that followed it."

"I now began to be more happy, and could not help telling people, in going home from church that Whit-Sunday, that I knew my sins were forgiven me; though I had never heard any one profess that assurance before, or say that it could be obtained: but I was so deeply convinced, that nothing could shake my confidence. However, I felt no persuasion that I should continue in so happy a state, having never conversed with any one that had his face towards Zion, and who could instruct me in the ways of the Lord." "I was all this while a total stranger to the controversies of religion: I only knew this, that God loved me, and would, for his own Name's sake, love me freely to the end. This made me love him again, and study how to show my love to him. I cannot express the comfort I now enjoyed in my soul, being continually favored with the Divine presence, and having my conversation in heaven." "I sold what I had, and gave to the poor; and, among the rest, such clothes as I thought too gay for a Christian. 'Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.' (Matt. xix. 29.) Upon this promise, I resigned my body and soul to his care for ever."

The state of the Principality, as to religion was lamentable. Harris *had never seen one man awakened by the preaching* of those times. "I could not help speaking," he observes, "to as many as possible of their danger. Though I had but little knowledge of the way of salvation by faith, yet I was happy in *feeling* the blessedness of it in my own soul. Death and judgment were my principal subjects of conversation. I set up family worship in my mother's house, and on Sunday mornings some of the neighbors would come to hear me read the Lessons and the Psalms. Sabbath evenings I spent with a few friends, whose hearts the Lord had touched with a sense of their danger. Now the fire of God did so burn in my soul, that I could not rest day or night without doing something for my God and Saviour. Time was so precious that I knew not how to improve it to His glory and the good of souls. When alone, I was wholly employed in reading, praying, or writing. At the same time, I continued to exhort the poor people, who flocked to hear me every Sunday evening. I soon

became the public talk of the country; but I was carried as on wings through all my trials, both inward and outward. I was highly favored, indeed, by the Friend of sinners, and was now quite another man. I feared nothing, though my life was in danger from the threats of such as loved darkness rather than light: I was not moved, but went on comfortably, little thinking, all this time, that I was to become more public at some future period. Thus I spent the summer of 1735."

After a single term spent at St. Mary Hall, Oxford, where every thing seemed uncongenial, Harris returned to his native hills, and occupied himself in going from house to house till he had visited nearly the whole parish, and much of the neighborhood beside. "The people," to quote his own testimony, "began now to assemble in vast numbers, so that the houses in which I addressed them were too small for the congregations. The word was attended with such power, that many cried out on the spot for the pardon of their sins. Such as lived in malice, acknowledged their faults, made peace with one another, and appeared concerned about their eternal state. The parish churches were now better attended, and family-worship was set up in many houses."

Many *religious societies* were formed, as early as A. D. 1735 and 1736, in imitation of Dr. Woodward's plan.* The young evangelist, who had commenced field-preaching, was meanwhile addressing large companies, three, four, five, and occasionally six, times a day. Nor did he spend his strength for nought. Hardy sinners were often literally prostrate, and the excitement of the public mind was unbounded. But, as in primitive times, when a "great door and effectual" was "opened," it was the signal for the multiplying of "adversaries." Magistrates, the clergy, and the untamed mob, were alike enraged at this display of unauthorized zeal. "Yet I was carried," says Harris, "as on the wings of an eagle, triumphantly over all. I took no particular *texts*, but discoursed *freely*, as the Lord gave me utterance. The gift I had received was as yet to *convince* the conscience of sin."

In a few years several ministers of different communions were led to join with one heart in the great cause of God and of man. Jones, of Llanddowror, with the scantiest means, established *more than fifty charity-schools*. It was accounted nothing to come *twenty miles to hear a sermon*. The word mightily grew and pre-

* It is gratifying to have the testimony of Mr. Morgan in favor of meetings for Christian counsel and fellowship. "Such means of edification," he observes, "are now highly approved of in Wales, and adopted by pious Clergymen and people of all denominations."—EDITS.

vailed. "All the way from Pot-y-pool to Abergavenny," says Mr. Whitefield, "I could think of nothing so much as Joshua going from city to city, and subduing the devoted nations."

"I went," says Harris, "to hear Mr. John Wesley, of whom I knew nothing but by report. In consequence of what I had heard of him, I loved him, though I had some prejudice against him, because he did not maintain the doctrine of election, and the perseverance of saints. His text was, 'Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.' (Isai. xlv. 22.) He preached so excellently—and so clearly held forth free justification by faith, without the works of the law; the necessity, duty, and privilege of looking to Jesus for righteousness and strength—and the Spirit of God attended his discourse to my soul in such a manner—that my prejudice fell to the ground, and I was convinced that he was a faithful minister of Jesus Christ. This was especially the case when I went to his lodgings, where he was vastly enlarged in prayer for me, for the Rev. G. Jones, and for all Wales. Thus, I believe, from the benefit I received, that my going to Bristol was of God. Thence I set out again for the Principality, and found the door now opening wider and wider to the counties of Glamorgan, Brecon, Radnor, Carmarthen, and Pembroke. I had reason to believe my labors were attended with much blessing."

In Mr. Charles Wesley's Journal there occurs a most characteristic notice of Harris. The passage was written in London, under date of May 8th, 1740:—"He declared his experience before the Society. O what a flame was kindled! No man speaks in my hearing as this man speaketh. What a nursing-father God has sent us! He has, indeed, learned of the good Shepherd to carry the lambs in his bosom. Such love, such power, such simplicity, was irresistible."

"I went through South Wales," says Harris, "having new strength and a new commission from the Lord. I was followed, in general, by those of the Established Church. But when I began to show them their danger thoroughly, and that the doctrine they heard was not that of our Articles and Homilies, nor of the old Reformers, I was looked upon as an enemy to the Church, though all the while I was endeavoring to *revive* it.....But the Lord kept me all this while from meddling with the differences and controversies about the *externals* of religion; for I dreaded the consequences this would produce to souls newly awakened."

"Can I forget my dearest brother," he writes in January, 1749, to a fellow soldier, "who is not only born of the seed royal, but also engaged in the same war, and sent out on the same

errand? Let earth, hell, sin, and Satan combine: thou man of God, reach forth thy hand, and in the strength of the Most High we will wade through the waters, trample on scorpions, triumph in the flames, rejoice and leap over every wall, enter and possess the good land of promise. Go on, thou herald of the Lord of hosts; stir up thyself! The Lord, the Lord omnipotent, the glorious and almighty Jesus, reigns over all worlds: he overrules all things, even hurtful things, and the devices of Satan. He terminates the great ocean, gives it command, and, lo, it obeys him!—To arms, to arms, my brother. Cry aloud, spare not, tread down the foe, like a mighty conqueror. Let him know thy commission bears Heaven's broad seal,—that thy weapons are not carnal, but mighty through God. Rejoice and sing in the midst of all; for all is well—all is yours."

"O what experience I gained by that perilous journey!"—he exclaims, in review of manifold labors in Merionethshire and Carnarvonshire, where *in deaths oft* he had been enabled to show much of the meekness and gentleness of Christ. "I never had so much acquaintance with the nature of self-love, which grew insensibly upon me in consequence of my success. I saw more and more of the depth of evil in my nature. I find as yet that I am but a child, and so understand and speak as a child. But the Lord continued, by degrees, to show me more of the height, depth, length, and breadth of His love in Christ; and led me to know, by experience, more of his sufferings, death, and resurrection, love, and faithfulness: my eyes were more opened, and my spiritual understanding increased, to apprehend the mystery of Jesus Christ, who can be savingly known in his various characters; as the door and the way to God, only by the operation of the Holy Ghost. The cross was burdensome to my flesh; but I felt my soul growing sweetly under it."

"I clearly saw that many were beginning to turn the grace of God into licentiousness; indulging themselves into spiritual pride, judging and despising others. Not believing that perfection, or complete deliverance from the power of indwelling sin, is attainable here; they appeared to be at ease under its dominion, particularly as to lightness of spirit, and love of the world. Seeing this, I had new light and power to preach the genuine fruits of real faith, and the necessary effects of Divine truth savingly believed in the heart. I was enabled to distinguish between nominal and real Christians, and saw the absolute necessity of exhorting all to make their calling and election sure, and to obtain the victory over all their spiritual enemies. This doctrine caused a vehement opposition; but I was encouraged by seeing daily the

good effect it had on the sincere, to rouse and drive them to the Lamb of God."

The following letter, which breathes an admirable filial piety, may close this paper :

"Pembrokeshire, March 3d, 1742.

"MY VERY DEAR MOTHER,—Think not that I undutifully forget you because I do not write to you oftener. My soul often wrestles for you. I trust, when your ashes mingle with the dust, I shall meet your soul among the glorified tribes in the realms above. I long to see you, and to hear what our Lord has done for your soul since I last saw you. I trust He is feeding your hungry soul with the bread of life; that he is bringing you nearer and nearer to Himself, and showing you how dangerous it is to rest anywhere short of his merits—His sacred wounds. O how should I wash my Lord's feet with tears of gratitude and love, if He in any wise employed me for the spiritual good of *her* precious soul that instrumentally gave me my being! You kindly watched over me and acted towards me as a most tender mother, when I might be justly ranked among the most undutiful of sons. But ever adored be God, who called us to such an honor as to have fellowship with Himself! It is delightful to my soul to see any walking with their faces Zionward; but it is unspeakably sweet to see my aged mother among them. Who knows but that my poor dear brothers may yet become willing to be counted as fools for Christ's sake?

"The work of the Lord goes on wonderfully everywhere. There is a general revival. More come to hear the gospel than ever before. The Lord continues to be exceedingly gracious to my soul, and leads me on by the still waters of comfort.

"I am, dear and honored mother,

"Your most dutiful son,

"H. H."

(To be concluded.)

THE truly humble Christian never inquires into the faults of his neighbor—he takes no pleasure in judging them,—he occupies himself solely with his own.—ATHANASIUS.

GOOD works ought to be justified by prayer, and prayer by good works.—JEROME.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

New York, December 20, 1852.

"BLESS the Lord, O my soul, and all that is within me, bless his holy name. Who forgiveth all thine iniquities; *who healeth all thy diseases.*" Yes, there is balm in Gilead, and a Physician there. I would tell, to his praise, what he hath done for my soul; that those who desire a perfect cure may repair to this great Physician whose power is only equalled by his love.

• At the age of thirteen I was awakened to a sense of my guilt and condemnation, as a sinner. I sought and obtained pardon through our Lord Jesus Christ; but it was not until several years after that my eyes were opened to see the deep seated corruption of my soul, and its need of a thorough cleansing. My views of the exceeding sinfulness of my nature were such as would have driven me to despair, had it not been for the precious promises suggested by the Spirit. For hours I would plead one of these in agonizing prayer, until nature was exhausted. I looked for some great manifestation of my acceptance, instead of simply believing the sure promise of God and receiving its fulfilment by faith. I obtained, however, at length a clear witness of my justification, and conviction that the holiness I panted for was attainable before death. I might have sought and obtained this great blessing then, but when I found that this doctrine was considered heresy by the church to which I was and still am connected, and that the profession of it would expose me to censure and disgrace, especially when a very dear friend, who experienced and professed holiness, was cut off from that communion, I shrank back and began to doubt the truth of this view of sanctification. The consequence was I lost the light already given and for ten years longer groaned under the bondage of sin, giving only a flickering light and defrauding my Saviour of the entire devotion of all my redeemed powers to his

service. I mourn when I think how much I might have accomplished during those ten years for the glory of God and the good of souls, had I been wholly consecrated to the Lord. But my desires for holiness remained, and were increased by reading Upham's works, and the Memoirs of Madame Guion and Catharine Adorna. Books of this character were the only ones I felt much interest in. During these years of seeking, some passage of Scripture, bearing upon this subject, was continually impressed upon my mind, such as "The King's daughter is all glorious within;" "Holiness becometh thy house, O Lord, forever;" "Ye are the temple of God;" "What agreement hath the temple of God with idols?" I now saw that the Spirit was thus leading me to seek full salvation. I covenanted with the Lord that if He would sanctify my soul, I would submit to any means necessary, however severe. He took me at my word and, removed my idols—every thing in which I had sought enjoyment or satisfaction. I passed through the deep waters of sorrow and the fires of adversity, but the Lord suffered not my confidence in his love and faithfulness to fail. In every trial I was enabled to see his hand answering my petition for holiness. I brought my desolate, bleeding heart to my Saviour, entreating him to bind up its wounds and fill it with himself. He took away my health, obliged me to give up my employment as teacher, and removed me from the society of Christian friends. Last winter, as my health improved, and the prospect of again engaging in the active duties of life opened before me, my desires for holiness increased. Formerly I had sought it for the sake of the peace and happiness connected with it, but then I sought it only that I might live for the glory of God. My own enjoyment appeared of little consequence, compared with the honor of my Saviour. Although I so much desired holiness itself, I was prejudiced against any theory respecting it, which would involve a sacrifice of my orthodoxy as a Presbyterian, and my standing in that church. About a year ago a Methodist friend spoke to me of her view of sanctification. I told her never to say anything more to me on the subject, as my mind was made up on that point. At the very time I made this remark my soul was panting for deliverance from the bondage of

sin, or as I then expressed it, perfect union and likeness of soul to Christ.

One evening, in February last, I attended a prayer meeting in the Reformed Dutch Church at Harlem, where God was pouring out his Spirit. My desires for perfect union to Christ were intense, and I wrestled in prayer the whole evening for this blessing. I felt that something, I knew not what, hindered me from enjoying this union, and I besought the Lord to show me before I left the place what it was, promising him, that if a right hand or right eye was in the way, it should be sacrificed. I had never before felt so ready to count all things but loss that I might win Christ. Just before the close of the meeting I found myself, without premeditation, solemnly vowing, that if the Lord would convince me of the truth of the doctrine of holiness, and give me the experience of it in my own soul I *would profess it*. I was amazed at the step I had taken, but felt that this was the answer to the prayers of the evening, and resolved to be honest with God and seek all the light I could on the subject of holiness. For several weeks I studied my Bible to ascertain what I might and ought to be even this side of heaven. The Holy Spirit gave light, and I became again convinced that it was my duty and privilege to be holy. That in no other way could I live for the glory of God, and that this sanctification was as sure to me in Christ as justification. How to obtain it I understood it not, until I called upon Mrs. Palmer. She explained to me how it was received through faith. That as I had consecrated myself wholly to the Lord, I was bound to believe that he, faithful to his promise, accepted the sacrifice and sanctified it to his service. Praise the Lord, I was enabled to believe with the heart unto righteousness, and to appropriate Jesus as my Saviour from all sin. Ever since my faith has been gaining strength, especially when I have testified to this full salvation. Many conflicts have I had with the enemy, but out of them all has the Lord delivered me; and thus far have I been enabled to hold fast the beginning of my confidence. My soul has rest from the war, occasioned by the flesh lusting against the spirit, enjoys a deep, abiding peace, and is filled with love to God

and my neighbor. What hath God wrought! Surely he leadeth the blind by a way which they know not! He led me through fire and water, but brought me out in a wealthy place. May I "render unto the Lord according to all the benefits bestowed upon me," "for unto whom much is given of them shall much be required."

C. F.

ORIGINAL.

PERSONAL EXPERIENCE.

St. John, N. B., February, 1853.

DEAR BROTHER:—Since the Lord has blessed me with a knowledge of his full salvation, I have often felt it a duty to write a few lines for the Guide, hoping that it might, in some measure, promote the glory of God, and be of some use to others who are seeking the way of holiness. I can truly say that the Guide has been made a great blessing to me, and that I owe very much after the Bible to that valuable publication. To God be all the praise. It is now ten years that I have been enjoying the justifying grace of God, and ever since my conversion I have felt it my indispensable duty to give myself *fully* to God. During that period I have often prayed for holiness, yet I was not willing to make a full surrender of all my idols; yes, often I desired holiness, but there were

"Some idols that I would not own,
Some secret bosom sin."

Some accursed thing that always kept me back from my God. In reading the Guide I became convinced that it was holiness that I needed, and with God's help resolved to seek it. I began to pray earnestly for that blessing; the more I prayed the more I felt drawn out in prayer and in earnest desire after God. I soon felt that God would bless me with his great salvation, yet I fell

into the error of devising a plan in which God was to reveal himself to my soul. I did not say this in so many words, but I thought that unless He came in great glory and sent down fire from heaven I could not believe; still I resolved to be holy, and the language of my heart was, "I will not let thee go,

'Unless thou tell thy name to me,
With all thy great salvation bless,
And make me all like thee.'

Towards the end of the struggle I still felt myself to be as in the gall of bitterness and in the bond of iniquity. Yet God, the everlasting God, did not see fit to come to my terms. Oh no, it is not consistent with his divine nature to come to our terms; we must be saved on his own terms or not at all. I now laid my offering on the altar. I kept back nothing. I gave up all, and said, — "Come, Lord, in thine own way — I am at thy disposal altogether," — and then I felt a holy calm, and could no longer ask God to do a thing for me which I felt was done. Yes, I believed that the great transaction was done, — that I was my Lord's and he was mine — a voice coming from Calvary, seemed to say to my soul, "he heareth thee." I was emptied of self; I felt a peace that I never felt before, a rest in God, a full assurance, a holy joy, yet I felt nothing of rapture, nothing of an extraordinary kind, but simply a divine assurance that God had accepted my offering and that I was wholly the Lord's. This took place in my chamber on the 19th of last December. Ever since I have felt an hungering and thirsting after righteousness. I have often been sorely tempted — but love, universal love continues to strengthen and increase daily in my soul. My desire and prayer is that the Church might come up to her privileges, and that her motto might ever be "Holiness to the Lord." I feel that I owe much to the instrumentality that God used, to bring me thus to himself, namely, the "Guide." I shall do all I can to promote its extension and circulation among my Christian friends, for I feel that the arms of love that compass me would all mankind embrace.

Yours, in the bonds of Christian love,

E. E. Y.

ORIGINAL.

THE SANCTIFIED SUBJECT TO TEMPTATIONS.

BROTHER DEGEN:—In view of some having taught the possibility of gaining a point in Christian experience, in this life, beyond that of our blessed Saviour, "who was without sin," and yet "*was* tempted in all points like as we are," I have thought the remarks of our beloved Professor Upham, as recorded in *Interior Life*, (page 206,) might be profitable to your readers.

New York, February 4, 1853.

T. A. L.

EXTRACT.

"IN the present life, all persons, not excepting those who are most advanced in holiness, are subject to temptations. Even the truly sanctified person is not exempt. Holy persons, like others, retain the attributes appropriate to man's nature; differing from the same attributes in others in this respect only,—that they are deprived of irregularities of action, and are entirely subordinate to the divine will. Accordingly, the holy person, or the person in whom faith and love exist in the highest degree attainable in the present life, hungers and thirsts like other persons; he is the subject of the propensities and affections, which lay the foundation, and which furnish the support of the various family relations; he loves his children, parents, and other relatives, and is the subject of other natural ties and sympathies; he suffers from fatigue and sickness; he is grieved, troubled, and perplexed, in various ways; and even displeasure and anger, as is evident from what was witnessed in the life of our Saviour, are not entirely excluded. While, therefore, it is our privilege, even in the present life, to be exempt from the commission of voluntary and known sin, it does not appear, retaining, as we do, our constitutional tendencies, and remaining subject to constitutional infirmities, that we either have, or can reasonably expect, any such exemption from temptation. We cannot suppose that any of us, in the present life, can be in a better situation than our Saviour, who was 'without sin;' but who, nevertheless, 'was tempted in all points as we are.'"

A second practical remark, proper to be made in connection with this subject, is this: It is hazardous to estimate lightly, and

to trifle with temptation. The person is greatly wanting in wisdom who undertakes to make sport of them, or who delays a moment under the pressure of their influence when he can possibly escape. "Watch and pray, that ye enter not into temptation," is the command of Scripture. And the question is well asked in the book of Proverbs, 6 : 27, 28, "Can a man take fire into his bosom and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" The Christian who is desirous of securing fully the approbation of his heavenly Father, must be careful not only to do the right, and avoid the wrong, but also to avoid all places and all occasions, which would be likely for any reason to lead him into wrong.

We proceed to observe, in the third place, that temptations will, in general be violent, in proportion to the decided resistance which is made to them. And accordingly, although it is, perhaps, different from what we should naturally expect, the more holy a man is, the more violent, at times, will be the temptations which he is called to endure. A person who yields to temptation, either in whole or in part, which is very apt to be the case with those who are not wholly devoted to the Lord, will not be likely to understand its full power. He does not oppose resistance enough to ascertain the strength of the aggressive movement. Satan has no inducement to show his full strength to the man who yields easily. But he who is determined to sin not at all, who had rather die than commit any known transgression, who opposes the broad and upright energy of his whole being to the assaults of Satan, will know the immense power of the terrible enemy, that wages war upon him.

DEVOTION.—A devout heart is like a warm spring gushing through an iceberg. As the spring melts its way through the ice, so the spirit of zealous piety bursts through all opposition and worldliness, and pours out streams of holy and permanent influence on the world at large.

The Missionary Work.

CIRCULATION OF THE SCRIPTURES.

EXTRACT FROM A SERMON, JUST PUBLISHED BY THE WRITER, ON "THE KINGDOM OF CHRIST."

The word of God. Four hundred years ago there was not a printed Bible in existence. In the beginning of the fourteenth century, the wages of a laboring man are said to have been "three half-pence a day." The price of a well-written Bible was thirty pounds. So that a working man, to have been able to purchase one copy of the word of God, must have devoted the entire earnings of *sixteen years*, in order to have obtained it. The Bible was then a scarce book. Indeed, many Monasteries and Colleges were not rich enough to own a complete copy. The Clergy — and even some of the Bishops — were ignorant of the Scriptures, except what of it was contained in their "Missals." Under such pastors the people "perished for lack of knowledge." That book which was able to make them "wise unto salvation," and intended by its Divine Author to be equally accessible to "Jew and Greek, Barbarian and Scythian, bond and free," was locked up from them, and its use in their own tongue, prohibited under the severest penalties. The providential discovery of the art of printing in the middle of the fifteenth century, began to dispel the "gross darkness" which then covered Christendom. It is on record that *Faust*, one of the first printers, sold some of the early printed copies of the Scriptures in Paris, (about A. D. 1470,) for *sixty crowns* each. And *Fox* tells us that in 1521, those who loved the word of God, "gave *five marks* for a book, and some gave a load of hay for a few chapters of St. James' or St. Paul's epistles." And *Townsend* states that in 1429, the New Testament sold "in London for four marks and forty pence," — a sum equivalent to nearly two hundred dollars at present.

Down to the beginning of the present century, the circulation of the Bible was very limited, even in Protestant Christendom ;

while, with a few honorable exceptions, hardly anything was done to promote its diffusion through the heathen world. From Anderson's "*Annals of the English Bible*," and other writers, we gather that in the year 1800, there were, probably, about four million copies of the Bible in existence, in thirty-seven translations; a supply then about equal to five copies for every one thousand persons on earth, leaving the nine hundred and ninety-five utterly destitute of the Word of life. While the amount of Christian literature in general was in no better proportion to the mental and moral wants of the world.

Let us now contemplate the *present* state of the same agency, and see the astonishing contrast. Truly, "the Kingdom of God has come nigh unto" us: and hence the moral wonders God is now working in the earth:

As to the position and prospects of

The Word of God in the present day. What advanced ground does this instrument of human salvation hold now, compared to that which it occupied fifty years ago. We hazard nothing in saying that a greater number of the Sacred Volume, and in more languages, have been printed and distributed during the past half century, than all the copies which had previously been circulated since the world began! From data within our reach, we have calculated that from various sources, including the "authorized" issues from the presses of the Universities of Oxford and Cambridge, and those of the "Queen's Printer's," in London and Edinburg, together with the Asiatic, European, and American Bible Societies, there have been issued since 1804, more than seventy-three million copies of the Word of God, in nearly one hundred and ninety languages and dialects! These "laws" of Christ's kingdom, these "leaves of the tree of life, for the healing of the nations," these "fountains of living waters," now flow forth from the consecrated press, in its regular issues, at an average of over eight thousand copies a day, in languages spoken by six hundred millions of our race. And not only has the number been so wonderfully augmented, that wonder has been repeated in the reduction of its *price*. Instead of a time when there were but few Bibles, and little effort to increase the amount,

with a price beyond the reach of all, except the few endowed with wealth sufficient to obtain the precious rarity, we live to see a day in which the Bible can be procured by two-thirds of our fellow men for a shilling; poor and rich among them can now read "in their own tongues the wonderful works of God." And not only so, a greater miracle opens to our view. We have lived to see a day when China, the most numerous nation on earth, containing a third of the human family, have the Holy Scriptures published in their own language, and sold for *six cents* a copy!

O, how the heart of St. Paul would have beat high with holy gratitude and joy, could he have seen the steam presses of our day, in the establishments of the British and American Bible Societies, throwing off his sacred Epistles by thousands every day, to be read, not merely by "all the brethren" of one or two churches, but by hundreds of millions of the race for whom he wrote them. And yet it is probable that more than one half of the time, labor, and money, of the Bible Societies, had to be expended in efforts which were merely *preparatory*, to their more immediate design of placing the Revelation of God in the hands of the people. With over one hundred and forty languages, everything, from the foundations, had to be accomplished; suitable men had to be found and qualified for this service;—they had to master these languages, then reduce and systematize them, then to compile grammars and lexicons, then patiently translate, revise and publish. But now that the Scriptures in these tongues are fully revised and *stereotyped*, the whole energies of these Institutions can be devoted to their propagation and distribution. If against such difficulties, with everything to learn and to do—when societies have accomplished so much for the kingdom of God, during the past forty-eight years, what—with their multiplying resources—shall they not accomplish ere this century closes?

This circulation of the "Gospel of the Kingdom," fulfils results for the cause of Christ, for which nothing else can be a substitute. For want of a printed and circulated Bible, the evangelical light, the harmony of religious views, the Sabbath school and tract agencies, and other facilities, of the modern churches, were all unknown to the Christians of sixteen hundred years ago;—and, hence,

the great anti-christian Apostacy, — “hence the dark ages,” — hence the delay in the coming of Christ’s Kingdom on earth. Printing places truth beyond corruption, and gives wings to the Word of God. In the Bible Societies of this day, the King of Saints is repeating — and, in a sense, exceeding — the wonders of the Pentecost. The Apostles were enabled in that day to publish the Gospel to the representatives of, at most, twenty-five different nations; but here is an instrumentality which publishes “the wonderful works of God,” in the Gospel of His Son, to “every man, in the tongue wherein he was born,” in “every nation under heaven;” — and which is to-day announcing that Gospel in a greater number of “tongues,” than there were persons present in that Christian assembly when the “one hundred and twenty disciples” were thus endowed!

W. BUTLER.

Shelburne Falls, Feb., 1853.

SELECTED.

A PROTECTION AGAINST EVIL.

It is said that bees and wasps will not sting a person whose skin is imbued with honey. Hence those who are much exposed to the venom of those little creatures, when they have occasion to hive bees, or take a nest of wasps, smear their face and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution, and oppression from perverse and malignant men, the best defence against their venom is to have the spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance, patience, and the most spiteful enemy will be disappointed in his endeavors to inflict a sting. We shall remain uninjured, while his venom returns to corrode his own malignant bosom; or, what is far better, the honey with which he comes in contact, will neutralize his hatred, and the good returned for evil, overcome evil with good.

Poetry.

SELECTED.

ENCOURAGEMENT TO BELIEVERS.

THE following lines are from the pen of William Allen, of London, a minister of the Society of Friends, a gentleman no less distinguished for his piety than his learning. He died December 30, 1845, aged 74.

TRAVELLER through this vale of tears,
Art thou tried with doubts and fears ?
Does the tempter still assail,
Till thou think'st he must prevail ?
Do the clouds that intervene
Dim the light thou once hast seen ?
Dost thou fear thy faith is gone ?
And that thou art left alone,
A traveller on life's dreary coast
Thy guide and comfort nearly lost ?

Hear a fellow traveller's lay !
One who hath trod the painful way,
Who in the journey he hath passed,
Has met with many a bitter blast ;
Upon whose head the storm has beat,
While many a thorn has pierced his feet ;
But matchless mercy hitherto,
Hath interposed and brought him through,
And hath enabled him to raise
At times, the cheerful song of praise.

In patience, then, possess the soul,
Stand still ! for while the thunders roll,
Thy Saviour sees thee through the gloom,
And will to thy assistance come.
His love and mercy will be shown,
To those who trust in Him alone,
Trust, humbly trust, in His defence,
Preserve thy hope and confidence ;

To Him apply in fervent prayer,
 On Him, in faith, cast all thy care.
 Then will the tempest pass away,
 Then will the night give place to day;
 And thou rejoicingly will find
 Those trials wisely were designed
 To subject every wish of thine,
 Completely, to the Will Divine;
 To fix thy heart on things above —
 To fill thy soul with heavenly love —
 And, through the power of mighty grace,
 To fit thee for the glorious place,
 Where saints and angels, round the throne,
 Forever sing, "Thy will be done."

SELECTED.

CONTENTMENT.

THE following stanzas are two hundred and sixty years old; they were written by Robert Southwell:

My conscience is my crown,
 Contented thoughts my rest,
 My heart is happy in itself,
 My bliss is in my breast.

My wishes are but few,
 All easy to fulfil:
 I make the limits of my power
 The bounds unto my will.

I fear no care of gold,
 Well-doing is my wealth:
 My mind to me an empire is,
 While grace affordeth health.

I clip high climbing thoughts —
 The wings of swelling pride:
 Their fall is worst that from the height
 Of greatest honors slide.

Editorial Miscellany.

PRAYER FOR EDITORS.

NOTHING of late has given us so much encouragement in our work, as the assurance received from most of our correspondents that we are remembered by them in their approaches to the mercy seat. To this, and not to any superior qualifications on our part, have we attributed the success and usefulness of the Guide during the past year. We entered upon our work with fear and trembling. Without experience in editorial duties and with the responsibilities of a large parochial charge, we felt that we had ground to fear that one or both of these interests would suffer in our hands. But God hath graciously vouchsafed his aid. Constantly encouraged by the cheerful co-operation of a dear people who delight to remember their pastor at the throne of heavenly grace, and stimulated by the daily augmenting evidence that God is blessing our monthly issues to the enlightening, confirming and strengthening of His dear children in every part of the land, we continue unto this day. Beloved, still plead with God in behalf of your editor. The following which we clip from the "Weekly Message," a paper published in Greensborough, N. C., and edited by a lady, so fully harmonizes with our views and feelings on this subject, that we cannot forbear giving it to our readers. We take pleasure, by the way, in saying that the "Weekly Message" bears good evidence of being conducted by one, who not only seeks but receives help from on high in the prosecution of her labors. Its original matter and selections are excellent, and what is better than all it is deeply impregnated with the spirit of holiness. May such periodicals be multiplied.

PRAY FOR US.

So much accustomed are we to hearing Christians and ministers ask an interest in our prayers that there is danger of our regarding it as a mere form, but if an editor asks his readers to pray that he may be enabled to conduct his paper aright, we know not but that the prayerless may smile, thinking that natural ability has much more to do in conducting a paper than prayer; and not only the prayerless, we fear, but many Christians, place too low an estimate on prayer, if they do not set too high a value on natural ability.

But if there should unfortunately be editors so talented, that they forget their dependance on him who bestowed on them these talents, we think, there are few if any religious editors but what would feel greatly encouraged, if they knew they had an interest in the prayers of their readers. They, doubtless, often feel it to be difficult to maintain that devotion of heart they desire, when in addition to the usual cares of business, there is the task of suiting the taste of hundreds and thousands of readers, but let the prayers of their numerous readers ascend for them, and the grace of God will be found sufficient *even for* them, and we may then expect to find as meek, humble and perfect Christians in the editorial chair as any where else.

However others may feel on this subject, there is one endeavoring to conduct a paper who needs the prayers of her readers — *one* who feels that it is of the Lord she has been enabled to get on at all, and without prayer — without the blessing which descends in answer to prayer, she would fear to undertake another paper. She believes many have remembered her in their approaches to the mercy seat, but desires every reader to pray that something may be selected or written adapted

to his or her case. Then, although they should possess the wisdom of Solomon, the Lord in answer to prayer would send some message; it might be a plain remark, or the example of some little child related, would affect their hearts so as to improve and incite them to greater diligence. Then let your prayers be joined to ours, for without prayer you would not only fail to receive profit from our paper, but we should sustain spiritual loss, in attempting to conduct it, and *dear* as is this paper to our hearts, it bears no comparison to the smiles of our heavenly Father. But we are confident that there is no necessity for loss here, but rather for gain, as we believe, if we carry on the paper aright, we shall secure the approving smiles of our Father, not doubting but that it is his will that we should in this way serve him. Then aided by your prayers, we hope to be enabled, while we endeavor to please each reader for his good to edification, to do it with an "eye single to the glory of God."

LITERARY NOTICES.

THE SOUTHERN LADIES' COMPANION.—Rev. M. M. HENKLE, D D., Editor, Nashville, Tenn.

Contents of February No.—The Farmer's Daughter; On the Management of Young Children; Miriam; To my Sister in Heaven; The Widowed Heart; To my Uncle Wm. H. S.; Little Willie; Neglect of Health, and other matters; Vegetable Kingdom; Parting Salutations; Self Reliance; Happy Dying; The Beauties of Nature; Musings of an Itinerant; Home-made Sermons on Practical Subjects; The First Cross Word; How to be Miserable; Affection; Methodism; Miscellany.

THE ILLUSTRATED MAGAZINE OF ART for March has been received. It contains nearly forty engravings of surpassing beauty, illustrating a large quantity of useful and entertaining letter press. — A. Montgomery, New York; Redding & Co., Boston.

THE LADIES' REPOSITORY for March lies on our table. It is embellished with two beautiful engravings, one of which represents a scene in rural life and the other a sleeping child. Prof. Larrabee, its former editor, has been succeeded by Rev. Davis W. Clark, D. D., of New York. The doctor enters with facility on his new duties — and we predict will abundantly sustain the reputation of this popular work. It has ever been, and we doubt not will continue to be, a credit to the church under whose patronage it is issued. — Boston, J. P. Magee, Agent, 5 Cornhill.

THE MUSICAL REVIEW AND CHORAL ADVOCATE.—Edited by C. M. Cady, New York: F. J. Huntington, and Mason & Law, 23 Park Row.

We have received from the publishers the January number of this monthly. It is got up in admirable taste, well printed, and on excellent paper. From a cursory examination we should pronounce it just the thing for all lovers of music. Only one dollar per year in advance.

RECEIPTS FOR THE GUIDE.

FROM JAN. 7, TO JAN. 20, 1853.

\$	PAYS TO	\$	PAYS TO	\$	PAYS TO
Adams Abby	1 July '53	Gaylord Nancy	1 Jan '54	Pike Ruth	1 Jan '54
Aylworth J. H.	1 July '53	Gilbert J M	1 Jan '54	Perkins M A	1 Jan '54
Atkins J W	1 Jan '54	Gillet O L	1 Jan '54	Phinney S J	1 Jan '54
Aldridge Mrs J O	1 Jan '54	How Sarah R	1 Jan '54	Poston Susan C	1 Jan '54
Adams Nancy C	1 Jan '54	Hull Wm S	1 Jan '54	Pierce Mrs J	1 Jan '54
Alward Geo	1 Jan '54	Hodgson Mrs J	1 Jan '54	Palmer Nathan	1 Jan '54
Allen Mrs R	1 Jan '54	Hodgkins Mrs D	1 July '53	Peterson John	1 Jan '54
Abbe Levi P	1 July '53	Hovey Mrs N	1 July '53	Phinney J	1 Jan '54
Anderson P A	2 Jan '54	Huntley Rev J W	3 Jan '53	Post W	1 Jan '54
Banning Rev C	67 Jan '54	Hanson Mrs L O	2 Jan '53	Platt Marietta	1 Jan '54
Bishop Munson	1 Jan '54	Hopkins Mrs J	1 Jan '54	Pickett W S	1 Jan '54
Brent Rev O I	1 Jan '54	Houghton H H	1 Jan '54	Phillips Rev J W	1 Jan '54
Butterfield Eliza	1 Jan '54	Hayden Mary C	1 Jan '54	Rutherford Mrs L A	1 Jan '54
Baratow Mrs A	1 Jan '54	Hillard Rebecca	1 Jan '54	Reynolds Jacob	1 Jan '54
Barker J M	1 Jan '54	Higgin Lucy J	1 Jan '54	Rooms Phebe	1 Jan '54
Byers Rev H	1 Jan '54	Howe Lucy C	1 Jan '54	Rhodes Georgia	3 Jan '54
Buchwalter J L	1 Jan '54	Hodgkins Delia	1 Jan '54	Reynolds Phebe	1 Jan '54
Bangs Rosilla	1 Jan '54	Horton Lavina M	1 Jan '54	Rose Timothy	1 Jan '54
Bronson W	1 Jan '54	Hollowell P	1 Jan '54	Rathbin Eliza	1 Jan '54
Bolton John	1 Jan '54	Holway Mrs S B	1 Jan '54	Rich Sarah D	1 Jan '54
Booth E	650 Jan '52	Hunt Mrs	1 Jan '54	Richardson Mrs M	1 Jan '54
Burgo Rev C	1 Jan '54	Howard Leah C	1 Jan '54	Richardson Rev H	193
Barnes B C	1 Jan '54	Holland Mrs R	1 Jan '54	Rockwell J W	1 Jan '54
Brundage Mrs S	1 Jan '54	Hough L W S	1 Jan '54	Smith Harvey	1 Jan '54
Brown A H	2 July '53	Higley E	1 Jan '54	Seely J O	1 Jan '54
Bliss Phoebe	1 Jan '54	Hall D C	1 Jan '54	Stevens F P	1 Jan '54
Cox Hannah T	1 Jan '54	Harwood W P	1 Jan '54	Shapleigh Mary	1 Jan '54
Chase Emily	1 Jan '54	Hall N B	1 Jan '54	Smith C N	1 Jan '54
Childs Mrs J A	1 Jan '54	Irwin Agnes	1 Jan '54	Stinson Mrs A C	1 Jan '54
Clark Mrs L	1 July '53	Irwin Mary A	1 Jan '54	Shepherd A J	1 Jan '54
Clark Mrs M J	23	Ide Olive	1 Jan '53	Strong Nathan	1 Jan '54
Carley Mary A	1 Jan '54	Johnson Dr J C	1 Jan '54	Salmon Ruth	1 Jan '54
Converse Dr J P	1 Jan '54	Johnson Mrs J.	1 Jan '54	Seabing Foray	1 Jan '54
Campbell Eliza	1 Jan '54	Joslin Edith	1 Jan '54	Stearns Rev G W	1 July '53
Chapman Sewell	1 Jan '54	Jaques J R	1 Jan '54	Spier R P	1 Jan '54
Cook Sarah E	1 Jan '54	Jones E J	1 July '54	Steward Simeon	1 Jan '54
Cook Caleb	1 Jan '54	Knapp Sally A	1 Jan '54	Smith Mary M	1 Jan '54
Conwell Almira	1 Jan '54	Kellogg Amanda	1 Jan '54	Small Daniel	1 Jan '54
Clapp Rev W A	1 Jan '54	Keeler Mrs F E	1 Jan '54	Spiedman C	1 Jan '54
Croxford Ira	1 Jan '54	Knowls Mary J	1 Jan '54	Shepard R	1 Jan '54
Coleman Rev D B D	1 July '54	Kirby Joseph	1 Jan '54	Stanhope Mrs A C	1 Jan '54
Cockerell S L	1 Jan '54	Keiley Rev J D	4	Suffin Susan	1 Jan '54
Cameron D	1 July '53	Kipp J L	1 Jan '54	Stondumire M M	1 Jan '54
Dana Susan	2 July '54	Knott A B	1 Jan '54	St. John Mrs Z	1 Jan '54
Daniels Selina	1 Jan '53	Lewis Luther	1 Jan '54	Smith Jane E	1 Jan '54
Donaldson Mary	1 Jan '54	Loeman Henry	2 July '52	Saunders R G	1 Jan '54
Dunham Rev H C	184 July '53	Lewis Lucy S.	1 Jan '54	Saunders Presly	1 Jan '54
Dugdale Mrs H	1 Jan '54	Lavender C	1 Jan '54	Taylor Mary	2 Jan '52
Davidson E T	1 Jan '55	Long W	1 July '55	Tracy Francis	1 Jan '54
Dennison Emeline	1 Jan '54	Lathrop Keziah	1 Jan '54	Thurston J	1 Jan '54
Dyer Sarah S	1 Jan '54	Lee Susan	1 Jan '54	Tukey Mrs J W	1 Jan '54
Davenport Mary E	4 Jan '54	Leggett D W	1 Jan '54	Tuller E R	1 Jan '54
Hillinger Saul	1 Jan '54	Marshall J	1 Jan '54	Thompson W H	3 July '54
Duncan Rev J A	1 Jan '54	Morrill J E	1 Jan '54	Torison W	1 Jan '54
Kwill Mrs R G	1 Jan '54	Miller Nancy	1 Jan '54	Townsend G H	1 Jan '54
Emerson Geo	1 July '53	Maddox Rebecca	1 Jan '54	Upham Geo	1 Jan '54
Frazier James	1 Jan '54	McAllister Mrs	1 Jan '54	Vanmoter Miss R	1 Jan '54
French Rev M	1 Jan '54	Martin Rev J B.	1 Jan '54	Walter Mary E	1 Jan '54
Frantz Kariah	1 Jan '53	McKee Mary J	1 Jan '54	Wakley Mrs N	2 Jan '53
Foot J B	1 Jan '54	McArthur Wm	2 Jan '54	Worthen Ann S	1 Jan '54
Free Mrs S	1 Jan '54	Meers Rev J R	1 Jan '54	Wilmot Mrs J S	1 Jan '54
Flauce Mrs H T	1 Jan '54	Mathews Eliza	1 Jan '54	Ward C F	1 Jan '54
Farrington Miss S	3	Mead Miss H S	1 Jan '54	Westfall G	1 Jan '54
Fairchild Rev S	1 Jan '54	Nute Martha	1 Jan '54	Whipple Mrs D	1 Jan '54
Fairchild Lydia	1 Jan '54	Noble Mrs John	1 Jan '54	Wyatt Rev W	1 July '51
Fogg Mrs C	1 Jan '54	Nourse Mrs W	1 July '53	Wise John	1 Jan '54
Gitchell Olive A	1 Jan '54	Naylor C J	1 Jan '54	West Mary J	1 Jan '54
Graves John	1 Jan '54	Northrop G W	1 Jan '54	Williams Wm	1 Jan '54
Gould George	1 Jan '54	Oosterhout Sarah	1 Jan '53	Wright Mary	1 Jan '54
Golson Dr J W	1 Jan '54	Pratt Rufus	1 Jan '54	Young Shellock	1 Jan '54

*SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE
GUIDE TO HOLINESS.

MAY, 1853.

ORIGINAL.

CHRISTIAN PERFECTION.

BY H. BANGE, D. D.

OBJECTIONS OBVIATED — HOW TO GUARD AGAINST APOSTACY.

ONE very common objection brought against the doctrine of Christian Perfection, in its application to individuals is, that many who once professed it, have apostatized, and thereby brought a reproach upon themselves and the cause of God.

Allowing the fact that many such have apostatized from the faith they once professed, it no more militates against the genuineness of their religion, even the religion of "perfect love," than it does against the reality of conversion or justification, because many of the latter, who once were loud in their profession of this blessing, have backslidden, and thereby disgraced themselves and the cause they had espoused. That there have been many such, and are such now, none will dispute. They have made "shipwreck of faith and a good conscience," and have proved by their conduct the dangerous possibility of falling from grace. There were such in the apostles' days, of "whom were Hymeneus and Philetus, who, concerning the faith, have made shipwreck," and thousands of others who have been stranded on the rocky shores of life, and there they have lain as lasting monu-

ments of the just judgment of Almighty God, against those who have "turned aside from the holy commandment delivered unto them." What, then? Are we to conclude that there is no reality in religion? No truth in Christianity? We might as well conclude there is no such thing as success in mercantile pursuits, because some merchants have failed and brought poverty upon themselves, and perhaps ruin upon many of their creditors. But as these apostacies do not prove either that there was no reality in the blessing of justification which they once professed to enjoy, or in the truth of that Christianity on which that profession was founded; so neither does the apostacy of a profession of Christian perfection invalidate the truth of his profession, nor, in the estimation of candid judges, render the cause in which they were engaged suspicious, or unworthy of our pursuit. It is allowed that there have been, and probably are now, those who have professed, and do now profess, this high state of grace, who may have been mistaken, though sincere; and these doubtless will sooner or later exhibit themselves as unworthy of their profession, or they may be convinced of their error, and may by the mercy of God in Christ Jesus, get their hearts again filled with the true love of God. Others, actuated by a vain desire to palm themselves off for something which they are not, under the promptings of pride and unholy ambition, may make a profession of a religion to which they are strangers, and who like *Ananias and Saphira*, may "lie unto the Holy Ghost;" but these will soon shew themselves out in their true character as those unhappy individuals did, and thus prove, not the fallaciousness of the religion which they confessed with their lips, but the pride and deceitfulness of their own hearts which beguiled them into this false profession. "What is the chaff to the wheat, saith the Lord." Let those chaffy, hollow-hearted professors be separated from the wheat, the solid possessors of the holy love for which we plead, and let the former, if they will persist in their deceit, be driven away by the whirlwind of Divine wrath, as they certainly will be unless they timely repent, while the wheat, the sincere and holy professor of godliness, will be gathered into the garner of God. Let, then, these empty professors go for what they are worth, and

they are worth nothing more than "thorns, briars," which will serve to kindle the fire of God's wrath in that day when He shall "make up His jewels," and "burn up the chaff," the wicked, "with unquenchable fire."

There may also be those among the most sincere, and who have "attained like precious faith," with those who actually enjoy the "heights and depths" of redeeming love, who may, by some unfortunate circumstance, have "fallen from their steadfastness," and have gone so far back as to have "forgotten they were once purged from their old sins." Perhaps they may have fallen by the injudicious teachings of those very persons who now make the objections we are endeavoring to obviate. These objectors may have succeeded in making these young converts to the faith of perfect love believe that it is wrong to make an open profession of their experience; and as a pent up fire will soon go out, so those whose hearts were once burning with the fire of this love, were induced to hold their peace, and the fire has ceased to burn in their hearts and to shine out in their lives. But by whatever cause they may have backslidden from God, they no more prove that there is no such thing as loving God with all the heart, and our neighbor as ourselves, than the fallen tree proves that it never stood with its roots fixed in the earth. Neither the hypocrite, the deceived professor, nor the fallen believer proves, that there is no reality in the religion of perfect love. If they did, then there is no reality in Christianity itself, for many have hypocritically professed a belief in its truths, others have falsified its doctrines by the inconsistency of their lives; while some who once embraced it heartily, have since apostatized from it, and brought shame upon themselves and upon the cause they had espoused.— But still it remains an eternal truth that though the church may be shaken by the evil conduct of hypocrites, mistaken professors, and apostates, the "foundation standeth sure," firmer than the pillars of heaven, that God is "able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them." Let then the sincere believer take courage, and not be "removed from the hope set before him," by any objection that may be brought, by any obstacles that may be

thrown in his way, nor yet by any impediments he may find in his own heart, but go to God by faith and prayer, which he may offer up in the following energetic words of the poet : —

“Lord, if I on thee believe,
Thy perfect love impart;
With th’ indwelling spirit give
A new and contrite heart;
If with love thy heart be stir’d,
If now o’er me thy bowels move,
Help me, Saviour, speak the word,
And perfect me in love.”

This prayer answered, he shall go on his way rejoicing, stopping his ears to all the cries of his adversaries, whether visible or invisible, whether they appear in the form of open enemies or disguised friends, saying to them all, “follow me as I follow Christ.” That there are many such I verily believe; and if all whose judgments are convinced of the truth, would but seek until they find this “pearl of great price,” would boldly and meekly proclaim it to their fellow Christians, and urge them on in the pursuit of the same inestimable blessing, and continually exemplify the soundness of their faith by the exemplariness of their lives, the number of converts would be daily increased, and the church would be filled with the glory of God, while they all would march on in the strength of their Divine Head, singing as they go the following words of victorious faith : —

“Blest, O Israel, art thou !
What people is like to thee !
Sav’d from sin by Jesus now,
Thou art, and still shalt be ;
Jesus is thy sevenfold shield,
Jesus is thy flaming sword ;
Earth, and hell, and sin, shall yield
To God’s Almighty Word.”

These things being considered, let us inquire, very briefly, how

WE MAY GUARD AGAINST APOSTACY.

1. We must, in the first place, embrace the doctrine understandingly, with all our hearts.

2. We must, after having attained to this purity of heart, continually press forward after more and more of the mind of Christ, "forgetting the things which are behind, press towards the mark of the prize of our high calling of God in Christ Jesus."

3. In order to this we must watch and pray, that we fall not into temptation, shunning every evil, and walking in the good and right way.

4. We must not shun to disclose, on all suitable occasions, what God has done for our souls in washing us from our sins in the blood of Jesus Christ.

5. Above all, we must remember that we are "kept by the power of God through faith unto salvation."

6. This will lead us to "live by faith in the Son of God, who hath loved us, and given himself for us." As he has promised to keep us, we are authorized to believe it; and believing it, we hold on to the promise under all possible circumstances, and so long as we thus hold on by faith, we are safe.

7. "If these things be in us and abound, they will make us, that we shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ." We shall continually "grow in grace," abound in good works, and thus abiding in the vine, "He purgeth us that we may bring forth more fruit."

8. In the midst of all these things, and the ten thousand conflicts in which we shall be engaged, we must remember that the "race is not to the swift, nor the battle to the strong, but it is of God that sheweth mercy." We must not, therefore, depend upon ourselves, upon our own wisdom, or strength, or upon any thing we can do, but upon Him "who of God is made unto us wisdom, righteousness, sanctification, and redemption." And as it is written, "greater is he that is for us, than he that is against us," we need not fear all the adverse powers of earth and hell, because he who is for us, who defends, guides, sustains, and secures us, "will never leave or forsake us." We may, therefore, confidently adopt the language of the poet:—

"Light of the world! thy beams I bless!
 On thee, bright Sun of righteousness,
 My faith hath fixed its eye;
 Guided by thee through all I go,
 Nor fear the ruins spread below,
 For thou art always nigh."

SELECTED.

VITAL UNION WITH CHRIST.

FROM THE GÖTTINGEN EVANGELIST.

THE doctrine of the New Testament on this subject deserves to be carefully studied, and the more so because there is great reason to believe that the church at large has sadly receded and fallen from the views of it, as taught by Christ and his apostles.

The reasons to which we refer are two-fold.

1. The language and figures employed in the Scriptures to represent this thing are rarely used in modern times. The presumption from this fact is that the thing itself has dropped out of mind. We are aware that sometimes forms of language are changed merely on the ground of taste, other synonymous expressions being substituted in their place; in which case the disappearance of ancient forms of speech does not prove the absence of the idea from the common mind. But in the present case we are not aware that any analogous forms of expression, of nearly equal force, are substituted in the place of the lost expressions. Hence we seemed compelled to infer that here is a truth—a vastly important truth, which has in no small measure disappeared from the current sentiments of the church.

2. A second reason for our fear that the church has greatly receded from the doctrine of the New Testament on this subject, is, the great deficiency in the described *fruits* of this doctrine. In speaking of this vital union, both Christ and his apostles are very careful to state that *it will produce the fruit of holiness*, abundantly. "He that abideth in me and I in him, the same bringeth forth much fruit." Especially, great prevalence in

prayer ; for our Lord says : " If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And the beloved disciple writes : " Whosoever abideth in him sinneth not."

It would seem, therefore, that the *fruits* must unfailingly testify to the presence of this vital union wherever it exists. And the absence of the fruit must prove the vital connection broken

Far be it from us to pass censorious judgments upon professed Christians. Yet even the largest Christian charity must not be blind to the fact that many professed Christians do not bring forth such fruits of holiness as the Scriptures connect invariably with this vital union to Christ. Hence we are pressed to the inference that the doctrine has lost its practical power over many minds. The thing itself is foreign from their experience.

What is this vital union with Christ ?

To the sacred word we turn to find it described. Foremost in the passages which describe it stands Jno. xv. 1-11. This remarkable passage makes Christ the *vine*, and his people its *branches*. They are in the vine by a living and life-imparting connection. As the branches cannot live severed from the parent vine, no more can they severed from their Lord. As the branches *do* live when the vital connection is complete, so do Christ's people while they remain in Christ.

This figure is plain ; we do not see how anything could speak more plainly, or reveal its truth more forcibly. It is interesting to note how our Lord dwells upon it, and turns it over and over, to give us all its manifold bearings and applications. If an apparent branch does not bear fruit, the husbandman taketh it away ; it is an incumbrance, and is cut off and piled up for burning. If any branch bears fruit, He prunes it that it may bear more and better. Too many leaves and shoots diminish the fruit-bearing power.

Still again ; the branch cannot bear fruit of itself. Everybody expects a dissevered branch to wither and die. It must remain in the vine, not in appearance merely, but in *reality*—else no fruit can be borne. So of Christ's people.

But remaining under power of this living union, the branches

will produce fruit. So Christ affirms of the believer. "The same bringeth forth *much* fruit."

This remarkable passage, we must suppose, gave rise to that very peculiar, yet very common mode of designating a Christian as one "*in Christ*."

"I knew a man *in Christ*."—2 Cor. xii. 2.

"Andronicus and Junia, who were also *in Christ* before me."—Rom. xvi. 7.

"The churches of Judea which were *in Christ*."—Gal. i. 22.

"That I may win Christ and be found *in Him*."—Phil. iii. 9.

"Whosoever abideth *in Him* sinneth not."—1 Jno. iii. 6.

Corresponding to this, and growing out of the same figure, Christ is said to be *in* his saints. "He that abideth in me, and I *in him*."—Jno. xv. 5.

"Ye are of God, and have overcome because greater is He that is *in you*, than he that is in the world."—1 Jno. iv. 4.

By a figure somewhat analogous, Christ is made the head, and his people the various members of the same body. As the nervous influence from its centre in the head imparts vitality to the whole animal system, so from Christ the Head flows the vital power which vivifies his people. Thus Paul speaks: "That ye may grow up into Him in all things who is the head, even Christ; from whom the whole body, well fitted and compacted by each supplying joint, each part acting with energy, effects the growth of the body to the edifying of itself in love." So we render that striking passage Eph. iv. 16. Its basis is the physiological relation of the head to the other members of the body.

In close sympathy with this figure is yet another, brought out in Jno. vi. 35-58. The Jews were boasting of the manna which Moses brought down from heaven for their fathers to eat. Christ replies, *That* came not from real heaven; my Father gives you the true bread from heaven—even my own flesh and blood, which ye must eat or die; and which if ye eat ye shall live forever. How beautifully he dwells on this figure! "Whosoever eateth my flesh and drinketh my blood, hath eternal life; for my flesh is meat indeed, and my blood is drink indeed. He that eateth

my flesh and drinketh my blood dwelleth in Me and I in him."

Such are mainly the figures of speech under which this vital union with Christ is represented. How well do they deserve to be deeply studied! How rich the meaning they contain and are ready to impart!

The union which they represent is more than merely in name and profession. Indeed it would seem that the Scriptures intended specially to exclude this sort of union, and show us that precisely this is *not* the union intended, and hence that those who are Christ's only in name are not Christ's at all.

Again: it is not a union made by mere ceremonies and ordinances. The idea of vitality, everywhere made prominent, forbids us to apply the language to any relation constituted by any sort of external ordinance. No matter how much you have been baptised or how much you have eaten of the sacramental bread, it cannot be that those things of themselves create and compose this living union.

Moreover, it is plain that this union must be more than any and all mere resolutions on our part. There is a wide difference between resolutions and faith, as there is universally between *doing* in our own strength, and *relying upon the strength of God*, entered within us. Now the branch in the vine actually *receives* vitality from the root and trunk. It does not live and bear fruit by simply putting forth its own independent efforts. "Without me," said Christ in this very connection,—"without me ye can do nothing." Whoever, then, is trying to live a Christian life by dint of mere resolution and of mere independent effort—apart from Christ, has yet to learn the power of this union with Jesus.

Yet, once more: this union amounts to more on Christ's part than a pledge to give his people holiness in heaven. For you observe, it distinctly contemplates making them "bear fruit" *here*; making them all prevalent in prayer *here*; causing them here to "grow up to the edifying themselves in love." It will not suffice, therefore, to restrict it to a guaranty of holiness to be acquired in another world,—for it too obviously involves as the very thing, the production of holiness as its fruit, *here*.

Coming, then, to the affirmative form of statement, we must say that the essential idea is that of a *life-imparting connection*—a relation which transmits *vitality* from Christ to his people—which ensures holiness as its direct and certain result. It gives spiritual life and strength, and produces spiritual growth and fruits. It is something more than having truth about Christ in our minds, for it is having Christ himself there. Truth concerning Christ is by no means excluded; nay, it must be present, but it is just as true that a divine agent is there with it, giving it a quickening power. *The divine Spirit in the soul*, sought in prayer, cherished with reverence, relied on as our guide, obeyed with most watchful and scrupulous fidelity, communed with as to all the deep and blessed things of God's kingdom,—these seem to be the spiritual elements of this most wonderful relation.

Is it any wonder that such a relation should be productive, should really bring forth the fruits of a holy heart and life? Certainly not—if an indwelling God *can* produce holiness in human hearts.

The subject has an almost unlimited range of *personal application*; but whatever we may say on this point must be deferred to another opportunity.

SELECTED.

FAITH WORKING BY LOVE.

FROM JAMES' COURSE OF FAITH.

WE can understand this easily enough by analogy. There is a fellow-creature whom your misconduct has made your enemy. He is powerful and can avenge the insult you have offered, and the injury you have inflicted. You dread him, and in equal proportion is your hatred of him. You shun him, for you are afraid of him, since you imagine he can entertain no purpose towards you but of revenge. But you mistake his character and his intentions. He is generous and forgiving, and out of mere kindness sends you a message that he is willing to pardon you and receive you to his

friendship. At first you cannot credit the assertion, and retain your dread and hate. The message of mercy is repeated and confirmed by evidence you cannot resist: your stubborn unbelief and sullen ill-will relax, and you begin to think more favorably of his disposition towards you, and to feel a change coming over *your* disposition towards *him*. At length you are brought into full confidence in his unmerited and surprising favor. "Yes," you exclaim, "it is really true — he that could have ruined me, pities and pardons me—I cannot doubt it, I believe it. I am vanquished by love. O my benefactor, my benefactor, I thank thee — I love thee — and from this hour I will serve thee." What is this? Faith working by love: and a resemblance of the operation of the grace of faith in the sinner's heart towards Jesus Christ, and his Divine Father. "We love him because he first loved us;" and the cause of that entire change in all our views of and feelings towards God which constitutes conversion, is thus stated by the apostle: "We have known and believe the love that God hath to us. God is love. He that dwelleth in love, dwelleth in God, and God in him."—1 John iv. 16. Herein is verified his own beautiful language to the Jews: "I drew them with cords of a man, with bands of love."—Hosea xi. 4. O wondrous power of love! Mighty conqueror of man's stony heart! How soft, yet how invincible thine influence! But it must be believed to be victorious. Doubts and fears of its reality, or its sincerity, deprive it of its force. Even the infinite, omnipotent love of the eternal God can have no power over the soul that is steeled in unbelief. It is faith that unlocks, unbolts, unbars the gates of "Mansoul" for love, which is besieging it in vain till then, to enter and take full possession. And in every after-stage of the Christian life, it is this same faith keeping up the same lively sense of God's love to us, that keeps up our love to God.

Love being thus brought into the soul by faith, and kept there also, remains not idle or inert, but sets instantly to work. Love is the most active thing in all the world. See it in the conduct of a tender and faithful wife towards the husband of her heart. See it in the mother's sleepless activities towards the babe at her bosom. See it in the devoted servant towards the master of his

choice. What will not love *do* in the way of constant, self-denying, untiring activity, or *bear* in the way of privation and suffering. How hardly, yet how willingly, and cheerfully, and pleasantly, it works for its object. Work is pleasure — labor is delight. Love seems to resemble the cherubic figure, having the courage of the lion, the patience of the ox, the wing of the eagle, and all directed by the intelligence and will of the man.

All this is true of love to God, which is the strongest, the tenderest, and most invincible of all loves. It is the sublime of love, the loftiest and noblest exercise of this master-passion of the human soul. And then it works in the way of obedience, "For this is the love of God, that we keep his commandments." — 1 John v. 3. It is not a mere emotion, but a principle — not only a matter of the sensibility, but of the will; not the mere genial warmth of a soul of softer mould, but the steady, and in some cases stern resolve of a mind that lays hold of the strength of God, and says, "I will serve thee even unto death." The works it performs are all things that God has enjoined. It takes up the moral law, and says, "All this will I do; my delight is to do thy will, O God." It allows of no selections or exceptions, but says, "Then shall I not be ashamed, when I have respect to *all* thy commandments." It makes no stipulations, but surrenders itself to any conditions or circumstances. It covenants for no limitations of time or place, but is eager to serve everywhere, on earth and in heaven — and always, unto death and through eternity. There is one thing, and one only in all the universe it hates, and that it does hate with an intense and unquenchable animosity in all its forms and degrees — and that is sin: and there is one thing it covets, seeks, and prays for, with all its heart, and soul, and strength — and that is holiness. Such is *love*, such the working of *faith* by love.

O, how heavy is my work, when faith cannot take hold of an almighty arm for the performance of it! Many times have I been ready to sink in this case. Blessed be God! that I may repair to a full fountain. — *Brainerd*.

SELECTED.

"THE FIRST ITINERANT PREACHER IN WALES."

FROM THE WESLEYAN MAGAZINE.

(Concluded.)

"I WAS led," says Harris, speaking of the year 1743, "to find that every truth, when revealed by the Spirit, is *practical*, and will have its proper influence on the soul by *humbling* the sinner, and exalting the Saviour. And as the glory of God, displayed in our nature, thus shed its divine rays on my soul, I felt that it increased my faith, and that my love became more habitual, my joy more solid, my resignation more entire, my spirit and temper more smooth and quiet; and I had more bowels of compassion and mercy towards poor sinners. I now understood the meaning of several scriptures, which I could not spiritually apprehend before. I came to see much greater depth and more glory in other scriptures than I ever did before; and every moment of time became more precious to me."

Quite as early as this date, the religious state of the "Societies" was reviewed, and arrangements for the regulation of the whole were made, in meetings known among our friends of the Principality by the name of "Associations." Several extracts from the "Minutes" of these meetings, given by Mr. Morgan, show how anxious the good men were to follow the sacred cloud; and they speak, in particular, of "the voice of God's Spirit drawing" them "into a better order." The notes taken in regard to the different "Societies" may be estimated by a sample or two. Of those in the Neath district we read: "They cannot eat, drink, nor sleep with comfort, until they find Him whom their soul loveth. To be without God's presence is most distressing." Of the members in Cymdu: "They are twelve in number, having one Steward and one Private Exhorter among them. They have so much of the presence of the Lord sometimes, that they cannot refrain from crying out, — 'Lord, it is enough!' They feel so much in private prayer, that they wish not to leave until they depart and be with Christ." Individual experiences are also reported: *e. g.*,—"T. James—full testimony abiding. M. Bowen—earnestly seeking Jesus. J. Jones—in much bondage, waiting. M. Jones—this word sealed to her, 'I have loved thee with an everlasting love.' D. Evans—closely walking with God. M. Evans—in her first love. A. Rice—very legal. E. Williams—

on the borders of glory. K. Williams—justified but in the furnace. C. Jones—full testimony, close walk.”

Mr. Wesley attended an “Association” held in Bristol, January 22d, 1746; when, “after prayer, it was inquired,—

“1. How we may remove any hindrances of brotherly love which have occurred? 2. How we may prevent any arising hereafter?—It was feared that, in consequence of Mr. Wesley’s preaching in Neath, there would be a separation in the Society. He answered, ‘I do not design to erect a Society at Neath, or any town in Wales, where there is a Society already; but to do all that in me lieth to prevent any such separation.’

“We all agreed that, if we occasionally preached among each other’s people, we should endeavor to strengthen, and not to weaken, each other’s hands, and prevent any separation in the several Societies. That a brother from Wesley’s should go with Harris to Plymouth and the West, to heal the breach there made, and to insist on a spirit of love and its fruits among the people. Agreed,—that we should, on each side, be careful to defend each other’s characters.”

From the notes of a similar meeting held in London, September, 1749, the following passage claims to be copied:—“We came to a determination to stand by one another in connection, preaching the Lord Jesus in a catholic spirit to all the churches; but as we are called in an especial manner in the Established Church, we felt it our duty to continue in its communion. Being sensible of our utter inability to perform the duties of love to each other, we trust wholly to the Lord for strength that we may bear each other’s burdens, [and] rejoice in each other’s gifts and graces, having but one heart, mind, and soul. We settled our rounds, being firmly united to one another, to go anywhere with our lives in our hands; having cast up the account to be poor and despised; having nothing in view but to preach Christ crucified to poor sinners, to be apprehended by a living faith, of the operation of God, productive of all the fruits of the Spirit, and Gospel obedience to all the Divine commands.”

During these years, the right hand of the Lord was doing valiantly. From a mass of correspondence Mr. Morgan gleans various statements which illustrates the progress of the work, especially in Wales. We read much of “silent weeping, holy mourning, shouts of joy,” and cries of “Glory in the highest!”—of the congregations of the admirable Daniel Rowlands, as “consisting of far above two thousand, whereof a great part are brought to glorious liberty, and walk soundly and firmly in clear

light,"—of Mr. Whitefield's preaching "to twelve thousand at Llys-y-fran," of whom "most," it was believed, "met with God there,"—of Davies, of Pembrokeshire, who sounded the Gospel trumpet at Capel-Evan in the ears of about four thousand; a multitude of whom were overpowered by the sin-convincing Spirit. "Hosanna to the Son of David!" cries this blessed man. "In the afternoon I preached again, and then met the Society, and had the presence of God with us in a wonderful, ravishing manner. The good wine was kept until the last. Hundreds were so filled with it, that they broke forth with singing, and so continued for some hours; yea, many, all night in their way home, who lived some miles distant. The echo of their praises might be heard almost over the country, and the air rang with their 'Hallelujah!'" "There is such power," Rowlands testifies, "as I never felt before, given me in preaching, and administering the Lord's Supper. The Lord comes down amongst us in such a manner as words can give no idea of. Though I have, to prevent nature mixing with the work, openly discountenanced all crying out; yet such is the light, view, and power God gives very many in the Ordinance, that they cannot possibly help crying out, praising and adoring Jesus, being quite swallowed up in God: and thus I was obliged to leave my whole congregation, being many hundreds, in a flame, — the one catching it from the other. This is our condition generally every Sabbath. The convictions are now more deep and solid than formerly."

In many parts of Breconshire, Radnorshire, and Montgomeryshire, the people were "meeting at five o'clock in the morning, to adore and worship the Lord together." These exercises were resumed in the evenings, and were sometimes "kept up all night in prayer and praise." The ministers were compelled, even generally, to officiate in the open air, "no house being able to contain the people." Several clergymen of the Established Church preached day and night in houses, barns, fields; "all the country being ready to receive the word." "Many were called, and wounded; whilst others were so favored with views of Immanuel, as to be kept up whole nights singing His praises. They were so filled with His love that they were obliged to say, 'Lord, hold Thy hand!'" The enemy raged in several counties; but the soldiers of Jesus were more than victorious. At one time, during the autumn of 1748, Harris did not take off his clothes for seven nights together, "being obliged to meet the people and discourse at midnight, or very early in the morning, to avoid persecution."

In many other instances, alas! the fine gold became dim. The

remarks which follow are monitory. "I saw a spirit," says Harris, "creeping in among us, very different from that which had been before; a spirit of levity, pride, and unwatchfulness. And this appeared to take place immediately after those extensive transports — the effects of nature in a measure — which many seemed to enjoy in hearing the word and singing. The spirit of true seriousness, that had begun to prevail, was at length almost extinguished. The spirit of awakening sinners under the ministry of the word was also lost in a great measure, together with the substantial fruits of it in the hearts of men. Although the number of teachers was increasing daily, I discovered in some of them a desire to be thought wise and popular, and a tendency to please men; while a great many of my dearest friends both in England and Wales, seemed to be losing their former simplicity. Thus the enemy appeared to advance like a flood, and seemed to be now doing, by other means, what he had failed to do by outward opposition. In a word, the spirit that had begun and carried on the work for a while, was gradually dying away. Many saw this, and were, like myself, much concerned: we waited for the Lord's return to renew the work."

The aim of the present paper being simply practical, it is right to add, that Harris himself seems to have been betrayed not only into the use of certain expressions which a pure theological dialect would reject, but into some manifestation of anger also, when his brethren remonstrated against these. They judged that there was a tendency to Sabellianism, though there is no proof of a very distinct apprehension in what that heresy consisted. Mr. Morgan suggests that it is likely, on the other hand, that the people were but very partially instructed in the system of Christian truth. A note of warning is thus conveyed: "One of the old professors told Mr. Charles, of Bala, once in conversation, that he and some others were together in a Private Society for five years, and yet scarcely knew anything, in a theological sense, of the Person of Christ; and that when they heard a preacher referring to that subject, they understood but little of it! He asked the old Christian, what did they preach to them? He answered, that they heard of nothing but the evil of sin, hell-fire, and damnation, until they trembled with great fear and heart-felt consternation!" Discords arose; and the flame was fanned by "talkative, mischief-making professors," — a generation, alas! still surviving. This painful chapter of the history we need not now pursue. It is more pleasant to copy from a letter written by Harris, in the summer of 1748, a couple of sentences which breathe of contrition and reviving love: —

"MY VERY DEAR BROTHER ROWLANDS,—We have all grieved the Holy Spirit, who has so highly favored us; and we have greatly provoked the Holy One of Israel to expose our nakedness. O, my brother, it is well for us that he is indeed God over all, clothed with our nature. To the dust let us go, and fall low, even to nothing. Let us recover our first love, and go forth united in our hearts, words, and actions."

Of the establishment at Trevecca, founded in 1752 for the residence of Harris's followers, Mr. Morgan gives an account in chapter xiv. The example of Professor Francke was, doubtless, in the eye of the ardent Welshman, who is said to have had at the time of the founding "neither friends nor money." Yet the building was completed; numbers flocked to Trevecca; farms were taken in the neighborhood, and manufactories were established. Husbandry and trade were pursued, however, for the benefit of the common stock. "The institution continued to flourish until some time after Harris's decease. His people were considered as good farmers, intelligent and industrious in business. The produce of their fields not only supplied the wants of the establishment, but furnished a large surplus for the market. The members of the community also manufactured, beside other articles, large quantities of fine flannels, which were in high request in the country around, and large orders were executed for Bristol." Harris, meanwhile, preached here twice or thrice a day, and regularly held private meetings for Christian fellowship. All the members of his large family were wont to meet before dawn to pay their homage to the Most High.

At a later date, when the Missionary conscience of the church had been stirred, he seriously thought of going to proclaim Christ "in regions beyond." He was restrained only by a sense of his unworthiness, and of the necessities of Wales. But the sacred fire was kindled. Many felt its glow; and Williams, one of Harris's sons in the Gospel, touched a sweeter string of his Christian lyre:—

"Let the Indian, let the Negro,
Let the rude barbarian see
That Divine and glorious conquest
Once obtain'd on Calvary:
Let the Gospel
Loud resound from shore to shore.

"Fly abroad, thou mighty Gospel,
Win and conquer, never cease;
May thy lasting, wide dominion
Multiply and still increase;
Sway the sceptre,
Saviour, all the world around."

"I must declare," writes Harris, on the brink of the grave, "I die weeping over Wales, especially over those who once appeared to run well; and who, as I thought, would be my crown of rejoicing forever. O professors, let me speak to you when I am dead; let these my dying requests sink into your hearts. Let my death be a means of awakening you, and making you sensible of your spiritual state, which is more naked, wretched, and poor than you imagine. You are in danger of falling, as the Israelites did in the wilderness: I have reason to fear lest the enemy should blind you, as he did the Jews. God is the same now as he was then, and the enmity of fallen nature the same; only the sin of unbelief is now greater, since we have their fall before our eyes. God pities, forgives, and receives none but those who are poor, self-condemned, *broken-hearted and sincere*. If you would have peace with Him, throw down your weapons, cease from your own wisdom, become as little children, and receive the truth in love."

"I take leave of you all, wherever you are, for a little while. It is enough that the Lamb is on Mount Sion, and has all your cares and burdens on Himself. While others are distressed about many things, you have but one thing to mind, even your interest in Him, who, though He is your God, is also your Brother and Friend. He will not leave you long before he calls you to share in that glory which he is now preparing for you. The cry of my soul is, 'Come, Lord Jesus, come quickly!' O how I love the glorified spirits, and long to be among them, because they have no guile, no self, no corruption, no slavish fear; no wisdom, or righteousness, but that of the Lamb!"

"I find that my Saviour's will is my heaven, be it what it may. And I think I have from him insatiable cries to go home to my Father, Saviour, and Comforter. I adore Him for giving me leave to hope that my work is done, and that I shall soon come into His presence. My soul is like one at the door, waiting to be called in. I feel my spirit leaving all places, things, and men here below. O let me eat no more of the bread that perisheth; be Thou my bread forever. Be Thou my sun, and let me see this no more. O take me where Thou showest Thy glory."

"I am already on Mount Sion. I have seen great glory in that God-man before, but nothing in comparison of what I now behold in Him."

This pilgrim was taken to his everlasting home, July 21st, 1773, in his sixtieth year. Not fewer than twenty thousand people assembled on the occasion of his burial. *Nine* sermons were addressed to these multitudes; and the presence of him who is "the resurrection and the life" made the place glorious, especially

when the Lord's Supper was administered. "Many old Christians," says Lady Huntingdon, giving Mr. Romaine an account of this solemn occasion, "told me they had never seen so much of the glory of the Lord and the riches of his grace, nor felt so much of the Gospel before.

"Zion shall yet look forth, 'fair as the moon, clear as the sun, and terrible as an army with banners.' I doubt not but the light of the Gospel-sun shall yet increase as the light of seven days; for the mouth of the Lord hath spoken it. 'Even so, come Lord Jesus, come quickly!'"

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BY R. D.

DEAR BRO. DEGEN:—For the past two years, I have been impressed with the conviction that I ought to confess, through a medium more extended than any I have heretofore employed, what God hath done for me, one of the most unworthy "of all who e'er his grace received." As for several days past the impression has been growing stronger, I have undertaken, in reliance, I trust, on the aid of the Holy Spirit, to give you some account of my experience. I submit it entirely for your disposal, and shall feel in no wise aggrieved if it be rejected. I have taken the Guide nearly three years, and I purpose, Providence permitting, to take it as long as I live. It ought to be in the hands of every one who intends to glorify God, by living the life of a Bible Christian.

It is now nearly thirty-four years since God spake peace to my soul. I was then fourteen years of age. About five or six weeks after my conversion my mind was directed to the subject of higher attainments in religion, by the following circumstance. While at school one morning, a cloud arose, attended with strong wind and severe thunder and lightning. The teacher having given us permission to lay aside our books till the cloud had passed, I was returning to my seat when my attention was arrested by an old book, lying on the writing table. Curiosity led me to look into it,

and, notwithstanding the fury of the storm, I crept behind the door, and began to read. The sentiment of the author which most deeply impressed me was, that justification being the beginning of the work of grace in the heart, we are not to rest there, but go on to entire sanctification, "perfecting holiness in the fear of God," for "without holiness no man shall see the Lord." I did not recollect of ever having heard anything on this subject before. Conviction fastened itself on my mind, and I there resolved that I would without delay seek this higher state of grace. Thanks be to God, who enabled me by his free grace to keep that resolution. On leaving the school, I went directly to my boarding house, without saying anything to any one—and retiring to my chamber, I fell upon my knees, and began to pour out my heart to the Lord, believing that he was both able and willing to supply my lack, and that he would do it *then*. I continued all day fasting and wrestling with God in prayer. I had no thought of leaving the room where I was, until I should have the evidence that the work was done. I had not learned in theory whether the work was gradual or instantaneous. The Holy Spirit who was my only teacher, seemed to point to the *present*—"now is the accepted time—now is the day of salvation." About sunset, as I was lying on the bed, (for I had struggled, and wept, and fasted, till I was very much exhausted in body,) the company below stairs commenced singing that (to me) ever precious hymn,

"My God, my portion, and my love,
My everlasting all," &c.

I listened till they reached the verse,

"And whilst upon my restless bed,
Among the shades I roll,
If my Redeemer shows his head,
'Tis morning with my soul."

When such a stream of light and glory came into my soul, and with such power, that I was unable to raise myself from the spot. My soul was *full* of glory—and it seemed to me that the room itself was filled with the Divine presence. With all the remaining strength I had I shouted, Glory! The sound of my voice

was like electricity on those assembled below stairs. In the language of Mr. Bramwell, "Heaven came down to earth; it came into my soul, and holy power came on every one in the house." They came running to where I was; and while some shouted, others fell upon their knees, crying for mercy. They continued in these exercises till about one o'clock. There is no event of my life which remains so vividly on my mind, as the circumstances of that glorious period. O, what blessedness I enjoyed! No language can describe it—

"'Tis more than angel tongues can tell,
Or angel minds conceive."

I would by no means undervalue a justified state—for at the time I was pardoned, my happiness was unspeakable. Nor did I seek a higher state because I expected that it would increase my joys, for it seemed to me that I could not be happier in this world. But O how little did I know of what was in reserve for me! True it is that "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Yet God did reveal them unto *me* by his Spirit! And to my mind, the difference between the happiness I enjoyed at the time of conversion, and what I experienced when God bestowed this last blessing, was as great as that of day break in the morning, compared with the brightness of the sun at noon-day. Glory be to God! I feel the holy fire while I write.

"O that the world would *taste* and *see*
The riches of his grace;
The arms of love that compass me,
Would all mankind embrace."

Weeks elapsed after the events above recorded, and I returned home. Here I had no one to guide me in the way, as those who professed religion neither seemed to know or care anything about sanctification. Then again there were none among the young people in the neighborhood that made any pretensions to religion at all,—so that having many temptations and adverse influences, I gradually declined, before I was sensible of my danger. My

associates, though irreligious, were a harmless, good sort of people, and I did not anticipate danger until I found myself insensibly led to imbibe their spirit. Being deprived of the public means of grace, I became more and more indifferent, and neglected my secret devotions, till, with sorrow and shame I confess it, I lost all my peace and joy. But, blessed be God! though I forsook my Saviour, and basely yielded to the tempter, he did not give me up, but led me to feel, and that most deeply, from what height I had fallen, and kindly bade me rise again. After six or eight months, the most wretched of my life, I returned to the Lord, and he returned unto me. He restored to me the joys of my first love in July, and in the September following as I again came relying wholly on the mercy of God in Christ, he once more imparted the blessing of sanctification.

For years I went on rejoicing in the King's highway, frequently filled "unutterably full of glory and of God." How earnestly did I long at this time, to depart and be with Christ, which I felt would have been far better.

Since that time, however, I have at different periods, owing to various causes, lost the witness of the Spirit. But I am never at rest, nor can I be happy without it. I have been in very feeble health for many years, which together with a natural tendency in my disposition to despond, has contributed greatly, no doubt, to this irregularity in my experience; but still, had I been more faithful, I might have retained the witness of my acceptance more uniformly.

About twelve years ago, after a long gloomy season, at times hoping, and then again despairing, I received the Spirit's witness very clearly, and my mind was deeply impressed with the duty of confessing it. But the tempter suggested that I had better wait and see whether the expected fruit would appear. I yielded; and again my comfort was withdrawn. Shortly after, I fell into a very unhappy state of mind, by giving way to various reasonings. The enemy came in like a flood, and for a time I was left to his cruel power. Though I continued to search the Scriptures, and call upon the Lord day and night for help, all appeared in vain. Long and painful was the struggle.

For six years I made no visible progress. But thank God, the captain of my salvation has again triumphed. One day, as I was reading the Bible, I came to these words, which were applied with power to my poor unworthy heart: "From this day will I bless you." I was strengthened to lay hold on the word of the Lord; and that very night, while at secret prayer, he did indeed bless me with an overwhelming sense of his love. O cursed unbelief! that separated me from my Saviour, and caused me to grieve him so long. Justly have I deserved all I have had to suffer, and a thousand times more. I think I have discovered a great error in the past in looking for the witness of the Spirit, apart from the written word. I find we must take God at his word, and *resolutely* believe the promises. We are told that "God is no respecter of persons;" then why should we not lay an unyielding claim to all the promises, which are indeed yea, and amen in Christ Jesus, to every penitent seeker of salvation.

Here, I think, was my real difficulty; and I doubt not the difficulty of many. I trusted in Christ, and was sincere; but I did not come *boldly* to the throne of grace, and claim the promises my own. In all my reading and searching for these many years, I never saw this exhibited so clearly as I did during the session of the Tennessee Annual Conference, held in Shelbyville, 1849. Dr. Wadsworth preached from Heb. vii. 25: "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them;" and it pleased the Lord to speak to me through his word, by the mouth of his servant. My case was exactly described. The exceeding great and precious promises came rushing in to my mind, till like a boat that has been fast upon a sand bar, floats off upon the rising of the waters, my soul was wafted on into the ocean of peace and love. But all is of grace through faith. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Therefore I would say to all who may read these lines:—

"Be as holy and as happy,
And as useful here below,
As it is your Father's pleasure;
Jesus, only Jesus know.

Spread, O spread the holy fire!
 Tell, O tell, what God has done!
 Till the nations are conformed
 To the image of his Son."

March 10, 1853.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE.

BY REV. W. BUTLER.

NO. XIV.

A MOVEMENT has commenced in Sierra Leone which is justly distinguished as remarkable, in which numbers of idols have been given up or cast away by those who had hitherto been addicted and enslaved to their worship.

It is a sign of the times, being a clear result of the dissemination of Scripture truth among the people. The knowledge of God thus communicated, has, by the Divine Spirit, produced its proper effects in the abandonment of idolatry, and in the adoption of the worship and service of Christianity. A supplement to the "Wesleyan Missionary Notices" for February has just been brought out, which is devoted to this movement in Sierra Leone. It appears to have commenced at the settlement of Aberdeen, about the 17th of November, and from thence to have spread, within a few days, to Murraytown and Freetown. We take the following extract from the letters of Rev. Messrs. Fletcher and Gilbert, under date Dec. 24, 1852:—

"The Committee will be glad to hear that the idolaters of Sierra Leone are casting their idols 'to the moles and to the bats.' The kingdom of Satan is falling as lightning to the ground. A few weeks since, Mr. George, our schoolmaster at Murraytown,

came to the mission house, and requested that one or two missionaries would come immediately to Murraytown, as the idolaters were giving up their idols. As it was past five on Sunday evening when he came, we postponed it until the next day. On the following morning, Mr. Reay and myself rose at four o'clock, and started off to this village. We arrived there just as it was getting light. We at once proceeded to the constable's house; and we were rather surprised to find his piazza full of idols and other superstitious stuff, which had been brought to him the day previous. He very kindly took us to the houses of these idolaters. We talked to them about their souls, and exhorted them to look to Christ as their Saviour, Redeemer, and God. One man, who voluntarily gave up his idol to us, said that he had been an idolater twenty-five years, now he intended to go to chapel. On Sunday, the 12th of this month, I went to Murraytown, and preached to those people who had lately given up their idols. The chapel, which has been lately rebuilt, was crowded; all paid great attention while I enforced these words: 'Little children, keep yourselves from idols.' On the same day, I baptised twenty-eight males and females, twenty-five of whom were adults; and I received forty-seven as members on trial; but some of these were backsliders. As I looked upon these people as they knelt down to be baptised, my feelings overcame me." At Freetown, such a number of idols were given up as no one suspected the place to have contained. The people took the matter into their own hands, and became such enthusiastic iconoclasts that Mr. Fletcher tells us all other work was suspended. In crowds, but not tumultuously, they paraded through the streets, carrying the heathen deities in procession, to deliver them up to the Magistrates and missionaries. Mr. Fletcher turned his apartments into a museum for the exhibition of these unsightly abominations, and he informs us that he cannot estimate how many thousands of people came to view them. Day after day his rooms "were thronged with spectators; many came from a distance of fourteen miles, and a few even twenty miles, to investigate them; and the fame of them has spread along the coast for many miles. Hundreds expressed their astonishment at what they saw."

The work is extensive and spreading, and is another of those illustrations which frequently occur to show how powerful and efficient are the resources of Him in whose hand are the hearts of all men, and before whose powerful Spirit every obstacle must give way. The salvation of the world is a fixed purpose in the mind of God. The pace may be slow and unequal, but the tendency is onward, and the result may be eventually rapidly developed; and such, it is our firm conviction, will be the effect of what is now in progress not only in Sierra Leone, but also in Liberia, and at the Cape Colony in the South. A large proportion of the labor hitherto has been prospective, but its effects are already in incipient operation; and on all ordinary principles, a power once in motion is calculated to gather velocity and momentum by its own career. (Tennent.) When the time shall have arrived for the mighty masses of Africa to move with a more simultaneous impulse, it is impossible to calculate the effect; but looking to the magnitude of the operations which have been so long in process, to the vastness of the agencies which have been organized, it is not unreasonable to suppose that the last conquests of Christianity may be achieved with incomparably greater rapidity than has marked its earlier progress and signalized its first success; and that in the instance of Africa, "the ploughman may overtake the reaper, the treader of grapes him that soweth the seed," and the type of the prophet be realized — "a nation shall be born in a day." The proximity of Sierra Leone to Liberia invests this great work with an additional interest and importance;—as both those colonies bear a relation to the evangelization of Africa, the value of which cannot be overrated. The time hastens when—no longer prostrating her imploring supplications to idols that cannot save — "Ethiopia shall stretch out her hands unto God."

The Wesleyan missionaries in Feejee pursue their labors amid scenes of varied hope and fear. As an instance of the daily scenes through which they pass, we give an extract from a letter of Mrs. Binner, wife of one of the missionaries, under date of July 28th, 1852. She says: "You can form no conception at home of the work that wants doing among these naked cannibal

murderers. To give you some idea, I will tell you a circumstance that has occurred under my own eyes. A Feejeean, named Keppa, living at an island opposite, called Makanai, had a grudge against Tui Livuka, (our chief,) and got permission from the King of Feejee to kill some of the Livuka people. He then came and borrowed Tui Livuka's canoe and above twenty men; he then made up the number to forty, with men of his own town that he disliked, and sent the whole to a town at a distance to buy *masi*, having previously given instructions for them to be killed. Thirty-three were *killed and eaten*; two were saved, because related to a great chief, who would have revenged their death; but they were compelled to assist in cooking their companions. The other five escaped." Such scenes are of common occurrence; and she gives other instances in her letter. But even in this land of blood the Gospel of Christ is gaining its triumphs; a native ordained ministry is being raised up, and over 2,000 of its people are enrolled in the membership of the Methodist Church.

In the island of Hayti, the Wesleyan Missionary Society has established five circuits, under six missionaries. They have nearly 500 church members, with nearly 1,000 scholars. Of late God has granted them great encouragement. The missionaries write that prejudice against Protestantism in general, and Methodism in particular, is gradually giving way, and evangelical truth is commending itself to the minds of the population. Although in one or two instances they had just reason to complain of a painful bearing toward religious intolerance. Yet, upon the whole, the continent of Europe might learn highly-useful lessons on this subject, even from African-descended Hayti; nor are we without hope that these fine feelings of religious liberty which are known to exist in that country, will be in the end fully and happily developed, and long-afflicted Hayti rise in piety, intelligence, and prosperity.

Shelburne Falls, March, 1853.

LIVE not so much upon the comfort of God, as upon the God of comforts. — MASON.

Editorial Miscellany.

FAMILY GATHERINGS.

SUCH is the name which has been given, and we think very properly, to meetings, held in the city of New York, by the friends, and for the promotion of holiness. We have long been persuaded that meetings of this kind, if rightly conducted, might be made of incalculable benefit in the spread of this holy leaven. Objections, we are aware, have been made on the ground that they tend to promote an *exclusiveness* which in time may lead to a severance from the church. Now no one could deprecate such a result more than ourself; but we have yet to learn that there is any other foundation for such an objection, than a *fear* that it *may* be so. Not long since, we heard an esteemed brother in the ministry cite a number of instances where persons who had promoted gatherings of this kind, had failed to maintain the spotlessness of their profession in after life; and he urged these instances as a proof of the dangerous tendency of such meetings. But does this follow? We admit that individuals may through unwatchfulness and unbelief, fall from even the high state of entire sanctification; but surely no one will affirm that an affiliation with those who enjoy like precious faith, and a frequent meeting, for the purpose of promoting its extension, tends to bring about such sad results. Our own experience and observation are decidedly in favor of these "gatherings." Two or three years since, while stationed in Boston, we had the privilege of attending a few such meetings, and we can truly say, as far as we had an opportunity of judging, they were occasions of great spiritual profit. Congregationalists, Baptists, Episcopalians, and Methodists there blended together in delightful harmony, as they unitedly sought that

* * "rest where all our soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love."

Nor did they seek in vain. Many witnesses were then and there raised up, to the sufficiency of Christ's blood to cleanse from all sin. These meetings were discontinued only for the want of some suitable person to take charge of them, the dear brother who had assumed this responsibility having been removed from the city. In New York they have been continued for many years, and we are glad to learn with the happiest results. A private letter from our beloved sister Palmer, relating to this and other topics has so deeply interested us, that we cannot forbear giving it to our readers. By whatever means this blessed cause is promoted, we do, yea, and will rejoice.

New York, March 31, 1853.

DEAR BRO. DEGEN:—Our Family Gatherings are occasions of remarkable interest to the lovers of Holiness in this city. I had been writing to one of our ministers an account of our last gathering, when it occurred to my mind that the same intelligence might be pleasing to the readers of the Guide. I send the extract. I will also send you another article, which, if you think well, you may copy. It contains truth which has been greatly blessed to me in my own

experience—truth which if it might be generally and experimentally apprehended would exert an influence most important on the experience. Thanks be to God, the “Christian has an altar.” How wonderful the condescensions of God in that he has made truth so tangible to the perceptions, that the wayfaring man, though a fool, shall not err. When I was a very little child, I had thoughts which I dared not utter, for even my infant heart chided me and told me that such longings were wrong. Before I was aware the longings of my heart would be going out thus. O that I had lived under the Mosaic dispensation, for then I would know how to present such a sacrifice to God as I might know to be acceptable. I would take pains, let the cost be what it might, to get just such a sacrifice as God had described as acceptable in his law; I would then go and see it laid on God’s altar, and then I would know that the offering was acceptable, for it could not be otherwise than “holy, acceptable” if it were just such a sacrifice as the law required, and were laid on the altar. As often as these longings of my infant heart would obtrude, I chided them, and would have put them far away from my infant heart, for I knew that it was my *duty* to believe the present dispensation far exceeding in glory the former dispensation. But O how my childish heart pined for something *tangible* in religion. How shall I sufficiently adore the goodness of God in opening the eyes of my understanding. For many years past have I found all these longings satisfied. Now, faith is to me the *substance* of things hoped for. The Holy Spirit through the Scriptures reveals Christ as the Christian’s altar. In presenting myself through Christ, the offering is “holy, acceptable.” An offering presented to God through Christ must be “holy, acceptable,” for the blood of Jesus cleanseth from all sin. But my pen is running on wholly beyond anything I intended. If you should be in this city, let me invite you to a meeting held at our house at 3 o’clock every Tuesday afternoon. This meeting is held particularly for conversation and prayer on the theme of holiness. It has been held for the last nineteen years, and I do not doubt but hundreds in the eternal world will testify of the sanctifying influences received through its instrumentality. Here, in a more emphatic sense than under any other circumstances I have known, the words exemplified,—

“Names, and sects, and parties fall,
And Christ alone is all for ALL.”

We seldom, if ever, convene but there are individuals from various denominations present, both of the ministry and membership. We seldom have less than half a dozen ministers present. Last week there were three or four Methodist ministers present, and two Presbyterian ministers. Dr. Bangs and Dr. Bond were of the former. Dr. Bond in the midst of the meeting, broke out in singing,

Our souls by love together knit,
Cemented, mixed in one, &c.

While he was singing the Chorus,

“A rill, a stream, a torrent flows,”

it seemed as if the Lord poured floods of salvation upon his waiting disciples. Bro. Henry Moore rose and praised the Lord that Dr. B. was there, and had sung those words. Sister Shipman, amid tears and praises, exclaimed, “as Dr. Bond sang those words,

‘A rill, a stream, a torrent flows!’

it seemed as if a fresh stream from the throne of God was let down into my soul.” And O how the stream did indeed, through every vessel flow, in purest streams of love. The interest on the subject of holiness has been most evidently rising. And for months past the interest has been more intense than ever. Our parlors are crowded to excess, so that we find it difficult to accommodate all that come to these meetings.

May the Lord greatly bless you in your work—spreading Scriptural holiness through these lands. Surely it is a work which Gabriel might covet.

Yours in the bonds of perfect love,
PHOEBE PALMER.

The following is the article to which Sister P. refers:—

WE HAVE AN ALTAR.

BY THE AUTHOR OF FAITH AND ITS EFFECTS, ETC.

"Bound on the altar of thy cross,
Our old offending nature lies;
Now, for the honor of thy cause,
Come and consume the sacrifice."—Wesley.

God has so constituted the human mind that it seems to require that truth should be made tangible to its perceptions. The old and New Testament Scriptures are strikingly adapted to meet this necessity. The types of the Old Testament prefigure the good things developed in the New, and in proportion to the magnitude of the truth to be developed, is the type kept in imposing attitude before the mind. Hence the importance of the divine admonition, "Comparing Scripture with Scripture." The God of the Bible never gave one unmeaning type, and the pious Bible reader should not be satisfied until all the great leading truths of the Bible are made tangible to his mind. No one subject was so prominently kept before the mind, under the old dispensation, as the altar and its sacrifices.

From this we may infer that some truth of remarkable magnitude is involved and prefigured. And now the question with every one, earnestly desiring to know of the most important truths connected with his salvation, should be, What great truth does God intend to make tangible to my perceptions by the altar and its sacrifices?

Has the CHRISTIAN an ALTAR answerable to the type so continuously kept before the mind under the old dispensation? Let an inspired apostle answer, "We have an altar, whereof they have no right to eat who serve the tabernacle." If the first was taken away in order that the second might be established, where then may the Christian's altar be found? Christ says, "For their sakes I sanctify myself; that they may be sanctified through the belief of the truth." "Sacrifice and offering thou wouldst not, but a body thou hast prepared me." "By the which will we are sanctified, through the offering of the body of Jesus Christ, once for all." Paul, immediately after declaring the fact, "We have an altar," directs the attention to Christ, and says, "Let us therefore go forth to him," &c. — Eminent Commentors do the same. Benson says, "CHRIST, who also is the only Christian altar, to which we bring all our sacrifices and our services." Dr. Clarke says, "the Christian's altar is the Christian sacrifice, which is Jesus Christ with all the benefits of his passion and death." All true Christians belong to "a holy priesthood, to offer up spiritual sacrifices acceptable to God by Christ." And if of the royal priesthood, not only an altar, but sacrifices are implied, if he would be answerable to his sacerdotal prerogative. Dr. Clarke says, "In all metaphors there is something in the natural image that is illustrative of the chief moral property in the thing represented. And how strikingly and tangibly has the thing prefigured by the altar and its sacrifices been apprehended by Christians of all ages. Where is the earnest believer, who has not, in the exercise of his holy vocation, exclaimed, "I lay all upon thine altar, O Lord." "I present myself to thee, a living sacrifice." These utterances were not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, and were induced as the spontaneous effusions of the gracious soul, as the legitimate language of the heart accustomed to compare spiritual things with spiritual. The comer unto the Christian's altar is constrained, by the mercies of God, to present himself a living sacrifice, and from the fulness of his heart exclaims, "I now lay all upon thine altar." So David says, "Even upon thine altar, O Lord." Where shall he present his sacrifice but upon the altar which God has erected, whereupon the polluted may come and be made clean — the unholy, and be made holy?

"FOR WHETHER IS GREATER, THE GIFT, OR THE ALTAR?"

And in what was the foolishness and the blindness of the scribes and Pharisees displayed, so justly calling down the denunciations and woes of the Son of God? We may infer that they made far greater account of their poor, puny offerings

than they did of the sanctity and claims of the altar, upon which their offerings were laid. The Jewish altar, being subjected to various symbolical cleansings — the offering of a bullock upon it by way of atonement, &c., seven days in succession, was anointed and sanctified, and was ordained to be an altar most holy — “Whatsoever toucheth the altar shall be holy.” This altar was now the Lord’s in such a peculiar sense, that whatsoever touched the altar became holy by virtue of the touch. From the moment the gift touched the altar it became virtually the Lord’s property. These scribes and Pharisees were comparatively unmindful of the great sanctity of the altar, thinking much more of the gifts which they brought to the altar than they did of the altar and its claims. The claims of God for the services of the altar had been clearly described, which were the choicest of the kinds designated. When that which was blemished was offered in sacrifice to God, such as the lame, torn, sick, or blind, it was an abomination to him; and however earnest or tearful the offerer might be, his offering was not regarded, and those who attempted to present such were charged with the awful, sacrilegious act of polluting God’s altar. But these scribes and Pharisees were not here rebuked for sinning after this similitude. It was because they lightly regarded the sanctity of the altar upon which their offerings were laid, as though the gifts which they brought to the altar were a matter of greater consideration with them than the altar upon which their offerings were laid, which God had ordained to be an altar most holy. It was therefore they said, “Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is guilty.”

DO YOU REGARD THE GIFT GREATER THAN THE ALTAR?

Do you set a lighter estimate upon the altar than upon gifts which you bring to the altar? Thousands sin after this similitude, and bring woes upon themselves, as those pronounced upon the scribes and Pharisees. Christ, who has redeemed you wholly unto himself, now has, and ever has had, an all commanding claim upon all your ransomed powers. Body, soul, time, talents, influence and reputation already belong to him. Have you rendered all up to him, or are there points of reservation in relation to one or all of these gifts with which God has intrusted you? God has given you that body which now enshrines your spirit? do you think more of that gift than the claims which Christ has upon it? Have you said in your heart, How can I give up my body as a whole burnt sacrifice, to be so laid upon God’s altar as to preclude my ever again resuming it, as though I were my own, or at my own disposal? Or have you said in relation to other gifts — your time, reputation, or talents — how can I devote my time so exclusively to holy service? And must I sacrifice my talents without reservation, so as to manifest an entire absorption in the work of God? And then, my reputation, how can I surrender it, and become of no reputation for Christ’s sake? To the degree you have been shrinking from the surrender of these gifts, and thinking more about them than about the altar upon which they ought long since to have been sacrificed, to that degree you have been sinning after the same similitude as the scribes and Pharisees. And yet more surely will you bring down the displeasure of God upon you than they. For the altar to which you come is *infinitely* holy, and its demands on *all* your redeemed powers are *infinite*.

BANVARD’S PICTORIAL QUESTION BOOK.—We have been exceedingly pleased with the arrangement and plan of this little work. It is designed as a transition book between the “Infant Series” and the “Topical Question Book.” The subjects are well chosen, and the questions admirably adapted to the capacity of those for whom they are intended. We regard the pictorial illustrations as not among the least of its excellences.—*Boston: Heath & Graves, 79 Cornhill.*

RECEIPTS FOR THE GUIDE.

FROM JAN. 20, TO FEB. 15, 1853.

\$	PAYS TO	\$	PAYS TO	\$	PAYS TO
Asa M J	1 Jan '54	Giles Ann E	1 Jan '54	Rice Miss N	1 Jan '54
Aplin N J	1 Jan '54	Gommanway Rev R	1 Jan '54	Rich Miss E	1 Jan '54
Ayer Ado D	1 Jan '54	Hollinshead W H	1 Jan '54	Robinson J T	1 Jan '54
Andrus Miss M	1 Jan '54	Hastings Miss H	1 Jan '54	Rice George	175 July '53
Armstrong Ada	1 Jan '54	Hill Julia A	1 Jan '54	Rowell G W	1 Jan '54
Bement S T	1 Jan '54	Hinger Amos	450 Jan '51	Riley Eliz	1 Jan '54
Bailey Geo	1 Jan '54	Hyatt A S	1 Jan '54	Roe Huldah	1 Jan '54
Bordwell M	1 Jan '54	Hunt Benj	1 July '53	Smith T S	1 Jan '54
Brigham Miss E	1 Jan '54	Hill Louisa M	1 Jan '54	Stiles H B	1 Jan '54
Beckwith J B	1 July '53	Halsey Mary	1 Jan '54	Strong Joel	1 Jan '54
Bryant Abby L	1 Jan '54	Hoyt Mrs C	1 Jan '54	Skinner Franklin	1 Jan '53
Blackburn W S	3 Jan '54	Higgins Mrs W	1 Jan '54	Stevenson L	1 Jan '54
Bajus Mrs J	1 Jan '54	Higgins Mary E	1 Jan '54	Speed R A for 7 new and 7 old	
Barrows Rev F Q	67 Jan '54	Higby Mrs S	1 Jan '54	subs. 14 all to Jan '54	
Brown Rev A	1 Jan '54	Hall B C	1 Jan '54	Sodgwick Mrs E H	1 Jan '54
Brown Sarah A	1 Jan '54	Hawley T B	1 Jan '54	Stock Charles	1 Jan '54
Brayton Rev H	1 Jan '54	Hiland Dr J	5 Jan '54	Sheed John	1 Jan '54
Bowie Maria L	1 Jan '54	Jolly Mrs A E	1 Jan '54	Shields Maria	1 Jan '54
Badger Lavina for 10 subs.	10	Jenkins C W for 9 subs. from		Shaw N D	1 Jan '54
Jan 4th		Kingston	9 all to Jan '54	Scott Mrs A E	1 Jan '54
Baker Mary	1 Jan '54	Knowlton N	1 Jan '54	Stratton Mrs A	1 Jan '54
Burch Maria	1 Jan '54	Knowlton Sarah	1 July '53	Stewart Sarah E	1 July '53
Buck Irene M	2 Jan '53	King Amanda	2 Jan '54	Selleck Mrs B	1 Jan '54
Bigelow Sarah	1 Jan '54	King George	1 Jan '54	Sweet Clarissa	1 Jan '54
Brown John	1 Jan '54	Keener J Jr	1 Jan '54	Serra Rev J W	1 Jan '54
Ball Mrs E M	1 Jan '54	Kynott Rev A J for 6 subs. from		Sheldon Anna R	1 Jan '54
Campbell C	1 Jan '54	Davenport	6 all to Jan '54	Stevens D M	1 Jan '54
Curtis J Jr	1 Jan '54	Livsey Rev W for 13 subs. from		Trowbridge S	1 Jan '54
Coffin E G	1 Jan '54	Provincetown 13 all to Jan '54		Tooke Rev J E	1 Jan '54
Carpenter E J	1 Jan '54	Leggett E	1 Jan '54	Taylor Sarah	1 Jan '54
Coombs Sarah H	1 Jan '54	Littleton Rev O	1 Jan '54	Tinkham M	1 Jan '54
Chandler James	1 Jan '54	Lebrick Mrs E A	2 Jan '53	Thurston S	1 Jan '54
Chaplin R W	1 Jan '54	Litchfield H S	1 Jan '54	Tabor C	1 Jan '54
Copeland Sister	1 Jan '54	Leach L W	2 July '53	Tutt Mary	1 Jan '54
Clark Mrs D	1 Jan '54	Lary Mary A	1 July '53	Thompson J J	1 Jan '54
Clay Lucinda	2 Jan '53	Mudge Rev Z A	1 Jan '54	Thompson Lucy A	1 Jan '54
Clark Mrs B F	22 on ac't	Manly Ann	1 Jan '54	Turner Hannah	150 July '53
Crofoot Mrs B P	1 Jan '54	McMurray S for 15 subs. from		Thompson A C	1 Jan '54
Cutler Sarah J	1 Jan '53	Halifax 15 all to Jan '54		Tabor Sarah	1 Jan '54
Cook Wm B	1 Jan '54	Macfarlane J	1 Jan '54	Taplin Mrs H C	1 Jan '54
Coggin Geo	1 Jan '54	Mills A D	1 Jan '54	Van Deusen A M	1 Jan '54
Carr Amelia M	1 Jan '50	McMaster R	1 Jan '54	Vangordon Rhoda	1 Jan '54
Collins L C L	1 Jan '54	Moody Emily	1 Jan '54	Wilcox Susan	1 Jan '54
Dutter Mrs E	1 Jan '54	Malcom Rev W D	1 Jan '54	White L	1 Jan '54
Donaldson J	1 Jan '54	Myers George	3 Jan '54	Webber Mrs F	1 Jan '54
Daniel Rev W V	2 July '53	Markley D	1 Jan '53	Workman John	1 Jan '54
Doherty Mary C	1 Jan '54	Mallett G B	1 July '53	Wheeler Sully	1 Jan '54
Dickerman M M	1 Jan '54	McAnn Rev I	50 July '53	Whitley R B	2 July '54
Dunkle D H	2 Jan '54	McNeil Mrs H S	1 Jan '54	Ward T D	2 Jan '54
Demary Mrs N	2 July '53	Mitchell Eliz	1 Jan '54	Wilcox A	1 Jan '54
Davis A G	1 Jan '53	Moore Mrs H W	1 Jan '54	Wadsworth C	1 Jan '54
Dayton J N	1 Jan '54	Nichols Emily	1 Jan '54	Waring Mary H	1 Jan '54
Davis Mrs E	3	Nye Rebecca	1 Jan '54	Warner Mather	1 July '54
Esselstyn H	1 Jan '54	North Sarah	1 Jan '54	Ward M M	1 Jan '54
Ely Lucy	1 Jan '54	Nash Mrs A	1 Jan '54	Willis S	1 Jan '54
Ehey Matilda	1 Jan '54	Olmstead Emily	1 Jan '54	Whitmore O	1 July '52
Emerson S	1 Jan '54	Parmale Eliza	1 Jan '54	Wayne Miss E L	1 Jan '54
Farmer John	1 Jan '54	Pittford Mrs M	1 Jan '54	Woodruff E S	10 Jan '54
Fronch Polly	1 Jan '54	Perry Ellis	1 Jan '54	Washburn Exa	1 Jan '54
Fuller E G	233 Jan '54	Paul James	20	Weld Mrs C	1 Jan '54
Fowler Mr	1 Jan '53	Parker Sarah	1 Jan '54	Wheeler Salmon	1 July '53
Fisk Alice	1 Jan '54	Powell Mary	1 Jan '54	Willis E I	1 Jan '54
Fitchner Emeline	1 Jan '54	Patch W W Jr	1 July '53	Williams C	1 Jan '54
Fry John	1 Jan '54	Pearse Mrs S L	2 July '50	Wheeler Rev T	1 Jan '54
Foster I H	1 Jan '54	Pent Mary E	1 Jan '54	Wellborn J D	1 Jan '54
Farrington S	1	Parker Miss C A	1 Jan '54	Westervelt M	1 July '53
Griffin Retsey W	1 Jan '54	Plessey Ann E	1 Jan '53	Worth Mrs Chas	1 Jan '54
Gilbert Lucy E	1 Jan '54	Ramey Mrs F R	1 Jan '54	Worster Harriet 6 subs. from	
Gray Miss I M	1 Jan '54	Ross Miss A F	1 Jan '54	Adrian 6 all to Jan '54	
Goodnow Horace	1 Jan '54	Rowe Rev J	1 Jan '54	Young Wm	1 Jan '54

*SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.

THE

GUIDE TO HOLINESS.

JUNE, 1853.

ORIGINAL.

TO PROFESSORS OF PERFECT LOVE.

BY JESSE T. PROX, D. D.

THE FRUITS OF ENTIRE SANCTIFICATION MUST VINDICATE THE PROFESSION.

SUCH amazing grace cannot be hid in the heart. A light so pure, and bright, and constantly increasing, will shine out to the view of men. A tree so good will bear good fruit.

The spirit which characterizes the man wholly sanctified, is a clear and steady vindication of his profession. It is the spirit of love — of perfect love. There is a marked difference between the love which is the fruit of partial, and that which is the result of entire sanctification — love which may co-exist or alternate with fear, and “perfect love which casteth out fear.” It is much weaker, and hence more easily overcome. It is indeed warm, and fresh, and glowing, when the soul is first converted; and would seem to be able to contend with men and devils. But the time of its trial comes on. It has a rival within. Love of self (I use the term in a bad sense) is only conquered, not destroyed. And this springs up with its strong importunate demands, in a thousand forms. It seeks, and, to the grief of the Spirit, not unfrequently gains, the ascendancy. Love to God resists it, struggles against it, and, by the help of grace, puts it down. Otherwise condem-

nation would arise. But the contest reveals the feebleness of the power. God knows how fearful, and often doubtful, is the strife. How the soul's affections are held in equipoise, hardly knowing which way the scale will turn. The vibration is alarming, as *self* on the one hand, enlarges and increases in our esteem, as we gaze upon it, see its beauties, and feel its cravings, and gradually, almost imperceptibly, add the weight of *consent* to its demands — and *our Saviour*, on the other, by the charms of his character, the pleadings of his tears and blood, appeals to the heart he has claimed, and received, and renewed, for its undivided love. Who has not felt this vibration? Who has not been conscious of this rivalry within him? and the world with its wealth, its honors, its pleasures, has come in with its claims, its demands to be loved even in comparison with God, and in opposition to him, and has found its response in the soul not sanctified wholly, conspiring with remaining love of self, to rival and overpower the Christian love which has been kindled within. It must battle moreover with the fears of the heart. The way is new, and apparently adventurous. What wonder that the unpractised Christian should fear a false step, and tremble lest a fall from this giddy height, should dash him to ruins. And the foes he must meet — alas! they are not unknown to him. Until a few days since, they were his intimate friends! The world, the flesh, and the devil — he hailed them brothers, until God opened his eyes; and he may well fear the power of their fascinating friendship. It is natural that his heart should flutter at the prospect of meeting them face to face, under solemn orders and covenant to renounce them, and abandon them forever, despite their tantalizing smiles, and menacing frowns. And much more certainly will the spirit sink with fear for the conflict, after it has tried the power of their combined malevolence and skill, and perhaps been left again and again bleeding and dying from its wounds in the strife. This is the revelation of its feebleness. And it must needs be further tried by "the lusts of the eye, the pride of life, and the lusts of other things." A fearful array of antagonist feelings will arise from within, to oppose, mingle with, and if possible overwhelm it. And the weakness and foibles of men will try it. The wickedness, the

meanness, and the opposition of men will provoke it. Untoward circumstances will expose it to defeat, and even utter overthrow, while yet its habits are unsettled and its power is undeveloped.

Let now this unholy love of the creature, *self*, and *the world*, be utterly eradicated; let the cleansing power of the Holy Ghost remove all inward vileness, all resistance to Divine love, all fear. Let the consecrated soul in its intellections, its passions, and its will become once more a unit. Let love — “perfect love” — dissolve, pervade, and control the whole man, and wield every power of body and mind, in contest with the two remaining foes, the devil and the world, now straining every nerve with tenfold energy, and you shall see what we mean by *the Spirit* which vindicates the profession of holiness. We have now before us a realization of that matured, consolidated, and well developed power of the Christian religion, expressed in Heaven’s holy law, “thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself.” And *this is the Spirit* which is revealed in the life.

How truthful it is in its representations of God’s moral law. It proposes no amendment to that stringent code, which exacts every thought and feeling, every word and action, for the glory of God. It would abate nothing of these high demands, nor vary in the slightest degree, the will of Jehovah. With this will it harmonizes sweetly and perfectly, though it reveals crosses, and perils, and sufferings, more terrible than ever seen before. The spirit breathed in the sanctified state says, “it is the Lord, let him do as seemeth him good.” Under this rule, how firm and uncompromising is the soul, however constitutionally timid and shrinking, in meeting its foes, and condemning sin, in whatever form it appears, whether in “high places” or low. It is the spirit of moral heroism, which trembles at nothing but the frown of God, and turns aside for no foe, however terrific in countenance, or formidable in power.

But at the same time what meekness, what humility, what tenderness, it reveals. How conscious of the utter weakness of all human power, how utterly dependent upon the might of God,

how solely confiding in the blood of Christ, and the cleansing, vitalizing energy of the Holy Spirit. No loftiness in bearing, no self-conceit in countenance, no boasting of its own purity or achievements, no severe denunciations of the less experienced children of God, nothing harsh or censorious in word or temper. Kind, and gentle, and forgiving to all, compassionate even to the vile and the ungrateful; seeking all occasions to return good for evil, and paralyze an enemy by the power of love. A spirit so sweet, so invariably pure, is the noblest similitude of God on earth. *It is* God living, and breathing, and acting in the soul of man, and through these organs of clay.

And this spirit carries itself into all the social relations and business of life. He who is thus the embodiment of love is not, it is true, the less alive to a sense of justice, is no better prepared to give his tacit sanction to the attempts of iniquity to defraud a fellow man of his equitable rights. He is not thereby slack in his estimate of business laws, or quiescent amid the arch deceptions of a grasping world. His stern love of the right, will allow of nothing which could compromise it, without firm remonstrance and vindication. But his sense of justice passes over to the account of his fellow, as well as of himself. No longer anxious to get the advantage in trade, he is as sincerely interested for the rights of the one party as the other — and then so transparent in his words, his looks, his actions, that he disarms suspicion, and vindicates confidence. When he meets his friends in social life, he reveals nothing of the ascetic, or the bigot, or the mere enthusiast. He is simply, there and on all occasions, a Christian — a man of God. The deep repose of his countenance, shows him proof alike against the sullen gloom of monasticism, and the trifling levity of the man of pleasure. Cheerful in the enjoyment of the purest bliss and highest hopes that ever glowed in the bosom of a mortal, and solemnly earnest, in the accomplishment of the loftiest mission that ever commanded the heart, or nerved the energies of mind, he diffuses everywhere joy to the good, and terror to the bad; and all this by the spirit which God has given him.

His is the work of benevolence, in all its conditions. No form of humanity so low that he despises the priceless germ which it

encloses. No labor of love so humble, so offensive to a creature of sense, so exacting upon the sensibilities of the heart, or the muscles or nerves of the body, or the means in his hands, as that he shrinks from its performance, or becomes weary of its burdens. An angel of mercy, by the couch of the sick and the dying, in the abode of poverty and helpless wretchedness, and the very hand of the church in its deep-reachings after low, degraded, but immortal man.

In the prayer meeting, in the class meeting, in the conference room, the sweetness of his spirit, the dissolving power of his love is the life and soul of the whole. Hard hearts melt under his prayers, the feeble wax strong under his exhortations, darkness flees before the burning glories of the cross, seen and felt in the spirit of the consecrated one. O, what loveliness and power it reveals! but we can say no more. *Whoever possesses this spirit may safely profess to be perfect in love.*

ORIGINAL.

LETTERS TO A FRIEND.

BY IDA.

NUMBER ONE.

MY DEAR C——:

I received your letter last night, and hasten to reply. I felt grieved by the intelligence it contained, for I had hoped that it would convey the glad tidings of your redemption from all iniquity. Aided by the influence of the Holy Spirit, you said in your heart, upon the perusal of my letter, "I will be the Lord's, and wholly his, at the loss of all things else." Satan, who is ever on the alert, ready to dispute every inch of ground contended for by the Christian, and those also who would become such, saw your motive; and well aware that if your resolution were carried into effect, he would be defeated, and his power over you be taken away, he presented to your mind past failures, and then very

plausibly says, "It will be just so again; better not vow, than vow and not perform." For a moment you listened to the tempter, then yielded; and the result of this was, a "decision to delay yet a little longer." By taking this false step, your purpose was greatly weakened, so that you could not, as you say, "again resolve," and Satan has since been holding you in the chains of unbelief, and I wonder not that you are so "very miserable." Had you but carried out your resolve, how different now would be your state. Instead of feeling "unhappy" and being in "darkness," you would be enjoying peace with God, freedom from condemnation, and the light of the Divine Spirit. O why, dear sister, did you suffer the adversary thus to gain an advantage over you? Just examine for a moment his false suggestion. If the argument be a sound one, will it not be just as weighty at any *future* period, as the present? Would it not be perfectly consistent for you to come to the decision *never* to submit to God, as to come to the determination you have? Are you prepared to form such a resolution as this? By no means! methinks I hear you reply. But permit me to inquire again, if you suppose that you will have more strength at any future time than now? Would you not be just as liable to break your resolution? I think that you will see the inconsistency of the suggestion, when you carefully reflect upon it. Remember, dear C——, that when you become the Lord's, grace sufficient to keep you from falling stands pledged in your behalf; you have the strength of Omnipotence upon which to rely, and while you take hold upon this, your feet can never slide. Do not suppose that you are to contend with your own weapons against the foe — for this is not the case. A complete armor is provided; with this you are to be equipped; and with it you can successfully "fight the good fight" of faith, and put to flight the powers of darkness. Never, O never, again listen to the suggestion, "I cannot retain the blessing if I obtain it." You can, thank the Lord! I do know from experience that it is just as easy to *retain* as *obtain*; and the one is done in the same way as the other. As we *receive* the Lord Jesus, even so are we to *walk* in Him—walk by the *same* rule, and mind the *same* thing. By laying all upon the "altar which sanctifieth," we are

sanctified; and by perpetuating the offering thereon, we continue to be sanctified. God help you, sister, with a fixed purpose of heart to bind the sacrifice with cords to the horns of the altar, that you may henceforth be consecrated to the service of the Most High, and enabled with all his saints, to know the love of God which passeth understanding, and to be filled with all of his fullness! But I will now return to your letter. You say: "Yet I dare not refrain from seeking, for without holiness I am undone forever." It is true, that without holiness you are lost; but permit me, dear C., to inquire, of what avail is your seeking, while refusing to give God your heart? The word of God assures us that "many will *seek* to enter in at the strait gate, and will not be able." We must therefore do more than *seek*, we must *strive*. It is in vain for you to seek without decision. The first step to be taken is submission. You ask, "what shall I do?" I reply: give thyself, thy *all*, to God. You refer to a passage that was presented to your mind. Here you again rejected light. Again you say, "Some days I dare not pray at all—at other times, dare not refrain; but yet no comfort—cannot feel that my prayers are heard," &c. This looks perfectly reasonable to me. The word to you is this: "Submit yourself to God"—this you refuse to do; how then can you claim the promise that immediately follows the requisition—"Draw nigh to God, and *He will draw nigh unto you?*" While you refuse to yield obedience to the claim of God, are you not turning away your ear from his law? And what saith the Bible respecting such? "*Even his prayer shall be abomination.*" Think me not harsh, dear sister, because I thus address you. I mean it for your good; I wish you to understand your true position. "But would you have me leave off praying?" perhaps you may inquire. By no means! I would have you submit to God, and thus be prepared to offer the prayer of faith, which alone is acceptable with Him. There is no access to God—no saving faith in Christ—no progress in holiness, without being first submitted to the will of God. "Whosoever he be among you that forsaketh not all that he hath, cannot be my disciple." Let this declaration of the Saviour be engraven upon your inmost soul! Dear C., will you forget the things that are behind, and

now give God your heart? He says, "I will receive you, and will be a Father unto you." Let your heart now reply, "I will be the Lord's from this moment! I resign all into his hands! Now, Lord, I *am thine*! Thou hast promised to receive me — thou dost. I venture upon thy word, and reckon myself thine; dead indeed unto sin, but alive unto God, through Jesus Christ!" If this be the language of thy heart, then art thou the saved of the Lord; and instead of saying in your next letter, "I am miserable," you will say, "I am happy; God now hears me pray, and Jesus saves me." That it may be thus is the sincere prayer of your sister in Christ.

ORIGINAL.

REVIVALS IN WESLEY'S DAY—HOW PROMOTED.

BY REV. J. HARTWELL.

BRO. DEGEN:—Many of your readers doubtless would peruse the following quotations with interest and profit. For this article, I shall quote only from Wesley's Works, Vol. iv. The following will show the connection of sanctification with the promotion of revivals:—

"*Monday, 30, and the two following days, I examined the society at Bristol, and was surprised to find fifty members fewer than I left in it last October. One reason is, Christian perfection has been little insisted on; and where this is not done, be the preachers ever so eloquent, there is little increase either in the number or the grace of the hearers.*" p. 220.

"*Feb. 4. — I preached at Bradford, where the people are all alive. Many have lately experienced the great salvation, and their zeal has been a general blessing. Indeed, this I always observed, — wherever a work of sanctification breaks out, the whole work of God prospers. Some are convinced of sin, others justi-*

fied, and all stirred up to greater earnestness for salvation." p. 437-8.

"*Wednesday, 24.* — I went on to Otley, where the word of God has free course, and brings forth much fruit. This is chiefly owing to the spirit and behavior of those whom God has perfected in love. Their zeal stirs up many; and their steady and uniform conversation has a language almost irresistible." p. 451.

"We had afterwards a love feast, at which the flame was soon kindled; which was greatly increased while Mr. Cundy related the manner how God perfected him in love: a testimony which is always attended with a peculiar blessing." p. 458.

"*Wednesday, 14.* — I preached at Tiverton; and on *Thursday* went on to Launceston. Here I found the plain reason why the work of God had gained no ground in this circuit all the year. The preachers had given up the Methodist testimony. Either they had not spoken of perfection at all, (the peculiar doctrine committed to our trust,) or they spoke of it only in general terms, without urging the believers to 'go on unto perfection,' and to expect it every moment. And wherever this is not earnestly done, the work of God does not prosper." p. 459.

"Thence I went to Otley. Here also the work of God increases, particularly with regard to sanctification. And I think every one who has experienced it, retains a clear witness of what God has wrought." p. 505.

"*Thursday, 17.* — I examined the society. In five years I found five members had been gained! Ninety-nine being increased to a hundred and four. What, then, have our preachers been doing all this time? 1. They have preached four evenings in the week and on Sunday morning; the other mornings they have fairly given up. 2. They have taken great care not to speak too plain, lest they should give offence. 3. When Mr. Brackenbury preached the old Methodist doctrine, one of them said, 'You must not preach such doctrine here. The doctrine of perfection is not calculated for the meridian of Edinburgh.' Waving, then, all other hindrances, is it any wonder that the work of God has not prospered here?" p. 510.

"Perceiving they had suffered much by not having the doctrine

of perfection clearly explained, and strongly pressed upon them, I preached expressly on the head; and spoke to the same effect in meeting the society. The spirits of many greatly revived; and they are now 'going on unto perfection.' I found it needful to press the same thing at Stockport in the evening." p. 557.

"I have not for many years known this society in so prosperous a condition. This is undoubtedly owing, first, to the exact discipline which has for some time been observed among them; and next, to the *strongly* and *continually* exhorting the believers to 'go on unto perfection.'" p. 632.

"The work of God prospers among us here: I never saw any thing equal to it. The last time I was at St. Just, the leaders gave me an account of seventy persons who had found either pardon or perfect love within the last fortnight; and the night and morning I was there, twenty more were delivered" p. 558.

After a description of a most remarkable revival, we meet with the following: "The rise of the late work was this:—William Hunter and John Watson, men not of large gifts, but zealous for Christian Perfection, by their warm conversation on the head, kindled a flame in some of the leaders. These pressed others to seek after it; and for this end, appointed meetings for prayer. The fire spread wider and wider till the whole society was in a flame." p. 378.

Several pages of the Guide might be filled with quotations from Mr. Wesley, illustrative of the tendency of sanctification in the church, to result in the salvation of sinners. And why not, since the church is ordained to this work, and "holiness is the measure of power?"

Auburn, N. Y.

WOULDEST thou have the lamp of assurance which God hath kindled in thine heart burn steadily and shine brightly? Let there be much diligence, much holy confidence, much prayer; these, like the oil of the sanctuary, shall make it do so.

SELECTED.

VITAL UNION WITH CHRIST.

(Concluded.)

FROM THE OBERLIN EVANGELIST.

IN our last number we aimed to show that, *scripturally*, the relation of Christ to the believer is that of a *vital union*. The Christian is *in* Christ as the branch is in the vine — by a life-imparting connection.

Assuming this to be true, it follows,

1. That the Christian should have no heart-fellowship with the world. To be in heart-union with the world is to be heart-divorced from Christ, for between the spirit of Christ and the spirit of the world there can be no fellowship. "The friendship of the world is enmity with God." The spirit of earth is selfish—the spirit of Christ is holy; and the Christian whose soul does not intuitively distinguish between the one and the other, knows nothing of holiness yet, as he needs to know it, and *must* know it, ere he can "see the Lord." There are no elements in common to the spirit of the world and the spirit of Christ. All is contrariety and antagonism. On the one side, sin; on the other side, holiness:—the one is of earth, the other of heaven; the one holds self supreme; the other, God. The Christian, therefore, who is *in Christ*, cannot be in the same sense *in the world*. He cannot be at the same time a branch in Christ the vine, and also a branch whose invigorating roots and sustaining trunk are the ambition, the avarice, the sensuality, or any form of the selfishness of earth. "Ye cannot serve God and Mammon." It is all vain to serve two opposite masters. You will certainly hold on to the one, and despise the other. If you hold to the world, you inevitably despise God. Therefore, being *in Christ*, is *not* being in earthliness and self. The one state, of necessity, forbids the other. Whoever is *in self*, devoted to self, and living for self, may know beyond mistake that he is *not in Christ*.

2. It follows also that being in Christ is synonymous with being a Christian. It was so considered in the apostolic age beyond all

question. And what was true then, cannot be otherwise than true now. By no possible ingenuity can it be made out that piety is a different thing now from what it was then. No power of public opinion, or of church opinion, or church practice, can change the nature of the Christian spirit — can make worldliness any more like piety now than it was eighteen hundred years ago. The world may or may not be more civilized, or more moral; it certainly is not any more imbued with the spirit of Christ.

Hence the question, *am I in Christ?* is a perfect test of true discipleship now, as really as then. It marks the real Christian, and excludes the self-deceived, as truthfully now as then. *Now*, as well as then, it is only self-delusive and self-ruinous to hope for salvation without being *in Christ*.

3. Again, it follows from this Scripture doctrine that there can be no deficiency of divine nutriment to sustain the Christian life.

If its roots lay in philosophy, even the most profound earth ever produced, we might expect it to wither. If the Christian life was rooted only in self-prompted and sustained resolutions, we should see its leaves grow sickly and its blossoms fall. It might have the best cultivation that human appliances could afford; you might plant it under the genial shadow of the best church organizations, nurture it with the selectest influences of church rites and ceremonies; — all must come signally to nought. Nothing will suffice but Christ. Rooted in him, branching forth from him, all is life and perpetuity.

But the special point to be urged now is, that this branch-connection with Christ the vine being perfect, there cannot possibly be any lack of sustenance. It is not possible that currents of death, not life, should flow from Christ into his branches. It is not possible that the life-currents should be so languid as to cause decay and death to the still inhering branches. No *blight* ever sent its silent, deadly influence from Christ, the parent stock, into the branches — the hearts of his people.

Nor was there ever any such phenomena as a failure in the regular supply of nutriment in this spiritual vine. It never yet was the case that the branches called for sustenance, but called in vain. Faith never yet sought for sustaining power, and it came

not in the hour of need. This fountain was never known to be dry. If branches fade and blossoms fall, say not that this vine-stock is sickly and its life current dry; but rather know thou that the vital connection is broken; — is only apparent, and no longer real.

Who believes that the spiritual power of Jesus Christ is inadequate to sustain the spiritual life of his trusting children? Or who believes that, being able, and withal sought unto and trusted, he yet fails to bestow the blessings sought? Nay, verily, let no such thing be thought by any of the dear ones of his flock, for He is not *such* a shepherd! He never *starves* his flock!

4. It equally follows that those who are *in* Christ shall have no lack of spiritual joy. The attentive Bible reader must have noticed that when our Lord states for himself the *design* he had in view in teaching his disciples how the branch is in the vine, (John xv. 1–11) and how, so abiding, it will bring forth fruit, and will ensure to them his permanent love, he says: “These things have I spoken unto you, that my joy in you may remain, and that *your joy may be full.*”

No doubt the end Christ had in view will be answered. Those blessed truths which he spoke for the purpose of causing his people’s joy in him to be full, are adapted to their purpose, and if faithfully applied, cannot fail to secure it. They must secure a fullness of joy because they secure a permanent spiritual life and a steady productiveness in the fruits of holiness. Such life and such fruit lie at the foundation of substantial joy. A joy that is transient may have root (such as it has) in other soil, but no permanent joy can be had otherwise than by abiding in Christ.

Let those who seek for spiritual joys take notice of this. Such joys are attainable; your joy may be made and kept *full*; but can be so only as you abide in Christ, and consequently abide in his love.

5. Let the reader notice another unfailing result of abiding in Christ; — “*ye shall bear much fruit.*” There can be none barren or unfruitful who truly remain *in Christ*. Is not this a blessed truth?

Let it be for our encouragement, since it reveals the secret of

sure and abundant fruit-bearing. The vineyard of the Lord — O, how will it bloom in fragrance and beauty, and its clusters load each branch with the choicest grapes — provided only that they abide in Him who is their life and their strength!

This truth, so good for our encouragement, is not less useful as a *test*. Art thou a living and fruit-bearing branch? Then thou art *in Christ*. But dost thou bear *no* fruit unto holiness? Nothing could so clearly prove that thou hast no living connection with Christ the vine! The result may grieve thee, it may astound thee — it may smite down thy dearest hopes; — but it cannot be gainsayed, or doubted. Happy is he who admits the inference and hastens to apply the remedy.

6. No greater calamity can befall the church than that she should lose the living power of this truth.

Such a result is no doubt possible. It may occur by substituting reliance on forms and ceremonies, instead of reliance on Christ—as the Romanist does. Or the substitution may exchange reliance on Christian instrumentalities—the well-preached gospel, the imposing architecture, the splendid music, and the social appendages—in place of him in whom alone reposes the vital power of spiritual life. Nor is it impossible that the church should retain this truth in theory, yet disown it in practice. She may even retain it in her creeds and in her theological tomes, when it shall have dropped out of her actual experience, and meet with no favor or sympathy if it should appear in some of her neglected little ones. It would certainly be a dark symptom (would it not?) if leading men in the church should come to look with disfavor and even suspicion upon those who modestly and humbly testify of themselves,—“I think I am *in Christ*, and find all the Scriptures say of this state fulfilled continually in my own experience.” Such testimony as this has been brought before the churches to some extent within the few years past. There is no need that our columns should say how it has often been received. On this point, it were fitter that we should weep than speak. Tears are more in place than words.

But it cannot be thus always — we trust it cannot be so long. Those gospel truths which embody more vital power than any

others, cannot long sleep in neglect—cannot long be dropped from the living experience of God's people. We cannot believe that Protestant Christendom is given up of God to a night of spiritual excision from her Lord, and therefore we have all confidence that Christ will return and reveal himself in the experience of his people, their life and their strength.

ORIGINAL.

OUR LAST FAMILY GATHERING.

EXTRACT FROM A LETTER TO A MINISTER.

BY THE AUTHOR OF THE WAY OF HOLINESS, ETC.

We had one of our "Family Gatherings" at the Vestry St. Church last evening, and were favored with the transforming, joyous, soul-uniting presence of the Sanctifier. A large number witnessed for God; and nearly all who testified from their own heart realizations, spoke of the power of Christ to save from all sin. If from these "Family Gatherings" we were to infer the effect that the distinguishing doctrine of Methodism—"Holiness to the Lord"—has had on the Methodist community in this city, we have abundant reason to thank God and take courage.

Over thirty churches are here represented; and from the testimonies given, one might suppose that the experience of perfect love was the general experience of the membership in this city. Scores of earnest intelligent witnesses, well known for the usefulness and devotedness of their lives, testify on these occasions to the enjoyment of the witness of entire sanctification. Yet though I believe that there may not be a place near or remote, where so many consistent witnesses of perfect love may be found as in New York; yet I dare not leave you to infer that the enjoyment of the clear witness of entire sanctification is the general experience of our people. But these "Family Gatherings" seem to be a sort of a jubilee for the ardent lovers of Holiness. It is here the tribes of the Lord, from their many stations, gather. And I need

not speak of the clinging of heart that those who, through the blood of the everlasting covenant, enter into the holiest, feel toward each other. The Son of God in his memorable prayer says, "that *they* may be *one*, even as *we* are *ONE*." If "both He that sanctifieth, and they who are sanctified are *all ONE*," then we will not wonder that such a multitude of witnesses are by the power of the sanctifier drawn together. We will not wonder at the clinging of soul, that brings together from various points of our large city and its environs so many of those who love to "praise the beauty of Holiness." And we will not wonder as they get together at these "Family Gatherings," as in the more immediate presence of the Sanctifier, that their hearts flow out as *one* in united soul-thrilling testimony in praise of their glorious Head — their Divine Sanctifier.

And so you are also to have a Family Gathering on your charge on Thursday evening. I almost feel as if I should be present in spirit with you, though I may not respond to your invitation, and be present in body. But of this my heart is assured: there will be One (the ever blessed ONE) standing among you, who baptizeth with the Holy Ghost and with fire. And he will be there for a specific work. On every one who will specifically present himself upon the altar as a whole burnt sacrifice, for the sole object of being ceaselessly consumed, body and soul, in the self-sacrificing service of God, He will cause the fire to descend. And He who standeth among you will not delay to do this for every waiting soul, for He standeth *waiting*; and the moment the offerer presents the sacrifice, the hallowing, consuming touch will be given. Why may we not ask that scores may receive the full baptism of the Holy Ghost at your union love feast. Then may they go forth, endued with power from on high, to work mightily for God, and you will witness such a work of God on your station as never before. One shall chase a thousand, and two shall put ten thousand to flight.

CHRIST sweetens all our comforts, and sanctifies all our crosses.

The Missionary Work.

ORIGINAL.

LETTER FROM A MISSIONARY IN INDIA.

Our friend, Mrs. Palmer, has kindly furnished us with the following, from a brother now laboring in Bombay. We give the accompanying correspondence, embracing Sister Palmer's letter, and another from a Sister of the Missionary, both of which will invest the original communication with additional interest.

DEAR BRO. DEGEN:—I have long thought that the principles set forth in the Guide to Holiness, if experimentally apprehended, would soon bring about the salvation of the world. Through the courtesy of a Presbyterian lady who within a few days has received the blessing of Holiness, I herewith send you an extraordinary example of the power of holiness as exemplified in the case of her brother Rev. Mr. B., and the Rev. Mr. C., Missionaries, now laboring with much success in Bombay, India.

I also enclose a document containing Rev. Mr. B.'s reasons for declining the acceptance of his salary as a missionary. It is a remarkable document, and breathes a Christ-like spirit to an extraordinary degree. I leave it to your option whether to publish it or to withhold. To my mind it presents a most inspiring view of the faithfulness of Christ. When he first commissioned his disciples to go forth as sheep among wolves, without money or scrip, he asked them on their return,—“Lacked ye any thing?”—their ready answer, “Nay, Lord,” was an acknowledgement of the *faithfulness* of their Lord. Some might object to the course of Mr. B. in view of its furnishing a precedent from which few missionaries might act, or may conceive that the prevalence of such sentiments might operate disadvantageously on missionary organizations. But why should such consequences result? Rev. Mr. B. could not have entered upon his field of labor, had not the efficient aid of the American Board for Foreign Missions been tendered. It took him to his destination and sustained him there during his first year. The American Board placed him there in order that he might exemplify the spirit of his Master in saving souls. He found that he could best serve the purposes of his mission by exemplifying the spirit of Christ, in that he “made himself of no reputation and took upon him the form of a servant.” And so, more efficiently to serve the purpose for which the Board sent him out, he declines equipage and servants, and resolves to live in a way that does not make his acceptance of a salary needful. How efficiently then does he serve the interests of the missionary organization through whose aid he has been ushered into his field of labor, while the salary which he might otherwise receive, may be expended in sending others into the field, which may be like minded.

Yours, in the promotion of the practice and principles of Holiness,

PHEBE PALMER.

April 6th, 1853.

My brother was once an Infidel, rejecting the Bible. At a circulating library "Paley's Evidences" was given him one day by mistake. He read it, and became convinced of the authenticity of the Old and New Testament. He immediately felt the imperative necessity of accepting all they teach. He now commenced the study of the Bible, and his obedience kept pace with his knowledge. He became a member of the Presbyterian Church, and soon after entered the Theological Seminary to prepare himself for the ministry. Two years after his commission, he felt the necessity of a higher experience of Christianity, and seeking it earnestly, obtained it. From this time, his constant effort was to incite Christians to holiness. He believed that it was commanded and promised by the Bible, and might be gained through consecration and faith. During his Theological course, the greater part of his time was spent in the reading of the Bible. He meditated much with prayer, believing that God thus taught him. In August, 1847, he sailed for Bombay, as a missionary of the American Board. Almost from the moment of his conversion, his heart had been turned toward the heathen. He went with the resolution of never returning; his family parted from him for life. He also went without a wife. He was at this time, thirty-one years old. During his first year in Bombay, he resided at the Mission House with several other missionaries. In February, 1849, he left this abode, resigned his salary, and adopted the manner of living of the native converts; for, as he says, "I found a wall in my path, and a vault of brass above me, and God told me that I would in vain beat against that wall, and my prayers in vain assail that vault, till I obeyed the word of his gospel, and destroyed the discrepancy* which the natives saw between my life and my preaching." The fear of giving pain to his missionary brethren had kept him silent a whole year, but he concluded it was better to give them pain than to give it to Christ. He took a small and humble house in the midst of the native population, and there, upon bread and water, and rice, and fruit, and tea, has he lived without servants and without equipage for four years. During this time, his spiritual blessings have been ever increasing in intensity and amplitude. His income is five dollars a month, all that he will consent to receive, from an English gentleman whose children he instructs. He takes his breakfast with this family, leads their devotions, and spends an hour in instruction. Whenever the providence of God has called for any additional expense, the means have been unexpectedly and liberally provided by friends. He has thus made several journeys. There are wealthy Englishmen in Bombay, who would sumptuously support him if he would allow them to do so. His maxim is, that if a man cares not for himself, all the world cares for him; and his own experience amply proves this. His brother missionaries and other friends, knowing how indifferent he is to his own comfort, are continually watching over him, and studying his wants. The same year in which he adopted this new mode of life, a Scotch missionary at Poonah, in India, Mr. Cassidy, following his example, renounced a salary of three hundred and forty pounds. In the beginning of the year 1851, he came to Bombay and took up his residence with my brother. Since then, they have lived together, sharing each other's labors, pains, and pleasures. My brother says, he knows no such man in the Christian church as Mr. Cassidy. He takes up his cross daily, but does it as though he were going to a marriage feast. He makes the greatest sacrifices, but is willing that no one should know them. He has

* The discrepancy here referred to, is that of living in style so much beyond the natives, that he must of necessity appear in their eyes, as of a superior race, rather than to exemplify and to set forth the teachings of Him, who though he was rich, for our sake became poor, that we through his poverty might be rich.

a heart full of love, and a manner which shows it. His manner of speaking is fervent and eloquent, and the natives listen to him with delight.

Thus, do these two devoted brothers, united in the Lord, renounce all common pleasures of sense and of opinion, and in return receive from their munificent Master a joy of the soul, ever full and yet ever increasing.

It may be well to add, that Mr. B. regards the diet he has adopted, as best suited to the climate. He has found his self-sacrificing habits best suited to the exigencies of his health, &c. He finds himself able to travel on foot from ten to twenty miles per day. His physical endurance is remarkable.

WHAT IS THE TRUE MISSIONARY LIFE?

DISCUSSED IN A LETTER FROM A MISSIONARY TO HIS BRETHREN.

DEAR BRETHREN IN THE LORD:—My mind has been much at work of late upon this question:—What mode of life should a Missionary adopt in order to have the full approbation of his Master? Believing that Christ would not willingly have us remain in the dark, concerning a question of this kind, I have studied the word of God in the sure expectation of finding the needed light. The conclusions to which I find myself tending are so different from those which I suppose to be entertained by my brethren in the ministry, that it has seemed best before definitely making up my mind as to what is duty, to submit to them my views so far as they are formed, and solicit an expression of their opinion concerning them. I have felt considerable pain while revolving this matter, in view of the pain I might possibly give you by adopting a new standard of Missionary life; but this is in a measure removed by the reflection, that in adopting your present style of life you have acted on principle and conscientiously, as truly as I now am in addressing you; and that it will be no more difficult for you and less painful, to give the reasons why your style of life is what it is, than for me to state the thoughts which have arisen in my own mind. Light is as much an object to you as to me: by an amicable and earnest discussion light may be evolved, and cannot possibly be extinguished or diminished; and I conclude that you will welcome this discussion, and spare me a portion of your time sufficient to read, digest, and perhaps reply to the following considerations.

The question more fully stated is this:—Shall the Missionary live as a rich man or as a poor man? If as a poor man, shall it be according to the European idea of poverty or the Hindoo? Shall his style of living be luxurious, or comfortable, or self-denying? Shall his salary be large, or moderate, or as little as possible? Shall he have an expensive equipage, or a plain one, or none at all? Shall he have many servants, few, or none at all?

Perhaps the opinion of some may be, that this question is an unimportant one. The things upon which the Bible lays stress are of another and higher character. The great scope of the Bible is to lead Christians to set their affections upon things above, not on things on the earth; and if they live with their affections detached from these things, it is a matter of comparatively little consequence, whether they detach these things from their lives or not. Two persons may live together in the same style and participate in the same comforts; but God, who sees the heart, may know that the one is bound up in these comforts, while the other disregards them and has his treasure in heaven. There is a wide interval between their spiritual natures; this interval if not represented in their use of worldly goods, is in many more important things; and this suffices to God. I have at times been disposed to entertain this opinion, but recent study of the scriptures leads me to reject it.

The Bible does not represent the externals of a Christian life as unimportant. When Christ sent forth the twelve (see 9th of Luke), he with remarkable conciseness bade them preach the kingdom of God, and with equally remarkable amplitude instructs them as to the mode of life they were to follow, taking up successively the questions of a scrip, a staff, gold, silver, brass, coats, shoes, food and lodging. The same thing is observable in his directions to the seventy. Whether these commands related exclusively to the disciples of that day, or otherwise, is a question I do not here agitate. I quote them to show that the question—What sort of life is suited to the Missionary? is one considered by the Lord Jesus Christ not unimportant. He has expressly declared it to be important, even in all its particulars and to its minutest details. He has caused these instructions to be recorded no less than four times in the everlasting gospel (see Mat. 18:—Mark 6:—Luke 9 and 10.) He has taken care to notify us concerning his own mode of life, that he hungered, thirsted, and had not where to lay his head. The mode of life of the apostles is described with a particularity and a frequency, and an emphasis, that utterly forbid the supposition that this is a matter of inferior importance. It seems to have been the earnest endeavor of Paul to exhibit himself to the church as a model minister of Jesus Christ; and it cannot escape the notice of any one who contemplates his picture as it is portrayed in the Epistles, that the details of his manner of living have a prominent part in that picture. In 1 Cor. iv., 11, he writes: "Even unto this present hour we both hunger and thirst and are naked and are buffeted, and have no certain dwelling place, and labor working with our own hands." And that this was voluntary appears from the 9th Chapter, where he says: Have we not power to eat and to drink? Have we not power to forbear working? We have not used this power, but suffer all things, lest we should hinder the Gospel of Christ." And to the Thessalonians he writes: "Not because we have not power, but to make ourselves an example unto you to follow us." In 2 Cor. 6, he gives a catalogue of the proofs by which he substantiates himself among men as a true minister of the true God; and among them appear "necessities, distresses, poverty, utter destitution." "As poor, yet making many rich; as having nothing, and yet possessing all things." See also 2 Cor. xi. 27. It is impossible for me, in view of these and many similar passages, to escape the conviction that the question which I have introduced is one of consequence. We are, I think, to believe, upon the testimony of God's word, that there is a style of life peculiarly adapted to the Missionary, and which Christ, for reasons well-known to himself, whether obvious to us or not, greatly desires to see his servants adopt.

What now is that style of life? It is that style which is best calculated to convince an ungodly, sensual world, that a divine power has been at work within us, transforming us, so that we are no longer like them engrossed by the pleasures of this world, but are possessed of a something that satisfies us independently of what this world can give. Men are carnal, and as carnal God addresses them. We would give them sensible proofs of the Christian religion. The eloquence and logic of an angel would fail to arrest them, for the very reason that he is an angel; but let a servant of God give full proof of deadness to the world, that world to which they are so enslaved, and their attention is arrested. They are amazingly under the power of their appetites and lusts; and the sight of a man having all these in perfect subjection must startle them. But the inward victory shall never be known to them, till its trophies are exhibited to their senses through the medium of the life. The high aims of the Christian can only be known to them by a demonstration parallel to their senses. So long as there is the least

supposable foundation for skepticism, they will be skeptical about those high aims; and will refuse to believe the minister of Christ indifferent to comforts, and luxuries, and the gratifications of sense, and reputation, and distinction, until they see him throwing these all behind his back, and signifying by his treatment of them the disesteem in which he holds them. Until that moment, though the spirit be really in his heart, though he be truly seeking the glory of God and the good of men, though his affections be truly alienated from the objects of sense, yet the world will not believe in his transformation, or impute to him any principles superior to those that govern themselves. And if it should so happen that the very things they seek after, which they feed their imaginations on when alone, dream about at night, converse about among themselves, labor year after year by fair means or foul to obtain, if these very things should happen to be found in the Missionary's life, will they not be fatal to the production of that evidence which the Gospel is aiming to produce? Let a man with one hand offer the Gospel to a crowd of heathen, and at the same time be handling a purse of gold in the other, will they give much heed to his message? No, he must put the gold out of sight if he would have them listen to his words. There is a fascination to them about the gold which binds up all their senses, and baffles all attempts to secure their attention to the Gospel. Money is their God; they worship it and the things which it procures. If when they come to see us, they find their gods with us, viz: money, authority, luxury, distinction, they will honor us because their gods are with us, and will envy us.

But their respect will not be of a kind favorable to religious influence; nor will they be ready to discover the evidences that we are transformed from our original natures, or that Omnipotence dwells in the bosom of the Christian Church. It is not sufficient that we do not idolize the things they idolize; we must openly and unequivocally disown those things. It is not enough that we can use those things without being contaminated by them; we are to reject them because they contaminate others, and because others will not reject them while we retain them. Men are carnal; and the evidences which spiritual persons can detect, are hid from them. Therefore, the style of life which Christ enjoins upon us, is that which will tend to flash upon their very vision the evidence that we are born of God, and are looking to things unseen and eternal. This species of proof should come first, in itself insufficient, but indispensable as a preliminary. When they have received this, they will be ready to inquire for others; but till then, they will be indifferent to others. The glory of the Christian religion is not only in the purity of its law, but in the sanctions of that law; not only in the beauty of its morality, but in its power to engrave that morality in the hearts of its believers. There is much excellent morality to be found in some of the sacred books of the Hindoos, but then their religion is utterly impotent to enforce the observance of that morality. There is but one religion that can really transform; and Christ would have the transformation it effects exhibited to the eyes of men. "Let your light so shine before men, that they may see your good works, and glorify" not you, but "your Father which is in heaven." It is not enough that God is the witness of our renewed nature; that the spiritual in heaven and earth behold it; but an ungodly, carnal world must see it. The apostles would say, "We are made a spectacle unto the world, and to angels, and to men."

The style of life which is adapted to give proof in favor of Christianity, is also adapted to exhibit it, and make beholders acquainted with the great characteristics of the gospel. In 2 Thess. iii. 8, Paul says, "We wrought with labor and travail, night and day, not because we have not power, but to make ourselves an example unto you to follow us." Paul was not necessari-

tated to support himself by his own hands there; and seeing that he was a solitary representative of Christ, and depository of Christian truth in the midst of that heathen city, seeing that his time as a minister of the gospel was of unspeakable, incomparable value, it is a thing to be wondered at that he did not avail himself of the means of subsistence furnished him in the providence of God. It would seem that if ever there was a minister of the gospel called upon by his position to let work alone, and give himself exclusively to the gospel, it was Paul, in Thessalonica. If, then, he could so profusely sacrifice his time, how much importance must he have attached to the end in view, viz: the exhibition of a model life. I do not cite this in favor of the notion that ministers should support themselves by their own hands; but as showing in what great account he held the outward exhibition of those principles which Christ had implanted in him. Though filled with the Holy Ghost, he left off preaching and went to work; and what for? Why, he aimed at no other thing in working than in preaching. In fact it was a part of his preaching, and regarded by himself as indispensable. It was, as it were, the interpreter of his oral preaching, without which the latter would not have been understood by the people. And we may preach the gospel for hundreds of years, in India, by word of mouth, and by the printed page; but until it be incorporated in our life, and that too in a way adapted to the dull apprehensions and sensuous nature of the Hindoos, they will not understand it. The power of the human mind to remain ignorant of divine truth under the most vigorous and long-continued efforts to enlighten it, is one of the mysteries of human depravity, and one which will continue to meet us and dishearten us till we adopt the apostolic way of blending the language and the life. Whether we will it or not, our manner of life is the great interpreter of our gospel, to the people we dwell among. They hear us say—"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;" and to know the meaning of these words they look to our life. If its true interpretation is not found in these, then its true interpretation will never reach them. If they see then, instead of a vacuum of the things they covet, an abundance of them, the words have at once lost all their life and power. Five times, speaking by the Holy Ghost, Paul enjoins upon us to follow him, as he followed Christ. To Timothy he says, "Be thou an example of the believers." To Titus—"In all things showing thyself a pattern of good works." The Missionary must be a pattern man; and render his life an irresistible sermon on the words—"Love not the world, neither the things that are in the world."

These considerations lead inevitably to the conclusion, that Christ would have us exhibit in our mode of living, to those we preach to, and in a manner comprehensible to them, the principles of the gospel which are susceptible of being so exhibited. And here one remarkable feature in the position of a missionary to the heathen, presents itself to our notice. He may go so far in self-denial as to exhibit this grace to the circle in which he was brought up. He may go farther, even so far as to exhibit it to the Church at home generally. He may go farther, even so far as to exhibit it to his brother missionaries. Yet after all this, he has not even begun to exhibit it to the heathen. This is owing to the great poverty, plainness of living, and absence of comfort of the heathen, compared with Christian nations. That style of living which would be decidedly moderate at home, is princely in the eyes of the natives of India. A hundred pounds or two hundred pounds a year, makes a man a nobleman in the estimation of the mass of these natives, and they are utterly without a faculty to discern in the life of such a one, the exhibition of self-denial. There exists between the *Sahelbuck* and the natives a vast interval; and the former are virtually, in respect to the position they

occupy, the nobility of the land. To see them the people must look up. In their hands are the treasures of the land, at their disposal the offices, and in their favor, reputation; and those whose aspirations are for these things, look to them. They occupy one level and the people another. Now, if the Missionary of the Gospel be identified with them, he will be clothed with a certain external superiority, altogether in the way of his exerting such an influence as flowed from the life of Paul and his fellow-laborers. When the Missionary Sahib goes into the Bazaar to make known the Gospel, he will be as one standing on a pedestal. The people will look upon him as one who is above them in the worldly scale; and while he and they occupy positions so unequal, they will remain ignorant of the true principles of the Gospel. It may be, that in order to reach a position which seems to them elevated, the missionary has really descended much; it may be that in leaving his native land and the bosom of his loved Church, to take up his abode among heathen, he has made a sacrifice greater than they can conceive of; but it is not a sacrifice palpable to their apprehensions; and they will simply view him as occupying a position which they would love to occupy. He must destroy that pedestal from under him, if he would embody to their eyes the doctrine which Christ made so prominent, "Deny thyself, and take up thy cross and follow me." As he has renounced his native land, he must renounce his *Sahibship*. In the providence of God, there is given him this opportunity of showing to the heathen the all-sufficiency of Christ, and the indifference felt by Christians for those things which constitute the elysium of the world. Those steps in his course of self-renunciation, which preceded his arrival among the heathen, are hid from them; but this is one that will meet their eye, and deeply impress their minds.

If it be said that there is something in these adventitious distinctions that give us an influence over the native mind, and that we have no right to throw away this influence, I would in the first place suggest that no account is made of this sort of influence in the Bible; and in the next place ask whether any thing in actual experience shows it to be of value. How long and in what plenitude have we enjoyed it, how ample the experiment made; yet what are the results? Those who have been attracted to us by means of the worldly advantages connected with our position, how insensible have they remained to the religious influences we have sought to exert. How common the remark that those who have served us longest, and derived the largest emoluments, are those who appear least affected by the Gospel. And if from this number in the course of many years, one, two, or three converts be gathered, the mixture of worldly and religious influence to which they have been subjected, manifests itself in a vitiated and obscure piety.

Our true weapons are not carnal. If we have worldly ends to accomplish, then this worldly influence is valuable; but if we aim at gospel ends, it is at the best worthless. It may be favorable to false religion, but is doubtless adverse to the true. We conquer by renouncing such advantages. When we are weak, we are strong.

If it be said that the church at large, even the most pious and devoted portion of it, demand no such things at our hands, and pass no censure upon our present manner of life, I admit it; and beg in reply to present the following consideration. Missionaries are placed by Christ in the van of the church; and he does not expect that the main body of the church will be keener-sighted to discover truth than they, but on the contrary that they, as true pioneers, will be first to see what is yet unseen, and afterwards instruct the church to see it. In the body of the church there exists no power to redeem the church from a low state of piety to a higher. How to

affect this, is the problem of problems. The tendency in the world is for each man to model his conscience upon that of his neighbor; and this tendency is of overwhelming power and universality. The same tendency exists in the church; and the members of it generally, cannot possibly find in the word of God any higher standard of Christian duty, than is reflected in the lives of the more pious of their number. How stupendous the measure adopted by Christ at the beginning of our dispensation, to recreate the conscience of the church. Having become a man, he selected twelve from the lower walks of life, separated them from the mass of believers, and, taking them into closest intimacy with himself, proceeded to delineate before their eyes in his own life, the true standard. Finally, having by his example and instructions, and by the Holy Spirit moulded them to his liking, he gave them, and in them, a new and right Christian conscience to the Church. How unspeakable the gift! And what vast consequences depended on the careful perpetuation of that standard. For when, after a century or two it was lost, it remained lost. For more than twelve centuries a darkness brooded on the church, which she was impotent to remove. There appear to have existed some few true Christians in the Roman Church, as Thomas a Kempis and others, but these good men, though lovers and students of the Bible, could study it to the end of their lives without even surmising that popery with her monstrous errors was not in it, or that it contained doctrines immutably hostile to the system of popery. And let us hearken to Luther: "Learn from me," he says, "how difficult a thing it is to throw off errors confirmed by the example of all the world, and which through long habits have become a second nature to us. Though I had been seven years reading and publicly explaining the Holy Scriptures with great zeal, so that I knew them almost by heart, I yet still clung with obstinacy to popery." And what a striking illustration of this have we in the utter and universal disregard shown for fifteen centuries to the last great command of our Saviour. During all that time this ponderous command lay lightly as a feather on the conscience of the church, and good men could live and die without ever once suspecting their obligations to evangelize the heathen. It was by the word of the Holy Ghost upon the conscience of individuals, that God effected the Reformation; and it was in the same way that Christ brought again to the understanding of the church his last command. And in all probability this piecemeal resurrection of the word of God has but begun, and magnificent truths are lying there, as in a mausoleum, undreamt of by us; yes, doubtless there are discoveries of Christian duty, as well as of the riches of Christ's grace, yet to be made, no less startling than those we now rejoice over. Therefore it will by no means do for us to adopt the conscience of the church as the measure of our own, but rather resist it in its poverty and narrowness; and with great ardor seek to vivify and embody in our own lives, those principles which are yet uncomprehended in it. All things considered, it were a burning shame for us to be satisfied with that meagre view of our responsibility which the church entertains. And if the church makes a disproportionate estimate of the comparative responsibility resting on her and us, with that mistake we have nothing to do; the great mistake which it concerns us to verify is in the defective notion entertained of our responsibility compared with that which Christ entertains, and so abundantly displays in His word. He has written our responsibility in the lives of Paul and Peter and John; has promised us grace as unbounded as they enjoyed; and will expect us to answer for any falsification or reduction of the Apostolic standard, brought to pass through our lives. The leaders of the church and the main body of the church are connected by a chain, and by the full length of that chain are separated. She considered it her privilege to be at a certain dis-

tance from them; and while so much of her pristine corruption remains, she will use that privilege. They, seeing her inferior standard, make war upon it; but in vain. There is but one way in which they can elevate her; it is by going higher themselves. She will rigidly maintain the existing interval and the existing connection; in order to maintain them, she must reach a higher consecration. Then will be fulfilled the word of the prophet Isaiah: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron."

The gospel is represented as something swift-moving and powerful. It is compared to fire, to a runner, and the wings of an angel flying in the free heaven are given to it. But what has it been in India? Like an eagle shorn of its wings, a smothered flame, a sword all hacked and rusty. To account for this modern paralysis of our glorious gospel, we have had recourse to the strength of human depravity on the one hand, and on the other the sovereignty of Him we serve. But the glory of the gospel is in this very thing, that it is omnipotent in the face of human depravity, and of the allied forces marshalled under Satan; that it is omnipotent with respect to the very maturity and perfection of sin. As respects the divine sovereignty, I acknowledge that it becomes us blind mortals, led in a path we know not, greatly to reverence this attribute of God. But until we have made full proof of the measures indicated in the gospel, until we have done the things commanded us, we cannot conscientiously account for the apparent decrepitude of the gospel by referring it to a decree of God. There are decrees of God which relate to our present conduct; and there is good reason to believe that by obeying these we shall fulfil the conditions upon which success is depending. I do not suppose that by conforming to apostolic simplicity and self-renunciation, we shall necessarily convert souls. We might make all the sacrifices mentioned, and without the descent of the Spirit, things would go on as they have heretofore done. But the great argument is this, that we would thereby honor the Word, and Him that gave it, and secure a larger measure of the approbation of our Master than we now enjoy; and would consequently be justified in expecting the answer to our prayers for an outpouring of the Spirit. Our Saviour, though the Lord of all grace, is an absolute Master. In all his dispensations from the foundation of the world to this present time, we clearly discern this controlling principle, namely, a withholding of the blessing until the appointed conditions be fulfilled. Though we believe not, he abideth faithful. If we dishonor his word, he will honor it. With all his boundless compassion to a dying world, he does not hesitate to stretch a heaven of brass over the whole circumference of a disobedient Christendom, until his servants arise and loose the Bible from its convent chains. He leaves the heathen under the unbroken sway of the prince of this world, for fifteen centuries, till individuals present themselves in the church and reutter the long-lost words: "Go ye into all the world and preach the gospel to every creature." If then it appears that the standard of self-denial in the primitive church is in any sense a standard given to us, we may well believe that the decree concerning the salvation of the heathen is a decree postponed to that which requires our conformity to that standard; and that this our conformity will be the signal for the outpouring of those treasures which have been hitherto detained so unwillingly upon the throne of grace. The exceeding great and precious promises that stand out upon the front of God's word, how long have they refused to yield virtue to our touch! They have seemed to say to us: "Jesus we know, and Paul we know, but who are ye?" Our garb and lineaments are strange to them; in vain we protest that Christ is in our hearts; "we know you not," they say, and add: "He that saith he abideth in him, ought himself also to walk

even as he walked." To show that Christ is in us, we must put on Christ, as one puts on armor; we must be found in him; we must bear about in *our bodies* the dying of the Lord Jesus; we must be conformed to him in his terrestrial and mortal image, that we may hereafter wear his celestial and incorruptible likeness. As there was a two-fold transfiguration of Christ one downward, from glory to deepest abasement, and the other to glory again; so there is to be a two-fold transfiguration on our part, first, through the deposition of the world's paraphernalia, and afterwards by our glorification in the likeness of the heavenly Christ. If we suffer with him, we shall also reign with him. Therefore did Paul so passionately desire to experience the fellowship of his sufferings, to fill up that which was behind of his afflictions, and be made conformable to his death. "Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and became obedient unto death, even the death of the cross."

Let this mind be in us.

This objection may be made. We are in a hostile climate, and a due regard to the preservation of health demands the observance of the habits we have adopted. But this objection fails, if there is any force in what has been urged. The adoption of the primitive standard has been urged on the ground that it has been authoritatively enjoined, that the command — "Go preach the Gospel," cannot possibly be fulfilled without it, that it is essential to the triumphs of the Gospel. We are under obligations to preserve our health as we are to love father and mother, and wife, and children, and brethren, and sisters; but in Luke, xiv. 26, Christ has subordinated these obligations to a higher. Our great end is to be the glory of Christ; where the preservation of life and health may be a means to that end, we are to preserve them; when the sacrifice of them may be a means, we are to sacrifice them. "Christ is to be magnified in our bodies, whether it be by life or death." Christ and his glorious characteristics must be manifested; this is necessary, and nothing else is.

Beloved brethren, as we are to stand before the great God and our Saviour in the day of account, let us remember the words of Christ: "The servant is not greater than his Lord." It is to be feared we have made ourselves greater than our Lord. The servant who labors less than his master, consults ease, comfort, luxury, more than his master does, moves in a social sphere higher than that in which his master generally is found, refuses to be partaker of his master's penury, ignominy, and danger, such a servant makes himself greater than his Lord, such a disciple makes himself greater than his Master. The relations are thereby severed, and every one would be ready to exclaim at a glance, that the master is the servant, and the servant the master. Is it not enough that the world disdains Christ, desires his abasement and humiliation, and would be content to have him for its galley slave? is it not enough that the world has a hand to smite him with? a rod to scourge him with? a mouth to mock him with? has thorns for his head, nails for his hands and feet, and a spear for his side? but must we too lord it over him? must we sit, when he stands, ride, when he walks, live in fine mansions, when he has no place to lay his head, and fare sumptuously, when he hungers and thirsts? O! shall we not, my brethren, in the midst of this apostate, Christ-despising world, manifest a generous and true-hearted devotion to our Master? Shall we not take up the language of John, "He must increase, but I must decrease." "If any man serve me," said Christ, "let him follow me; he that hateth his life in this world, shall keep it unto life eternal; except a corn of wheat fall into the ground and

die, it abideth alone; but if it die, it bringeth forth much fruit." Here is a precious promise of much fruit; but it is at the other side of a certain death to be accomplished, the death of self, of honor, of distinction, of ease. Let us die this death; let us be crucified unto the world, and the world unto us. A master commits no injustice when he says to the servant who is come from the field, make ready wherewith I may sup, and gird thyself, and serve me; and surely Christ makes no unjust requisition when he says, "the disciple shall be as his master."

Other arguments which will present themselves to your mind, I forbear to dwell upon. One, respecting the influence our manner of life will have in determining the tone of piety and consecration in the native Church of India, seems to me of incalculable weight.

My dear brethren and fellow-servants, are the views I have stated erroneous? Are they without a proper warrant in Scripture? And, am I chargeable with rashness or arrogance in thus making them known to you? I hope I may not incur this censure. I have gone warily and reluctantly about this business, chastised to it, as it seems to me, by the Spirit of God. May that Spirit guide us into the truth, and make us mighty in the Scriptures, those Scriptures which were given that the man of God might be perfect, thoroughly furnished unto every good work. And whatever opinion you may form of the views I have expressed, believe that my earnest desire and unceasing prayer shall be for your most intimate union to Christ, and your much fruitfulness in Him.

G. B.

Bombay, January 8, 1849.

LITERARY NOTICES.

THE PAULINE QUESTION BOOK; or Questions on the Life, Labors and Writings of the Apostle Paul. By D. W. Phillips. Vol. II. Boston: Heath & Graves, N. E. S. S. Union, No. 79 Cornhill.

The character of this book is sufficiently indicated by its title. The first chapter relates to the doctrines of the Apostle as developed in his writings; and the second, to his life and labors as contained in the Acts of the Apostles. Copious notes are found in the latter part of the book, to aid the student in those questions which are not immediately answered by the sacred text. We think it well adapted for Bible class instruction.

THE POPULAR EDUCATOR. New York: Alexander Montgomery, 17 Spruce Street. Lowell: Frederick Parker.

We take pleasure in calling attention to this new periodical, the first number of which lies on our table. Its design is thus set forth, in an introduction to the reader.

"It is our intention to make this periodical the medium of conveying a large amount of information, on all subjects coming within the limits of an ordinary education. It is a well known fact that the acquisition of knowledge must be in every case the work of the pupil himself. In schools and colleges, the teacher and professor do little more than explain, direct, and stimulate. Whatever the teacher can do with the living voice we can do with the pen. Much, however, as may be done by us, more must be done by the reader himself."

We have only room to add, that the present number contains a portrait of Washington, and appropriate articles in the following departments: Language, Natural History, Mathematics, Physical Science, Industrial Science, Fine Arts, Anthropology, History, Philosophy, Political Science and Civilization. Each article is well illustrated and bears evidence of having been prepared by a skilful hand. It contains 44 pages.

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REV. H. V. DEGEN, EDITOR.

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THE
GUIDE TO HOLINESS.

JULY, 1853.

ORIGINAL.

TO PROFESSORS OF PERFECT LOVE.

BY JESSE T. PECK, D. D.

INCREASED USEFULNESS MUST VINDICATE THIS PROFESSION.

I AM aware that there is no coercion in religion. Mind is free, and can, if it will, resist all kinds of saving influence. Voluntary unbelief, baffled the skill and power of the Savior, while upon earth; and every day, sinful men depart to hell, because they resist the Holy Ghost. Christians can never therefore, in the absolute sense, be held responsible for the salvation of others. And yet there is ground of a most fearful responsibility, in behalf of the Church and the world. If we cannot absolutely save men, we can influence their salvation. And whatever we can do, to rouse them from their slumbers, to pour light upon their darkness, to guide them to the Savior, to secure them a home in heaven, we are bound to do. For the full extent of our possible influence over the moral destinies of the world, we shall unquestionably be held accountable at the judgment. Whatever God has given, he will undoubtedly require; and this rule is clearly applicable to those who have been washed from all impurity in the blood of the Lamb. Mark, my brethren, the Divine announcement of this stern and equitable law of responsibility — “unto whomsoever much is given, of him shall be much required.”

Now it is not mere teaching in the abstract, however correct it may be, that is the efficient instrument of salvation. More depends upon the spirit, which prompts and pervades it — upon the degree of grace, of holiness, of religious power from which it comes. Doubtless the warmth, the freshness of early love, the temperament of the individual, his talents, learning, experience, zeal, all come in to modify particular effect. But the controlling power, the grand pervading influence of usefulness, is piety; and it must be true that increase of piety, in every case, will give increased usefulness. “The tree is known by its fruit,” is a Divine maxim of universal application. The state of grace which you profess, if it really exist, cannot conceal itself. Its fruit will appear. “Every branch *in me*,” saith the Savior, “that beareth fruit, he purgeth it that it may bring forth more fruit.” I must therefore state plainly, that where no more than ordinary power of usefulness appears, when no marked religious effects are realized, there is strong reason to doubt whether entire sanctification exists. I utter so stern a rule with trembling. I know I must myself be tried by it. I know not who may be cut off by it. I know not what loved ones will be thrown into agonizing doubt by it. God forbid that it should do harm. I would not write it, if I did not feel that its truth imperatively binds me.

But let us see. You are supposed to have greatly increased your power with God. Faith, with you, is not the product of emergency. It is not called up by special exertions, sometimes strong, and sometimes so feeble that you tremble with fear that it is lost altogether — sometimes distinctly beholding Christ your Savior, and sometimes unable to penetrate the veil, which obscures him — sometimes grasping the promises, and sometimes unable to trust them. This was, once, the style of your faith; and even then, you could sometimes take hold of God, and command a power which made Satan tremble on his throne. Frequently perhaps you called down, upon saints and sinners, a measure of Divine influence, which filled them with comfort and praise, with awe and terror.

Now, faith is your life, your breath, your easiest, strongest, most habitual mental exercise. Not that you are unchangeable,

like God. Poor enfeebled human nature must have its variations. But they must not paralyze the faith of the perfect Christian — must not break its hold upon the Crucified, nor produce distrust of what Jehovah says. There may be “heaviness through manifold temptation,” but no letting go the hold upon the tempter’s conquerer. There may be clouds and darkness around the cross, but the trust in him who bled, is firm and unflinching. Faith, clear, strong, steady, and commanding, is the very life of perfect love. And the effect of this upon your power in prayer, is marked and decisive. With this unyielding faith, you pray for the brethren. And are they to feel no special grace in answer? You plead with God to rouse the slumbering, convict the impure, and create the immortal thirst for full redemption, which will not, cannot rest, until it is realized; and may you expect to see no movings of the mighty deep? Will no pungent sorrow for inbred sin, no weeping confessions of unfaithfulness, no groanings for liberty, follow these fervent constant pleadings of such prevailing faith? Impossible! God will not deny himself. There ’ll be trouble somewhere, conviction for impurity somewhere, a struggle for clean hearts somewhere, just as sure as the “faith that works by love and purifies the heart” is in lively exercise. There may be stout resistance — brethren may speculate, criticise, and even unjustly censure — may doubt, fear the effects, postpone the consecration, or treat the cause of holiness with entire neglect; but, in answer to the pleadings of that faith which supports perfect love, the Holy Spirit will disturb their repose, and there surely will be somewhere a crying out for full salvation. I therefore put it down as a fact inevitable, that *if holiness is enjoyed and lived, it will spread.*

And the same, I am certain, must be true in regard to sinners. They cannot, all and forever, remain quiet, when this power with God calls for His awakening spirit. The entreaties of Christ’s own loved ones — of those who are honored with rest upon His very bosom, the very throbbings of whose hearts He feels, and who “plead with Him as one would plead with a friend,” must prevail. Heaven will be moved by the power of faithful prayer, and some gracious results will be seen abroad — the same perhaps *in kind* which are frequently seen in the Church when only ordin-

any grace is felt and brought to bear. The same *in kind*, but vastly *more*. It is not possible that perfect purity exists where none is felt — where none is operative. I might appeal to facts. I have them, within my own limited observation, to fill a volume. But I have not room to introduce them here. I will throw myself upon the unalterable assurance of the adorable Savior: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." Would to God that these words of power, were *realized* by the Church.

And there are other means than prayer, to be increased in efficiency by the blessing of holiness. The spirit of the sanctified cannot be inoperative. It is felt and acknowledged, wherever it exists. Without a word, it reproves sin so directly, so forcibly, that the sinner trembles under its stern rebukes. It leads the wanderer back to God. It persuades with silent, but pathetic love, the regenerate to seek for holiness. It draws, like the heart of Jesus, by its powerful attraction, the souls of believers upwards, and of guilty sinners away from the devil. Religion, "pure and undefiled," so enters the person, the bearing, the words, the business transactions, the daily life of the wholly consecrated, that all men see it, and hear it, and feel it, when they mingle with them. And then, this heart of perfect love, is moved to every good word and work. This spirit is seen in pity and relief for the poor, and the distressed, by the side of the sick and dying. It shrinks from no crosses, no sacrifices, no sufferings, in the cause of the Master. All this *must* have its effect — must *add* to the fruit that is borne by the ordinary Christian, so that all the world may see it. As the mountain stream that glides through the vale, reveals its humble track by the freshness of the verdure by its side, this fertilizing spirit exhibits its power by the thrift and vigor of the graces wherever it moves.

And there is immense additional force in the living testimony, in the word of exhortation and warning that comes up from these purified hearts, and drops from these consecrated lips. If they come from the sacred desk, they burn, and glow, and dissolve,

wherever they fall. If they come from the most obscure and illiterate, they go *home*, with a power that no man can evade.

Yes, we must vindicate our profession, by the *moral effects* of holiness — actual, visible, practical. And if we are bearing no “more fruit” than before we were purged, it is time to *beware*. I have now, beloved, concluded my address.

ORIGINAL.

WILT THOU BE MADE WHOLE?

BY S. J.

A LARGE proportion of the human family seem, after reaching middle life, to have some bodily weakness, giving present inconvenience, and threatening more serious results. How glad would all such be, to hear the voice of the Savior, saying, “Thou art loosed from thine infirmity!”

But have not many of God’s dear children some spiritual malady, which greatly impairs the healthy action of the soul? something which they long to be rid of. Some of them are inclined to be anxious — “careful and troubled about many things;” others are inclined to impatience; others to sloth and self-indulgence; others to worldliness, or pride, or covetousness, or levity, or despondency.

How gladly would each of these sufferers hear a voice, saying, “Thou art loosed from thine infirmity!” Listen, and you shall hear it. Yes; that very same voice, which uttered these words to the woman who had so long been bowed together, speaks to you. What was the effect of his words on her? “Immediately she was straight, and glorified God!” If He is now saying the same to *you*, why are you not made straight? Either you are not so much in earnest to be rid of your infirmity as she was, or you do not take the kind Physician to be in earnest. He *is* in earnest. He looks upon you, this moment, as tenderly as he did on that infirm woman.

Suppose that when he laid his hand upon her, she had replied to him, "I have been bound by Satan lo these eighteen years, and it is impossible for me to lift myself up." Instead of answering in this way, she took the strength and the command together, and found herself once more erect! This is just what you must do; "*Take sweetly the grace and the command together,*" and at once you are strong, where before you was weak.

How inconsistent, how unreasonable, how wrong, to go bowed down for years under the weight of spiritual disease, when all the while those same kind eyes are bent tenderly on you, those same hands are stretched out to touch you! If you would only meet him with an answering faith, in a moment, the same voice would be saying to you, "*thou art loosed from thine infirmity.*"

ORIGINAL.

LETTERS TO A FRIEND.

BY ELA.

NUMBER TWO.

MY BELOVED C——:

I have just received your letter of the third inst., and I assure you that I perused it with no ordinary interest. The expression, "I have once more endeavored to consecrate myself to God," rejoiced my heart, but I regret that you are so "very fearful." What do you fear? Do you fear to believe, and "reckon yourself dead indeed unto sin, but alive unto God, through Jesus Christ," lest you should be mistaken? I think that I perceive the cause of your fearfulness. I should judge from some expressions in your letter that you were making the feelings and experience of others the criterion of your own, instead of the Word of God; hence not feeling all that marked change, and not experiencing those inward emotions that you anticipated, you query in your mind whether the work has been indeed accomplished. Is it not so, sister? Now suppose you set aside entirely the experi-

ence of others, and take the Bible alone for your guide, will you not be led to a different conclusion? Your first inquiry should be, "What does God require of me as an individual?" The answer is explicit and comes direct to your heart, "Submit yourselves therefore to God!" What is implied in this requisition? Why that I yield myself unreservedly to God, to be now, and henceforth his property; taking his will for the law of my life — my one rule of action. But if I do this, how shall I know that I am accepted? "To whomsoever ye yield yourselves servants to obey, his servants ye are, to whom ye obey." "But must I believe with no other foundation for my faith than this?" Is not this sufficient? Is it not dishonoring to God, to require any other evidence than his own immutable promise?" But how shall I feel if I do thus venture upon the Word of the Lord?" perhaps you may inquire. "Believe in the Lord Jesus Christ and thou shalt be saved." "Being therefore justified freely by his grace, we have peace with God, through our Lord Jesus Christ." "Unto you who believe, He is precious." Peace, rest of soul, always succeed the exercise of faith. Christ becomes very precious — exceedingly lovely to the believer. It is true that many are filled to overflowing with joyous emotions, but these do not necessarily follow. No two individuals have an experience alike. Paul saw a light from Heaven, above the brightness of the sun — he heard an audible voice addressing him by name. Jesus himself spoke to him. He was without sight three days, and then had it miraculously restored. The jailor heard an earthquake, that unloosed the prison doors. Cornelius was visited by an angel. The Ethiopian is riding in his chariot, reading the prophecy; an evangelist beholds him thus employed, and is directed by the Spirit, to go and bear him company. He does so, and enters into conversation respecting the scripture which he was reading. He shows its application to Christ. The Ethiopian believes, and forthwith is baptized. Now there were different circumstances attending each of these conversions. There were none of a *remarkable* character attending that of the Ethiopian, yet his was as genuine as that of St. Paul. O let us simply take God at his Word, and leave the *manner* in which he shall communicate his saving grace to the soul, entirely with him.

Again, you remark, "My feelings are not different from what they have been many times before." How different did you expect them to be? I hope my sister is not like Naaman. He went to the prophet to be healed of his leprosy. The simple command is given him through a messenger sent by the man of God, "Go wash seven times in Jordan, and thou shalt be clean." How different this simple announcement, from what Naaman had anticipated! "Behold I thought, he will surely come out to me, and stand, and call upon the name of his God — and strike his hand over the place, and recover the leper!" Here the manner in which his cure would be affected, is all marked out by him, and a far different course being taken, he doubts the efficacy of the simple prescription and indignantly turns from the dwelling of the prophet. He is however persuaded by his servant, to obey the requisition, and becomes consequently healed. The language of the servant to his master is applicable to many who turn away from the simple way of faith; "if the prophet had bidden thee do some great thing, wouldst thou not have done it?" What we have to do is to obey God — abandon ourselves to his disposal, and leave entirely with him the method he will adopt, to cleanse us from all our filthiness and idols, or rather the particular effect it may produce upon our feelings. Let the resolution be fully fixed in the heart, and carried out in the life, "I will trust in God at all times, and under all circumstances, *irrespective of feeling*," and thus thou shalt become established. You further remark — "I have not that lively evidence of my acceptance with God that I wish." "Faith is the evidence of things not seen." Your evidence will be clear, or obscure, in proportion to your faith. If you look at the promise *alone*, and unwaveringly believe that God accepts you, simply because he says, "I will receive you," you will have sufficient evidence of the fact. God's word is the evidence — faith brings it to your own soul. Again; — "I feel that my will is opposed to the will of God, and to serve him is a continual struggle with self." The old man, my sister, must be crucified with all of his deeds, for he is "not subject to the law of God, neither indeed can be." He will strive hard for life, and the last struggle will always be the most violent. But bind him

to the cross and there let him remain, while you continue to reckon yourself dead indeed unto sin, and alive unto God. In the performance of any duties we feel a degree of peace, but it is not until the whole soul is surrendered up to the receiving, and relying on the promises of God, that we enter fully into rest, and become established in peace and quietness. Then and not until then will the yoke of Christ be easy and his burden light — his commands not grievous, but joyous.

ORIGINAL.

SANCTIFIED WHOLLY AND PRESERVED BLAMELESS.

BY G. A. I.

MANY are more ready to believe that we may be "sanctified wholly," than to admit the possibility of being "*preserved blameless.*" Let us not so dishonor our God, by limiting his power. It is written, "faithful is he that calleth you, who also *will* do it." How specific the assurance in that word which declares, "the Lord is faithful who shall establish you, and keep you from evil." "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."

Shall we not then come boldly to a throne of grace, "in full assurance of faith," "not wavering," and *now* claim — *take* the promised, the purchased, blessing? "I will sprinkle you with clean water, and ye shall be clean, from all your filthiness, and from all your idols will I cleanse you."

There is a sense in which *we* must *cleanse ourselves* from all filthiness of flesh and spirit, and perfect holiness in the fear of God.

Why may not I? Why may not the one whose eye now rests on these lines, be a specimen of the power of God to *save* unto the

uttermost? Precious soul, trust in God from *this* moment; for *yourself* test the power of "Him that is able to keep *you* from falling, and to present *you* *faultless* before the presence of His glory with exceeding joy."

"But is it possible that I
Should live and sin no more?
Lord, if on thee I dare rely,
The faith shall bring the power."

ORIGINAL.

"BEARETH ALL THINGS."

BY A STUDENT.

CHARITY beareth all things. It must be perfect charity that can bear all things. Love, abounding without intermission to the exclusion of all the variations of the opposite element, and nothing less, this charity must be. The import of "all things" takes in an almost endless variety of cases and circumstances; and who can know that he is in possession of that degree of love that will enable him to bear the trials that are awaiting him in the future of all things? I have heard the disciple, newly baptized with the Holy Spirit, say, "now I am ready. I am ready to do anything, I am ready to bear anything, only let me be kept in the state of mind that I am now in. I could bear contradiction, I could bear reproach;" and perhaps he felt as if he could give his body to be burned. We have heard Paul say that he could do all things through Christ which strengthened him, and that he was ready not only to be bound, but to die at Jerusalem.

If to be able to bear all things is the test by which we may know whether a state of perfect love is the state in which we stand or not—and where is there evidence of perfect love in a state that falls short of this attachment—we wish to ask how we may know that we can bear all things. How did Paul know that he could do and bear all things when his soul inquired of itself if it was able, if it was ready? The consciousness takes cognizance only of the states of feeling produced by present events; how could it then speak concerning future events? In the first place,

many future things are present with us in reality ; that is, the same that we shall have in the future, we have now, to a great degree ; and the imagination brings many more into the present, concerning which the consciousness speaks as if they were present.

But there is yet unknown, unthought of ground ahead of us in our journey ; how can we know that we shall pass over it safely ? We can know it only on this principle, that if we have grace sufficient to make us righteous in the performance of present duties, and the bearing of present troubles, while we retain this grace our faithful Creator will let no greater burdens come upon us than are proportioned to the increase of grace which he is giving to meet the case. The great object of care with us then is, after having once obtained a preparedness for all things then demanded of us, that we never lose that ground. It is not hard to find where failures in doing and bearing originate. If our lot in life is clothed with continually increased severity, the increase of that strength in God which beareth all things would keep alongside with the increase of trials ; so that we should walk the road of everlasting triumph through this world, did we never yield up any ground that we had once taken in consecration and faith. And it is especially in our faith that we are liable to lose strength. It appears to me to be not so easy a thing for one who has been pungently convicted for the unrighteousness of withholding from God what is due to him, and who has been made to cry out " O, my Father, if I cannot live wholly unto thee I would not live at all ; let me be made right and then let me die before I get wrong again ; " it is not a very easy matter for the force of circumstances to draw such a soul away from its consecration to God. But it is the faith ; that exercise which is voluntary only in part in a direct sense ; and is more or less dependent for its existence upon collateral exercises of the mind, it is this that we are first found to lose strength in. I once heard a devoted woman who was feeling the pressure of cares and duties new to her, say, " It seems to me that if I could have a longer time in the morning to be alone with God, I could be more sure of going aright through the day ; but as soon as I am awake in the morning my children are awake, and I have but a few moments in which I can pray for patience and peace."

A man of God who heard these remarks answered her and said, " if you only believe as you look up to Heaven in the few minutes you have, that you *will* be guided safely — that you *will* be kept in the right spirit in all your ways, and continue to so believe at every step you take through the day, you are as sure to be kept right and receive all comfort as if you had a longer time to

supplicate for it." At the time this idea was not appreciated by the woman. Yet in her few moments of morning and noonday prayer she would remember this remark, and that it is faith that quenches fiery darts — that it is through faith that the weak are made strong, and that it was through faith that Enoch pleased God. Two or three years after this, she said she understood the matter clearly. "Faith with but few words of entreaty, or none, effects more than much entreaty with less faith; and if there is faith it supersedes the necessity of entreaty; for it has the assurance of what it desires."

"But," said a listener, "it is plain philosophy that the more the mind is held in direct communion with God, in contemplation of his character and in acts of adoration, the more will it imbibe his Spirit; and hence the greater the certainty that it will be saved from wrong. And unless the philosophy of faith will show that in it there is greater power for the keeping of the soul, than in that contemplation which leads to adoration and desire and entreaty, I cannot see how the believing we shall be kept holy through the day can be a greater means for accomplishing that object than a long time of abstract communion with God in prayer." The woman, experienced in the process replied, "there is a power in faith beyond that of the contemplation which leads to desire and entreaty be it ever so lengthened. It includes the same exercises of the soul with that, and goes a step beyond it. It not only contemplates the good, and longs for it, and holds out the hand for it, but grasps it with a tenacious hold that straightens up every cord and muscle of the soul."

In the exercising of faith for what we feel to be so desirable to us, without a long process of contemplation, we condense into a shorter space of time, and carry through with greater energy, what we would carry out into longer time if we could have it free from other employments; that is, a contemplation of God's character and his law; and a desire to be conformed to him, and a determination to be, by his help; and further, a belief that he will help us. That faith which is the instrument of safe keeping to the soul, presupposes a love for abstract contemplation of God, and a readiness to embrace with joy every opportunity of breathing into his ear its strong desires; inasmuch as it is a step beyond all this, and cannot be exercised without these states of feeling co-existing with it. It communes amid the busy activities of life with Him whom it trusts for safe keeping; and its communion is in that very exercise of trusting. We are so mercifully constructed that there are no shackles of business that can be hung upon us which can keep the soul from its upward soarings. The mind may

be sometimes depressed by the disease of the body, its habitation, or by the fatigue of its organs, so that its exercise of saving faith at such a time may not be accompanied by these other exercises of thought; yet the feeling of unabated desire lies there, and the heart is conscious of it, so that when it believes that God will keep evil far from it, it knows that it desires this above everything else.

And besides all the rest, God does show an especial honor to the faith of his creatures. He does not let one trust him in vain. They may contemplate him in vain, they may entreat him in vain, for they may be standing on ground where he would not meet them; but if they believe him scripturally, truly, they must have come on to right ground, and there he will work with them and for them with the might of his right hand.

But the question comes—how does charity bear all things? By what means it does it we have seen; but in what manner? we ask now; or what is it to bear all things in a scriptural sense? How does love bear with evils that are remediable? Does it supinely sit and say, all that I have got to do is to be patient—to keep quiet? Or does it say, I must remedy this evil if I can, but in doing it I must be calm while I am resolute, and patient while I am active? When an evil habit is ensnaring a child, shall the parent, whose heart feels no sentiment opposite to Divine love, merely say “don’t, my son—don’t, my daughter,” and there stop, while the evil continues? or shall he or she resolutely head the progress of the evil, and forbid any further practice of it, on fear of penalty? Will any one think that this cannot be done with that composure and tenderness that perfect love implies? such a course need have no other element or aspect but a share of that awfulness which surrounds God’s law.

Must he or she who beareth all things keep in the house a false-hearted, impudent servant, who is breathing around the pestilence of sin, because through some oversight such a one has got into the family? or shall the wicked servant be expelled from the family upon refusal to go on fair terms, after proper time and means for reformation had been given before coming into the family or while there?

Must he that beareth all things let the fraudulent hand of the covetous, snatch away the earthly goods which his Creator’s providential hand has given him? or shall he calmly and clearly show what is light and what is darkness in matters of earthly negotiation; and if moral force cannot avail to make a man do right, call on the “powers that be,” that are ordained of God to do it? In this process as in any other, the holy man beareth the wrong that

could not be avoided, and the wrong intended which he did avoid by the help of wholesome laws, without a desire of retaliation, without petulance or unavailing denunciation; his mind being perfectly at ease in letting things rest until the last judgment. He that beareth all things, not only has no fretfulness at petty annoyances, nor tumultuous angry passion at insult and abuse, but he hears the opinions of others that oppose his own, and sees the actions that proceed from such counter opinions with perfect composure. He bears the too slow and too quick movements of those around him, and those under his direction too, without any uneasiness that agitates his own soul, or that brings hasty reproof. And when his sense of propriety — that feeling that is keenly alive to the fitness of things; a fine instinct concomitant with the enjoyment of perfect love; (where there is no lack of natural sense) when this combined wish of the mind and heart is tortured by the inappropriate plans and expressions of others, he bears it in silence, or rebukes it with words and actions which bespeak an entire freedom from selfishness, and from that fiery emotion which perpetuates an evil while trying to end it. The holy man or woman bears with that patience that waits for judicious words and a right-toned voice the short-sightedness and folly of children, and of others too. Thoroughly patient souls bear the petulance and fault-finding of unsettled souls with whom they may have some conventional connection, as sweet gentle birds bear with the coarseness of hawks and ravens that fly about in the same region of atmosphere with them. The holy man and woman bear the hardship of over-working in the midst of weakness; and bear pain of body and pain of mind — such as the ingratitude of those whose accommodation they try most carefully to secure — and scores of unnumbered grievances, with that holy magnanimity that never speaks a cutting word, nor gives a wounding stroke, for its own sake; that is, never with a desire to inflict a wound as an equivalent for the evil suffered; but with that patience which stops to reckon and see if probably good can be done by a timely incision — by a stroke from the hand of justice at the right time. And inasmuch as an evil tendency rarely receives reproof with profit in the very time of its exercise, and especially from those toward whom it is exercised, holy people seldom rebuke the wrong done to themselves personally, and more seldom yet, do it at the time when it is committed. Keeping this position, they are never in unhappy collisions and broils.

But there are many who are saying "I can bear all things that I am called to bear but this one trial." With some, it is the undutifulness of children. With others, it is the stupidity of ser-

vants, or the disagreeable habits of some with whom they have to associate in domestic or business life. But we must have *no exception*. If there is anything that we cannot bear with patience, we are imperfect at the heart. Our souls must be superior in their strength to the force of any circumstances, else we are at the mercy of what occasions we know not. We must be patiently tenacious, calmly energetic, and quietly vigorous. Many of us have not only to bear all things, but to do almost all things that are righteous. We have not only ourselves to keep in motion that is almost perpetual, but we have to be moving upon others to set them in motion and keep them moving each in their circle. O! the combination of characteristics which it requires to be both doing all things and bearing all things that we meet in our pathway. I have known those who felt as if they could do wonders; — they would storm their own castle and the world too, if it were not for having to bear so much, — to be so patient. But all this storming is doing things in a wrong way, which is often worse than not doing them at all. How many I have heard say, “once I could bear all things. I could say of all things around me, none of these things move me, but now I have more to perplex and try me, and sometimes I am overcome.” But if there had been no relinquishing of faith on your part, my consecrated friend, would you not now be as strong as your burdens are heavy? Remember that first day when you began to say “I am afraid that some of these things will move me; they will jostle me aside out of my steady gait in the narrow way.” It was then that they did begin to jostle you, and it is no wonder if now they push you hither and thither.

O! God my Father, and Jesus Christ my Lord! help me that I may be able to bear all things. O! may I approach thee in the purity and majesty of thy nature so much as this, as to be able to bear all things disagreeable to me, as thou bearest the sins of this wicked world! May I with perfect patience, bear pain; pain of the body and pain of the mind may I be able to bear. The reproaches of enemies or thoughtlessness of friends; household annoyances or troubles met with in the great thoroughfare of the people; may none of these things move me to unrighteous feelings. May I meet the flighty conduct of children with perfect patience, so that I shall use the best mode as well as the best motive with them. May I bear delinquencies without worriment, so that my strength of soul and body shall be kept to do the work which thou hast given me to do.

HOLY LIFE.

THE beauty of a holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow creatures ; but none so efficacious as leading a virtuous, upright, and well ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness, beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ ; that holiness which enshrined in the four brief biographies of the Man of Nazareth has done more, and will do more to regenerate the world and bring it to an everlasting righteousness, than all other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity. — *Dr. Chalmers.*

LOVE TO THE SAVIOR. — The Rev. Samuel Whitney labored twenty-five years as a missionary at the Sandwich Islands. When the physician who attended him in his last illness bade him farewell, he grasped his hand and said, "Doctor, Jesus Christ is the star of the universe ; he is my hope, my life, my all. Thirty-six years ago I set my affections on him, and nothing has made me swerve. Nothing can separate me from him. The devil tried to baffle me, but Jesus Christ was near to help me. Jesus Christ is here." His last words were, "Christ is precious."

SELECTED.

A HOLY MINISTRY.

BY JESSE T. PROX, D. D.

EXPERIENCE will furnish the impulse to preach the doctrine of holiness. It may be preached because we find it in the Bible, or because it is a recognized doctrine of the Church; but then it will be more a matter of form than of feeling — more of duty than of choice. But when the rich enjoyment of perfect love pervades the soul, it is a well-spring of purity in *utterance*, as well as in life. Holiness becomes the most natural, truthful, and energetic outward expression of the inner man. It is not then hard for the minister to bring himself up to the conclusion to offer perfect love to the children of God. He will not seek apologies for delaying to preach on the subject. The holy fire burns within, and it must flame out to the sight of the world. The blood that cleanseth from all sin is in the thoughts, and it is at once commended to the church. The sanctifying, witnessing spirit, pervades the soul, and impels its action, and His divine energy is proffered to all who “hunger and thirst after righteousness.

EXPERIENCE GIVES UNCTION AND POWER TO THE PREACHING OF HOLINESS. Such is the constitution of mind that it can give *force* only to that which it *feels* to be true. Mere assent to a doctrine will impart no warmth — no impressiveness to its announcement. It must therefore be far less effective where it is preached without the inward reality. Conviction of deep-felt sincerity in the preacher; of a warm and glowing love for the Church; of an inward and powerful realization of the truth and paramount importance of the doctrine, will give great force to the preaching. We have all marked the difference, in effect, of these two modes of presenting truth. How often have we deeply regretted that the most sound principles of religion and the most fundamental practical teaching should suffer for the want of inward experience in the preacher, while the fresh and lively interest, the over-

whelming pathos and power, imparted to the same instructions, by a deep and glowing experience, have fixed our attention, melted our hearts, and stamped indelibly upon our very souls, the truth of God. We *must* have the whole anointing to do this work. We can use nothing in the stead of it. We may argue in the use of the profoundest logic ; we may adorn our discourses with all the beauty and grace of rhetoric ; we may utter the very words and combinations of orthodoxy ; we may vociferate until our strength of lungs is exhausted, but if the truth does not well up from within us — if it be *echo* merely, it will so appear. There is no concealing the fact. It represents itself. It speaks to the ears of men in its own intelligible language ; and all feel, if they do not say, “ there is something wrong. The words are all very well, but they seem to be hollow — empty — powerless ! ” The presence and agency of God’s Spirit in the preaching will remedy this, and just in proportion as its influence has been admitted and made effective in the soul. The experience of which we speak is the work of the Holy Spirit. The soul is sanctified wholly by the Holy Spirit, and His divine presence. His pervading energy in the heart alone can sustain the soul in its higher, holier life. The living experience, therefore implies this very presence, and secures its holy power, in the exertions which the soul makes to diffuse its own purity and joy. Ministers of God who in this state proclaim a full salvation, not only can say, “ we speak that we do know, and testify that which we have seen ; ” but a power from the living God dwelling within them, will accompany, attest, and send home the truth that is uttered. — *Beauty of Holiness.*

Look on sin with a penitent eye, on Christ with a believing eye. Weep for sin that slew Christ, but hope in the “ Lamb slain,” by whom sin is taken away.

CHRISTIANS should be diamonds for the lustre of their graces ; loadstones, to attract others to Christ.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BY J. D. K.

DEAR BRO. DEGEN:—There are none, perhaps, who have not sought for lessons of wisdom and profit in the authenticated records of human experience. Indeed, the entire history of our common humanity, in all its phases, is but a continued narration of personal experience. Hence it is, we very properly seek for instruction and guidance in the light of its pages, abounding as they do with developments so full of interest and comfort to the human mind and heart. I frankly confess my indebtedness to that quarter, for much, very much of what I know, believe and enjoy. If, then, in your judgment, the following plain and concise statement of what the Lord has done for me may prove of the least advantage to those whose minds and hearts have been exercised and interested upon the subject of entire holiness, I humbly submit it to your disposal.

The circumstances of my birth and early childhood training inclined me to a religious life from my youth. The first decided religious impressions were received at a Methodist Camp Meeting during the latter part of my fifteenth year, which resulted in a full purpose of heart to be a christian. For months I sought God alone, weeping over my sins, and lamenting God's absence from my depressed, sin-stricken soul.

On Sabbath, the 29th of July, 1842, I was born from above, born of God, while attending a revival then in progress at—— it being the first occasion on which I gained the consent of my heart to seek the Lord publicly. I felt then the realization of that sweet promise, — “A new heart will I give you, and a new spirit will I put within you.” It was, of course, an occasion of great rejoicing, and one which I hope to celebrate in heaven through all eternity. After that memorable event in my religious history I lived more or less in the enjoyment of religion, and realized many glorious seasons of “refreshing from the presence of the Lord.” Sometimes, for days and weeks continuously, my peace in God flowed on as a river.

And yet, again and again, I had occasion bitterly to reproach myself for ingratitude and unfaithfulness, for poverty and barrenness in the divine life, and for the want of a more perfect conformity to the divine will. While a student at College, in 1848, I was licensed to preach the Gospel of Jesus. The assumption of ministerial responsibility, and the character of the work it enjoined, led me more seriously and prayerfully to consider my qualifications for that high and holy vocation. I discovered my wants and felt their pressure. The conviction often came home with great power — “you are not what it is your duty and privilege to be.” Thus at several periods in life, I was considerably awakened and interested upon the subject of entire sanctification. Meeting with obstacles, however, and having no one (who professed to enjoy the blessing of “perfect love”) with whom to converse, and from whom to obtain light and encouragement in regard to holiness as a *living and experimental verity*, my good desires and awakened interests were soon allowed to subside, and thus no material vantage-ground was gained.

Still, I heartily and fully believed it to be not only a Bible truth, but a positive duty, and a blessed privilege. This conviction I could not shake off, and I resolved to obtain the blessing, though at that time I had not very correct views of it. Scarcely any one preached it or talked about it, but to question its truthfulness; and none professed to enjoy it as a living and soul-inspiring reality. But Providence changed my position in life, and I fortunately became associated with some at ——— College, who professed holiness. With them, especially the Rev. Mr. A. (then the stationed minister there) I freely conversed, and soon again was awakened to see and feel its necessity and importance.

Accordingly, I resolved to seek it at once; and to this end entered into a solemn covenant with God, formally drew up a series of resolutions, in which I consecrated all that I was and all that I had, soul, body and spirit, fully, perfectly, unconditionally and eternally to God and his service. After much internal struggling, I gained the consent of my will to subscribe to those resolutions; and in devout prayer, I invoked God and heaven to attest the solemn pledge. This was done on the 29th of April, 1852. And

here, I may remark, (in my humble judgment), lies one of the chief difficulties in seeking the blessing of entire sanctification. It is an exceedingly difficult matter for one to bring the soul to that point, in which it can deliberately and honestly make a full, an unreserved, and unconditional consecration, or dedication of itself and all its ransomed powers, (especially *its will*) for time and eternity, to God, and his entire control; and yet no duty is more explicitly enjoined. "I beseech you therefore, brethren," says Paul, "by the mercies of God, that ye *present your bodies a living sacrifice*, holy, acceptable to God, which is your reasonable service," Rom. xii, 1. Again: "Ye are not *your own*; for ye are *bought* with a price; therefore glorify God in *your body* and in *your spirit* which are God's," 1 Cor. vi. 19—20. It cost me a struggle to accomplish this important step. But by the grace of God, the effort was made; and success crowned that effort in producing a consciousness that the victory so far, had been achieved over self, and that now I had only to believe in the Lord Jesus Christ, and be saved fully, and forever more. The consciousness that I had given myself to God, was immediately followed by a pleasant persuasion of mind, that God *would* (as he had promised) most certainly accept and sanctify the consecrated offering; yet it seemed, in my approaches to God in prayer, (while the blessing as it were was in full view), that the hand of faith was too short to reach it, and that I could not venture so freely and fully upon Christ, as my great atoning High Priest as to realize that his blood cleansed me from all sin,—from all the "remains of the carnal mind." Still, I wrestled on in prayer, longing to be made pure, to be made perfect in love.

This deep and earnest internal struggling of soul for full redemption from the guilt, power and inbeing of sin, was at once succeeded by the *clearest and most overwhelming convictions of inherent corruption and spiritual deficiency I ever realized*. Never before had I felt so *powerfully and convincingly* what it was to be unholy, and without the *entire mind* of Christ. The effect this produced upon me was characterized by deep, intense sorrow of heart, and much weeping over my former, spiritual barrenness and want of progress in the divine life. It seemed to me, that I could

weep days and nights away in grieving over the past ingratitude and unfaithfulness of my life, when contrasted with God's unspeakable goodness and love as exhibited towards such a vile wretch as I felt myself to be. I was deeply humbled and abased before God. My tears and confessions were mingled however with praises to God, that I was even what I was, by his grace. While thus struggling to be delivered from "all my enemies," the world and the devil appeared to be united against me in harrassing, vexing, disturbing me in every possible way. Impatience would develope itself in spite of me, and my whole soul, at times, seemed restive and turbulent. "Alas!" I cried, "how can these things accord with holiness of heart? what must I do?" I had given myself to God and was resolved at all events that the offering should not be withdrawn. The first two weeks were truly a season of "fiery trials." On the third week, the devil suggested — you are good enough, — it is folly to burden your soul with works of *supererogation*, which can bring you no essential good." I felt somewhat inclined to listen to the voice of the tempter. Difficulties sprung up on every hand. Could I be *preserved* in a holy state, if I attained it? Could I maintain my integrity &c.? But my vow had been made unto the Lord, and I could not go back. I resolved then to fight on, and trust the issues to the Lord.

During all this time, I was frequently made very happy, and enjoyed more religion than usual, feeling no sense of condemnation whatever. But yet I could not think, and dared not say, I was wholly sanctified, although still believing, as before expressed, that the Lord would (at some future time) complete the work. The chief difficulty in my case was that my faith was a faith in the *future* fulfillment of God's promises. I lacked *present, self-appropriating faith*. My zeal began somewhat to abate; yet I went again for the third time to the "Sanctification Meeting," as it was called, determined still to strive, and to believe that God would *then* sanctify me. Thus I reasoned. All has been given up to God. Nothing, that I know of, has been withheld. Upon this condition has Christ promised, that if we would come unto God by him, "*he would save us unto the uttermost.*" "Him that

cometh unto me," saith he, "*I will in no wise cast out.*" Why then should I any longer doubt? "*I will not,*" was the involuntary response of my heart. It was with these feelings that I entered the room, and at once my mind and heart seemed to be wholly absorbed with the subject of a full salvation through faith in Christ. I neither thought of the place or persons present. My soul went out to God in prayer and faith, and I held sweet communion with Christ. I felt unspeakably happy; nay more, a profound, calm, sweet, indescribable peace. It was a season of heart-felt joy and gratitude. "*The light of the knowledge of the glory of God in the face of Jesus Christ,*" seemed to be all around and within me. There was no unusual excitement, but *a rest, sweet, precious, subduing, deep.* "Can this be sanctification, thought I? Can this be "perfect love?" Surely it must be, I responded. Every doubt vanished, and I could only exclaim,

"What wondrous love is this, O! my soul."

I rejoiced, loved, promised, adored, and thought of what the Lord had said, "Come unto me, all ye that labor and are heavy laden, and *I will give you rest.*" "Blessed are they which do hunger and thirst after righteousness, for they shall be filled;" yea, "with all the fullness of God."

Indeed, I can never forget Friday, the 14th of May, 1852, when, by the grace of God, I was enabled to believe and realize that Christ had truly been made unto me, "*wisdom, righteousness, sanctification and redemption.*" 'Twas then for the first time, I was enabled by an act of *present faith* to reckon myself to be *dead* indeed unto sin, but *alive* unto God through Jesus Christ our Lord." My spiritual vision seemed much clearer and more distinct than ever. God's promises appeared in a new light. Faith had become more active; it could now take hold of the promises at once, carry them up to a throne of Divine grace, and claim, and confidently expect their fulfillment. To the unclouded vision of faith, God appeared as if speaking directly through his word.

Since then (just 11 months) I have had some seasons of doubt, and have been sorely tempted "to cast away my confi-

dence." But, blessed be God, I *now* feel that I still am wholly the Lord's, and that He is mine. Christ is yet a present, perfect, and full Savior. His blood avails to make me clean. Oh! the depth of the riches of his grace. God grant that I may be kept in perfect peace, always at the foot of the cross, where, under the healing streams of Jesus' blood, we may be ever preserved alive unto God and dead unto the world. May I ever enjoy —

"A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good, —
A copy, Lord, of thine."

Mecklenburg Co., Va.

LOVE. — You say you love every body. If so, why do you indulge in revengeful feelings? Why do you turn away from a poor brother or a fallen friend? There is no love in revenge or anger, none in selfishness or pride. You but deceive yourself, and are made to believe a lie, when you speak of your love to everybody. If you had the true spirit of love within you, you would be an entirely different person. Never would we behold the glow of anger on your cheek, hear a passionate remark, or witness the least unkindness to the poor and distressed. With love in your bosom, you could not do a selfish act, you could not speak against a neighbor, you could not hate those who despitefully use you. There are but few hearts imbued with the true spirit of love. But when it lives in the heart, you will behold the true Christian and the real friend.

ASSURANCE. — Assurance establisheth the Christian in troublesome times. He is the likeliest to bear witness to the truth who hath the spirit of God bearing witness to his heart.

CARE adds much to our grief, nothing to our comfort.

Poetry.

SELECTED.

PRIMITIVE CHRISTIANITY.

HAPPY the souls who first believed,
To Jesus and each other cleaved,
Join'd by the unction from above,
In mystic fellowship of love !

Meek, simple followers of the Lamb,
They lived and spake and thought the same ;
Brake the commemorative bread,
And drank the Spirit of their Head.

On God they cast their every care :
Wrestling with God in mighty prayer,
They claim'd the grace, through Jesus given ;
By prayer they shut and open'd heaven.

To Jesus they performed their vows :
A little church in every house,
They joyfully conspired to raise
Their ceaseless sacrifice of praise.

Propriety was there unknown,
None call'd what he possess'd his own ;
Where all the common blessings share,
No selfish happiness was there.

With grace abundantly endued,
A pure, believing multitude !
They all were of one heart and soul,
And only love inspired the whole.

O what an age of golden days !
O what a choice, peculiar race !
Wash'd in the Lamb's all cleansing blood,
Anointed kings and priests to God.

Where shall I wander now to find
The successors they left behind ?
The faithful, whom I seek in vain,
Are 'minish'd from the sons of men.

Ye different sects, who all declare,
" Lo, here is Christ ! " or, " Christ is there ! "
Your stronger proofs divinely give,
And show me where the Christians live.

Your claim, alas ! ye cannot prove,
Ye want the genuine mark of love :
Thou only, Lord, thine own canst show ;
For sure thou hast a Church below.

The gates of hell cannot prevail,
The Church on earth can never fail :
Ah ! join me to thy secret ones !
Ah ! gather all thy living stones !

Scatter'd o'er all the earth they lie,
Till thou collect them with thine eye,
Draw by the music of thy name,
And charm into a beauteous frame.

For this the pleading Spirit groans,
And cries in all thy banish'd ones :
Greatest of gifts, thy love, impart,
And make us of one mind and heart !

Join every soul that looks to thee,
In bonds of perfect charity :
Now, Lord, the glorious fulness give,
And all in all for ever live !

For ever with the Lord !
Amen ! so let it be ;
Life from the dead is in that word —
'T is immortality.

The Missionary Work.

ORIGINAL.

MISSIONS OF THE CHURCH OF ROME.

BY REV. W. BUTLER.

THE Missions of a church are a test of its condition, just as an offspring is of that of a parent. A diseased parent will give birth to a diseased child, and the child's premature decline will exhibit the decay which was sapping the life of the mother. So, likewise, if any particular characteristic predominate in the system of any church, it will naturally show itself in the progress of its missions, and influence all its movements. Thus the state of missions becomes a question of the deepest interest not merely as exhibiting the progress of Christianity, but because the mission reflects the condition, and forms a criterion of the system in actual operation in the older church from which it springs.

We propose to apply this enquiry to the case of the missions of the Church of Rome. The Papacy has long displayed extraordinary energy in propagating her system. Accordingly, we find that, for a long period subsequent to the Reformation, the most extensive and most energetic missionary movements were made by the Church of Rome. Such undoubtedly was the heroic progress of Francis Xavier, who twice traversed the provinces of Southern India, twice crossed the sea from Cape Comorin to China, and even to Japan, and brought thirty Kingdoms under the dominion of the faith, in the space of eleven years, so that his name acted like a spell over the minds of men throughout the Indian seas. Three, in particular, Travencore, Ceylon, and Japan, successively joined the Church of Rome, and her faith was embraced by multitudes through other vast and most populous nations of the East. Somewhat later, the Church of Rome extended itself wonderfully

into China. The education of the heir of the throne was committed to the Jesuits. Some of the most influential stations in the Imperial government were in their hands, and large bodies of the people are said to have been converted. The missions of Rome spread likewise into the neighboring kingdoms. In Tonquin, Cochiu-China and Siam great numbers were added to the Romish communion. We have omitted any especial mention of Hindoostan; but the remnants of Goa, its once magnificent churches, and its extensive monastic institutions, with their splendid fabrics and rich demesnes, still mark the unsparing devotion, and the powerful sway with which the Portuguese Church sought to establish the dominion of Rome. Turn now to the West, and we see similar grandeur of design, and the same untiring zeal characterizing her progress in that direction. Missionaries of the strictest religious order, the Capuchins, followed the track of Portuguese conquest along the Western coast of Africa. Great establishments and noble churches sprang up on the banks of the Congo. Kings of powerful states, together with their subjects, were led to embrace the faith, and for two hundred years, Rome brought all her power to bear on the numerous tribes occupying the neighboring coasts. As soon as another world opened before the enterprise of Europe, the Roman missionary thither sped his way, swift as the vessels that bore the victorious troops of Portugal and Spain. Amidst the terrible carnage in which the new European empires of South America were founded, Rome everywhere sought to infuse, for the healing of the nations, her system and worship. The reductions of Paraguay were the chief and most famous scene of her operations, and they seemed to form an oasis in the waste, a paradise of a christian people, at which the world wondered. For above a century and a half, in the very heart of the Spanish and Portuguese dominions the Roman system, under the rule of the Jesuits, was in full operation, with every means of influence that power, wealth, combination and untiring zeal could give. "A hundred and fifty thousand Indians were reclaimed from their wandering life, grouped into families, instructed and provided for in common as children of a household." Now, if the promise of perpetuity which our Lord has given to His Church be regarded,

and if we consider the profuse array of means and appliances, which Rome possesses for its extension, we might have expected that, having such numerous centres of operations, having gained such powerful hold on the government of so many empires, and having such wide-spread communications, and such immense bodies of devoted men, who evidently "counted not their lives dear," so that they might advance their faith, Rome would have been destined to establish over these new worlds of christian enterprize that dominion, which she has so long struggled to retain over Europe, and would have been, in fact, the great missionary teacher of the heathen races. She had the great opportunity; she had it first; and she had it under such favoring circumstances as Protestantism never knew. If, however, we now unfold the annals of these Roman Missions, and compare their present state with the grandeur of their promise, we are struck with profound astonishment, not unaccompanied with that sense of awe which is produced at the sight of the ruin of some noble fabric, even though it have been reared by human pride.

Throughout the entire scene of Xavier's labors, there has been a general and signal decline. Those missions became the stage on which were exhibited the most disgraceful contests between various orders of monks and the pope, leading to the Bull of Benedict XIV. (A. D. 1774) since which time the missions, which had for many years been declining, sank at once into a state of torpor from which they have never recovered. In the space of seventy years from that event, the number of converts in the extensive districts of the Marawa, Madura, the Carnatic and Mysore were reduced one third, according to the unquestionable testimony of a Romish missionary. The accounts which the Bishop of Madras has furnished of the degraded state of the Roman converts in his diocese, where their churches are emphatically styled "Mary Churches," in distinction from those that are called "God Churches," as well as the older and corresponding statement of Buchanan relating to the miserable remnant that still lingers among the ruins of Goa, prove the decay of their communion in Hindoostan, notwithstanding the large numbers (not less than six hundred thousand) which they there reckon among their adher-

ents. Farther east, a similar decline marks the Roman missions. In Japan, where the number of converts had once reached a million, the very profession of christianity has been utterly extinguished. The remnant that exists in China is reported to be of the lowest class; the converts are still estimated at two hundred thousand, but this is only *one-fifth* of the number which the Jesuits, in their expulsion, bequeathed to their successors. When, however, we turn Westward, the splendid promise once given has even more signally failed. Congo and Sierra Leone are literally expunged from the list of Romish missions. The inhabitants of Paraguay are still called Christian, but the Reductions and their societies are dispersed, and scarce more than a name seems left of that once splendid vision.

Since the organization of the French *Propaganda* in 1822, the missions of Rome have assumed a more active aspect; and the most earnest efforts are put forth at once to regain her lost ground and to counterwork Protestantism. Her statistics for the past year exhibit seventy-six Missionary Bishops, six thousand two hundred and seventy six Missionaries (lay and clerical) eight million seven hundred thirty-one thousand and sixty-two adherents, and an income of six hundred forty-seven thousand nine hundred and thirty-two dollars.

But notwithstanding all her energies and temporary triumphs, certain decay awaits her corrupt faith: a decay which stands in such striking contrast with the gradual enlargement and apostolical development even of the feeblest missions of the Evangelical Church.

Westfield, May, 1853.

ACKNOWLEDGE God in all the dispensations of his providence, as well as grace; for the evil as well as the good, is under his permission and control; and viewed in that light, are calculated to effect the best ends.

Editorial Miscellany.

THE FIRST NUMBER OF A NEW VOLUME.

With this number, we commence the twenty-fourth volume of the *GUIDE TO HOLINESS*. For fourteen years has this unpretending publication made its monthly visits to nearly every part of the Union; and during this time God has so blessed its instrumentality together with other agencies employed, that there is not probably an Evangelical denomination in our land that has not now within its communion, some advocates of, and witnesses to the glorious truth, that by simple faith we may avail ourselves of the *full* benefits of that blood which "cleanseth from all sin." Many who once persecuted this way, and believed that in this act they were doing God service, have had their prejudices overcome by the force of truth, and are now among the foremost in letting their light shine before the Christian world. By clergymen of all denominations have we been bidden God speed, in our glorious enterprise. A Free-will Baptist minister in writing our business a few days since, says; "It is but recently that I became acquainted with your work. I have read the numbers of the year 1852 with great spiritual profit, and hope soon to be in circumstances regularly to receive and peruse its pages." A Congregational clergyman writes; "If your Magazine were more extensively circulated and read among Church members, I am persuaded that a very different state of piety would be induced;" and yet another, a minister of our own Church writes; "the Guide is destined to do a glorious work in our land." We give these extracts merely to show that the doctrine we advocate finds favor, and that ministers are becoming more and more alive to its importance. That the heaven is diffusing itself throughout the Churches, and that the membership crave this spiritual ailment, is indicated by a fact that cannot have escaped the most casual observer, that the religious periodicals of different denominations are becoming more than ever impregnated with the spirit of holiness, and that the subject is frequently discussed and warmly commended in their columns by writers from among both the clergy and laity. We rejoice at these indications, and give God the praise, to whom alone it belongs. What grounds of encouragement do these facts develop! Oh, that every lover of holiness might be stimulated to labor for the promotion of this truth. Opposition must be expected—the Church, it is to be feared, is not yet free from a love for "the world and the things that are in the world"—obstacles will sometimes arise from a quarter least expected—inconsistencies on the one hand and fanaticism on the other among those who profess holiness. Yet, notwithstanding all this, truth *must* and *will* prevail. Let us then, beloved, abide in Christ and show to the world by our lives, that holiness is more than a mere profession, and God will confer upon us the honor of revealing Christ to our fellow man as an all satisfying and all sufficient portion. We believe the Guide has not yet fulfilled its mission. By the help of Divine grace and the aid of contributors, we hope to make its future issues, at least as productive of good as those which have preceded. May we not bespeak, on the opening of a new volume the active co-operation of our friends in securing the enlargement of our list. How

easily might every reader of the Guide by a word of commendation procure a few subscribers. As we have had occasion to say before, the subject of holiness is not yet sufficiently popular to induce persons to canvass for our work, as they do for other magazines. We depend wholly under God upon our friends and readers. Thus far they have not failed us—and we have no reason to believe that they will. We simply make these remarks to stir up their pure minds by way of remembrance.

RECEIPTS FOR THE GUIDE.

THESE have generally occupied so much space that we have concluded hereafter, instead of acknowledging the amount received from each subscriber, simply to acknowledge the receipt of *letters*. When a letter is acknowledged as *received*, it will of course be understood that the money which it is said to have contained, has also been received and applied according to instructions given. This arrangement, we think preferable on several accounts. 1. Our correspondents will be able to learn sooner than on the old plan, whether their letters have reached us; and thus prevent a delay which has frequently led to the writing of other letters, to know whether the former have been received. 2. It will enable us, in a word or two appended to the name of the person whose letter is acknowledged, to answer queries which now have to be replied to by letter. 3. It will take up less space, thus enabling us to transfer this department to the cover of the Guide, instead of taking up a page of what should be devoted to reading matter. And lastly, we think that each subscriber by looking to see if a letter is acknowledged from the person through whom their money was remitted, will be as well able as under the old mode, to ascertain whether their money has been received and credited.

BILLS SENT TO SUBSCRIBERS.—With the August number we always send our bills to subscribers. Sometimes these bills do not indicate a correct state of the account. Whenever errors occur, we are always glad to be informed of, and rectify them.

LITERARY NOTICES.

PRESENT TO MY CHRISTIAN FRIEND ON ENTIRE DEVOTION TO GOD. By MRS. P. PALMER, author of "The Way of Holiness," "Faith and its Effects," &c.

We have received from our esteemed friend the author, a beautiful copy of this useful work. We know of no book of its size, comprising so much that is calculated to arrest the attention and fix the mind of the reader, on the importance and attractiveness of the subject on which it treats. As an evidence of its popularity among the lovers of holiness, we need only say that it has reached its *sixteenth* thousand. It has been recently *newly stereotyped*, having undergone a thorough revision, in which there has not only been a great improvement made in the arrangement, but much new matter has been added. This enlargement in size, has necessarily added to its cost, though it is even now furnished at the exceedingly low price of 20 cents Plain, 25 cents Gilt, from which a reduction is made to wholesale purchasers.

THE
GUIDE TO HOLINESS.

AUGUST, 1853.

ORIGINAL.

CHRISTIAN PERFECTION.

BY W. HANCOCK, D. D.

THE PHRASEOLOGY JUSTIFIED BY SCRIPTURE.

THAT some sort of perfection, is attainable in this life, is manifest from the numerous places where the word *perfection* occurs in the sacred Scriptures. Thus it is said in Ps. xxxvii. 37. "Mark the PERFECT man, and behold the upright, for the end of that man is peace." On this verse Dr. Clarke says, "He is *perfect in his soul*, God having saved him from all sin, and filled him with His own love and image. And he is *upright in his conduct*;—and his end, die when he will, or where he may, is peace, quietness, and assurance forever." This is the highest state of perfection to which a saint may attain in this life, namely to be filled with the love and image of God. And such there was in the days of the Psalmist, for he calls upon his readers to mark and behold him, to scrutinize his disposition and conduct, that they might see in him an exemplar for their imitation, and be stimulated to imbibe the same spirit and follow on in his footsteps. O what a blessing to the world is such a living, moving example of perfect love!—what light do such reflect upon the path of life! The "path of this just man, shines brighter and brighter until the perfect day."

So also in Ps. ci. 6. "Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a PERFECT way, he shall serve me." Here the "faithful" are identified with the "perfect," and they are represented as "walking" in a "perfect way," which certainly implies activity in the cause of God. This cause recognizes no idle drones as acceptable in its service. It requires, not merely an outward profession of attachment to its interests, but an active pursuit in its advancement, both in our own hearts and lives, and in the hearts and lives of others. Man was made for activity and only so long as he diligently employs himself in some lawful pursuit can he either answer the design for which he was made, or enjoy that degree of happiness of which his nature is susceptible; and Christianity, so far from exempting us from this duty, imposes upon us new obligations, enforces them by new and more commanding motives, and thereby renders it more and more indispensable for us to discharge them with a conscientious fidelity. He "*walketh* in a perfect way." He *walketh*. He does not stand all the day idle, and plead in excuse, "no man hath hired me." He moves forward with a steady step, from "strength to strength," and as he "walks in this perfect way" he gains additional knowledge derived from experience, knowing more of himself, of the "devices of Satan," of the "deceitfulness of riches," and hence learns *more* highly to appreciate the value of "pure and undefiled religion," as his heart constantly expands with love to God and man, while his attachment to all the lovers of Jesus grows warmer and warmer and stronger and stronger; hence he can adopt the language of the Psalmist, "All my delight is with the saints that are in the earth," and he cries out with equal ardor, "O how I delight in thy law! it is my meditation by day and by night; it is sweeter to me than honey from the honey comb." *

* So I think the text should be rendered, and not "and the honey-comb," as though the *comb* was sweeter than the *honey*. Honey just coming from the honey-comb, has a sweetness and richness far beyond what it has after its exposure to the air. So the law of God, written directly upon the heart by the finger of God, or by the Holy Spirit, brings a sweetness to the soul far surpassing all the spiritual food that can be conveyed through the medium of the written word, or of preaching, or any of the ordinances of God's House. Hence the prayer of David should be

"If thou wilt be PERFECT, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."—Matt. xix. 21. The perfection here enjoined upon this young man inquiring of Jesus "what good thing shall I do that I may inherit eternal life," consisted in his parting with his earthly riches, that he might more fully follow the Lord Jesus, in the way of self-denial; and possibly the Lord Jesus designed he should become a preacher of the Gospel. This, however, was doubtless an isolated case, and is therefore not to be understood as a general requirement of all men as a condition of discipleship.—The Lord Jesus doubtless saw that the heart of this young man was so attached to the world, that his riches had become his idol, and hence there was no other effectual way for him to break that attachment than to "sell what he had, and give it to the poor." This was too great a sacrifice for him to make, even to secure eternal life, "for when the young man heard that saying, he went away sorrowful, for he had great riches." On seeing which, Jesus, the great Teacher said "that a rich man shall hardly enter into the Kingdom of Heaven." Let the rich man ponder well this solomn saying of the Lord Jesus!

This instructive narrative teaches us that to become *perfect* Christians, we must part with anything and everything that we idolize in our hearts, whether it be riches, pleasure, friends, talents, or reputation, though it may be as dear to us as a "right hand," or a "right eye." All that intervenes between us and our God, all that prevents us from following Him wholly, must be sacrificed, at whatever cost. It is comparatively but a little matter to give up our outward, actual sins; but we must surrender whatever is the occasion of sin, whatever has a tendency to call off our affection from God. This young man could say, I suppose truly, for

put up by every Christian—"Take not thy Holy Spirit from me," for this Spirit is "THE COMFORTER" of God's people most emphatically, and is therefore *sweeter than the honey directly from the honey-comb*. It is this Spirit descending into the heart of the believer, that guides, guards, and comforts him—*comforts* him especially in the hour of affliction, *succors* him in the time of temptation, and *upholds* him when oppressed with burdens; and in whatever way, and at whatever time it comes, it always brings a *sweetness* to the spiritual taste, and creates a *love* to God and Man indescribable and full of Divine consolation. This is known to every true believer in Christ, and more especially to every sanctified believer.

he seemed to be very ingenuous in his confession to Jesus—"All these," that is, the commandments of God, "have I kept from my youth; what lack I yet?" It is highly probable therefore—for Jesus did not accuse him of dissimulation—that he had never been guilty of any outward gross breaches of the law of God; and yet he had that "evil heart of unbelief," and that inordinate attachment to his great riches, that when he was required to give them up in order to become a perfect follower of his Lord and Master, he withdrew from His instructions, and "went away sorrowful." How many imitators has he had! Not only among those who never knew the good and the right way, because the glare of wealth has blinded their minds, but also among those who once knew the right way of the Lord, have, "through the deceitfulness of riches," been turned aside, and have gone "after the wages of unrighteousness," and "pierced themselves through with many sorrows."

To be perfect—therefore in the sense here required, implies an entire surrender of our all to God, a willing determination to devote our time, talents, wealth and influence to His holy service, and a perseverance in the same self-sacrificing spirit and practice from one day to another, even to bestowing "half of our goods," over and above what are requisite for our own immediate wants, "to feed the poor."

"The disciple is not above his Master; but every one that is PERFECT shall be as his Master."—Luke vi. 40. From the context it would appear that the perfection taught in this text includes not only a purification of the heart from moral defilement, but also to be thoroughly instructed in the principles of Christ's holy religion, so that the disciples thus instructed, may lead others in the way in which they should walk. Otherwise they would be "blind leaders of the blind," and therefore "both would fall into the ditch" of error and sin, and finally tumble headlong into perdition. Those thus purified from disorderly passions and appetites, having all the powers of their souls and bodies duly balanced and adjusted to their proper place in the animal economy, and are thoroughly instructed into the knowledge of the principles, duties and privileges of their high and holy calling, are perfectly

qualified to assume and to discharge the duties of their stations, as Jesus Christ was qualified to discharge his duties as the Teacher and Savior of the world. They are not therefore "above" their Lord and Master, either as it respects the dignity and holiness of His character, or His state of suffering in the flesh, but they are to be "as their master" in humility, in patience of suffering, in diligence in instructing others in the way of peace and righteousness, being first instructed by Him. It can have no reference to his "eternal power and Godhead," but must be restricted to his humanity; and certainly as He was subject to hunger, and thirst, to weariness and pain, to temptation and death, so must his followers expect to be liable to the same incidents of human nature, while at the same time they are borne along in the race of life by the invisible hand of God. This idea is beautifully expressed in the following words of the poet:—

"Savior from sin, I wait to prove
That Jesus is thy healing name;
To lose, when perfected in love,
Whate'er I have, or can, or am:
I stay me in thy faithful word,—
The servant shall be as his Lord."

Certainly the poet did not mean to assert that the "servant was as his Lord" in the supreme Divinity of his character as the high mediator between God and man, but only as He was "holy and harmless, separate from sin." So we should be in our limited sphere, "holy and harmless, separate from sin." According to the declaration of the apostle, "Let that mind be in you which was also in Christ Jesus," and the command of the Savior;—"Learn of me, for I am meek and lowly of heart."

Jesus Christ is all along set forth as an example for our imitation, that like as he "suffered for us without the gate" of Jerusalem, and was made "perfect through suffering," we also might through faith and patience in the midst of sufferings, "inherit the promises." In this way "He has become a sympathizing high-priest, who can be "touched with a feeling of our infirmities, for he was "tempted in all points like as we are, yet without sin." And what a source of encouragement is this to the feeble, suffering

believer, to know that he has such an high-priest, who is ever near him, succoring him in the hour of trial, going before him in the time of danger, and being surrounded by him in the midst of the fire of affliction. And let him not think that he shall be *above* his Lord in these respects, in sufferings from a variety of causes, but it is sufficient for him to be *as* his Lord, and therefore he may believingly look unto him, and have

"A heart in every thought renew'd,
And full of love divine;
PERFECT, and right, and PURE, and good,
A COPY, Lord, of THINE."

ORIGINAL.

ARE WE TO SPEAK OF HOLINESS TO THOSE WHO DO NOT ENJOY IT.

BY FRED. WILTON.

BRO. DEGEN:— It has been a question in the minds of many whether it was or was not the duty of those professing holiness to urge it upon the attention of their brethren constantly — that is to say, on all proper occasions. I have been much encouraged in this by reading the following, which, if you deem proper you may publish. The first is from the Rev. John Wesley, and was published in the "Wesleyan Methodist Magazine," for July, 1826, and may be found on page 464.

February 8th, 1776.

MY DEAR BROTHER:— Where Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God; and consequently, little addition to the society, and little life in the members of it. Therefore, if Jacob Rowell is grown faint, and says but little about it, do *you* supply his lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect *full salvation* now, you must not look for any revival.— It is certain, God does at some times, without any cause known to us, shower down his grace in an extraordinary manner. And He

does in some instances delay to give either justifying or sanctifying grace, for reasons which are not discovered to us. These are some of the secrets of his government, which it hath pleased Him to reserve in his own breast. I hope you and your wife keep all you have and gasp for more. I am your affectionate brother,

JOHN WESLEY.

The next, an extract from a letter from Bishop McKendree to the eloquent Summerfield, who in consequence of ill health was appointed General Missionary for the Baltimore Conference. After feelingly referring to the Missionary and Sabbath School causes, the Bishop writes:

"But superior to all these, I trust you will ever keep in view in all your ministrations, the great design which we believe that God intended to accomplish in the world, in making us a 'people that were not a people,'—I mean the knowledge, not only of a *free*, and a *present*, but also a *full* salvation: in other words, a salvation *from all sin unto all holiness!*

"Insist much on this, build up the churches herein, and proclaim aloud that 'without holiness no man shall see the Lord:' under the guidance of the *Spirit of holiness*, this doctrine will be acknowledged of God: 'signs will follow them that believe,' and press after this uttermost salvation, and our people will bear the mark of their high calling,—becoming a holy nation, a peculiar people.—Never forget that no doctrine which we have ever preached, has been more owned by the *Head of the Church*, and I doubt not, but the success of your Mission may mainly depend on your zealously holding forth this great salvation."

I send also two other letters from Mr. Wesley, found in the "Wesleyan Methodist Magazine," for October 1826, pages 680, 681, showing how distinctly our beloved founder regarded the work of sanctification as separate from that of justification.

TO MRS. MARY MARSTON, WORCESTER.

Broad-Marston, March 16th, 1770.

MY DEAR SISTER:—I want to ask you several questions. At what time, and in what manner was you justified? Did you from that time find a constant witness of it? When and how was you convinced of the necessity of sanctification? When did you receive it, and in what manner? Did you then find the witness of it? Has it been clear ever since? Have you not found any

decay since that time? Do you now find as much life as ever you did? Can you give God your whole heart? In what sense do you "pray without ceasing, and in every thing give thanks?" Do you find a testimony in yourself that all your words and actions please Him?

You have no need to be nice or curious in answering these questions. You have no occasion to set your words in order; but speak to me as you would do to one of your sisters. The language of love is the best of all. One truly says

"There is in love a sweetness ready penn'd;
Copy out only that and save expense."

You have love in your heart: let that teach you words. Out of the abundance of the heart let your mouth speak. I shall know better how to advise you. I have a great concern for you, and a desire that you should never lose any thing which God has wrought, but should receive a full reward. Stand fast in the name of the Lord, and in the power of his might!

I am your affectionate brother,

JOHN WESLEY.

TO THE SAME.

Chester, April 1st, 1770.

MY DEAR SISTER:—As I had not time to converse with you as I would, at Worcester, I was exceedingly glad to see you at Wednesbury. It was the very thing I desired. And surely our Lord will withhold from us no manner of thing that is good. I am glad that you can both speak and write to me freely; it may often be of service to you; especially if God should suffer you to be assaulted by strong and uncommon temptations. I should not wonder if this were to be the case; though perhaps, it never will: especially if you continue simple: if when you are assaulted by that wicked one, you do not *reason* with him, but just look up for help, hanging upon Him that has washed you in his own blood.—Do you now find power to rejoice evermore? Can you pray without ceasing? Is your heart to him though without a voice?—And do you in every thing give thanks? Is your whole desire to Him? And do you still find an inward witness, that He has cleansed your heart? Stand fast then in that glorious liberty wherewith Christ has made you free.

Yours &c.

JOHN WESLEY.

SELECTED.

THE TRUE SOURCE OF CHEERFULNESS, BENEVOLENCE
AND GENTLENESS.

BY S. J.

"'Tis well to walk with a cheerful heart,
Wherever our fortunes call;
With a friendly glance, and an open hand,
And a gentle word for all."

"Since life is a thorny and difficult path,
Where toil is the portion of man,
We all should endeavor, while passing along,
To make it as smooth as we can."

How is this to be done? The common answer is "By cultivating the graces of cheerfulness, benevolence, and gentleness." Perhaps, however, the New Testament would show us "a more excellent way."

A Christian brother was led, one day, to speak of some petty annoyances to which he was daily subjected. A friend, who had observed that they were borne with perfect equanimity, remarked in his hearing, "He is cultivating patience." "No," said he "I don't *cultivate* anything." He wished that all the Christian graces might be in him and abound, but they were to be the fruits of the Spirit, and not the result of *cultivation*.

But some will say, that though the attempt to cultivate the Christian graces before conversion would amount to nothing, yet after conversion, we are commanded to "add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

True; but how is this to be done? The instructions usually given seem to be rather indefinite; and while there is truth in them, they often, perhaps generally, lead people into error. We are told that we must make good resolutions, be very watchful and constantly seek the Divine blessing. A young Christian will hardly enter the life of faith by this door!

How much there is in the New Testament about doing every thing, and enjoying every thing, *in the Lord!* Is the full import of this expression understood? The Savior says, "Abide in me; without me ye can do nothing. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." "In Him we live, and move, and have our being." We give ourselves unreservedly to him, and immediately he, by

the Holy Spirit, takes possession of our hearts. And what is he there for? On purpose to regulate every thing; to hold us back from sin, and give us the right and appropriate feeling, thought, and word, on all occasions. One of the inspired writers says, "Thou hast wrought all our works in us."

When the Pharisees said to the Savior, "What shall we do, that we may work the work of God?" Our Lord, instead of referring them to his sermon on the Mount, simply answered, "This is the work of God, that ye believe on him whom he hath sent." He says the same to us. If we have ever been truly converted, we know what it is to believe on Christ for pardon and future salvation. Many do this without knowing what it is to believe on him for a present salvation. "As ye put on the Lord Jesus, so walk in him." Let him be made unto you sanctification, as well as redemption. The same Savior who offers us everlasting life, offers to sustain the spiritual life within us, day by day, hour by hour, moment by moment. Why should we accept one offer, and reject the other? We are all familiar with the doctrine of justification by faith, and are ready to contend for it earnestly,—but the doctrine of sanctification by faith is not, in these days, so clearly apprehended. Yet it is equally a doctrine of the New Testament, and the Church will never arise and shine, till she renews her hold on it.

Every true, pure Christian is like a vase with a light in it. The vase does not shine, but the light within shines through it. Is he cheerful, contented, benevolent and gentle? It is not because he makes an effort to be so; it is rather because the Holy Ghost dwells in his soul, and shines through him. Therefore, instead of advising a weak believer to cultivate the Christian graces, and make new resolutions, the "more excellent way" of the Gospel is, to say to them, "Be filled with the Spirit."

If the early Christians enjoyed this state, why should not we? We are under the same dispensation; we have the same promises. Have you not, in your better moments been drawn very near to God, and had his love so shed abroad in your heart as to leave no room for any thing else? Then you was filled with the Spirit.—Supposing that state of mind had lasted days, and months, and years, (as it does with some,) then you would know what it is, "not so much to speak, as to be spoken from," not so much to act, as to have Him act through you;—not so much to pray, as to have the Spirit breathing petitions through your heart and lips. Then you would understand what the Apostle meant, when he spoke of "praying in the Holy Ghost."—*The Advocate and Guardian.*

ORIGINAL.

LETTERS TO A FRIEND.

BY IDA.

NUMBER THREE.

MY DEAR C——: It was with a grateful heart and no ordinary degree of satisfaction, that I perused your long-expected letter. Praise the Lord, that dear C—— can at last speak of ‘peace,’ ‘confidence in God,’ and a determination to serve Him with all the powers which he has given. I would say to you Go on! let your motto ever be *Onward!* You speak of sometimes fearing that you are flattering yourself and that the peace you now enjoy is not genuine. It is by no means strange that you should have such suggestions as these. Satan is always busy with those who are decided to follow the Lord fully;—and in order the more effectually to operate on their minds, he will often transform himself into an angel of light. Were he to discover himself to us at once, he would gain no advantage whatever; but it is his policy to conceal his cloven foot, and so to disguise himself, that we are led frequently to give heed to his temptations before we are aware of the source from whence they arise. He would fain persuade us, that the suggestions which he makes to our minds, are the operations of the Spirit. When he tells us that we are deceiving ourselves—that our faith is vain, and our peace delusive,—he also suggests the idea that it is the Spirit of God which, by its enlightening influence, is making this discovery to our minds. Beware dear sister, of this arch deceiver! Listen not to his specious reasonings! He will often condemn, when God does not. The scriptures teach us that “sin is the transgression of the law.” If we transgress the law of God, (and “his commandments are exceeding broad”) we fall under condemnation. We then no longer enjoy the peace of a justified soul, neither indeed can do so until we confess our sin, and appropriate to our hearts anew the blood of sprinkling. When we attempt to pray, we find that there is something between us and God; we no longer have access to him as formerly; our faith is clipped and cannot take hold upon the

precious promises. These are some of the evidences of true condemnation. But when we perceive that we have offended our Heavenly Father, and the Spirit kindly admonishes us of our error, we should at once confess our sin, and throw ourselves upon the broad atonement, with faith in the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." One act of faith, will accomplish more for us than years of seeking without it. It will *at once* re-instate us in the favor of God.

There is one temptation that I will name which Satan often brings to bear upon the minds of those who are inexperienced in the way of holiness. It is this. When an individual decides to do every duty that God shall make known, Satan will often take advantage of their willing mind, and present as duties the performance of things which are exceedingly trying and embarrassing in their nature, with the pretence that they are from the Spirit of the Lord. The will that is in perfect harmony with God's will, immediately, and without any apparent effort on the part of the individual, rises in opposition, and repels the unholy suggestion.—Immediately, the enemy changes his position, and very speciously says; "Your will rose in opposition to a duty presented by God, therefore it cannot be in subjection to his will." Many, by heeding these suggestions bring themselves into bondage and self-condemnation. Said a sister to me the other day, while conversing upon this point, "When I first submitted myself to God, it was suggested that I ought to pray with all that I visited, and also with every one that visited me. When I did so, however, I felt no liberty; but was brought into a state of bondage. I soon dreaded calling upon any one, or receiving calls, for I supposed that I must pray on every such occasion, or grieve the Spirit.—Finally, I began to reflect on the subject,—to consider the design of prayer &c., and I came to the conclusion that God did not require me to pray with every one as I had been accustomed to do. I now became relieved of my burden, and no longer dreaded the society of friends." I inquired if the duty when presented was attended with perplexity, and distraction of mind? She replied that it was; and that she was surprised at her unwillingness to

obey the suggestion, when at other times obedience was a pleasure, and she considered it a *privilege* to labor for God. I farther inquired of her, whether, when at other times, that duties were presented, they were accompanied with quietness of soul, light, love, &c.? She replied in the affirmative. This conversation served to strengthen me much in the views which I had for months entertained. About two years since, while conversing with a sister who had been much perplexed upon this point, and who had been frequently thrown into a state of self-condemnation by the non-performance of what seemed to be duties, but which she could not clearly perceive to be of God—I had light given me in relation to it, which proved by its communication, a blessing to her.—Many, very many, by yielding to false impressions, have gone into gross fanaticism. Some, yielding to the repelling power of the Spirit, have resisted the unholy impulse, but fallen into the snare of false accusation, and thereby involved themselves in darkness and doubts; while others have resisted the Spirit of God, and thus failed in the performance of duties by Him presented to their minds. There is a nice point here to be determined, and we ought with much caution to “try the Spirits,” because many false ones have gone out into the world. The Spirit of God will never lead persons contrary to the Bible in any respect;—neither will it produce rash and hasty action. It is clear in its developments, calm in its operations, and heavenly in its influence. I throw out these hints thinking they may perhaps be beneficial to you.—We ought to acquire a knowledge of the devices of Satan, in order to be prepared successfully to resist him. In another letter I may perhaps speak more particularly in relation to temptation.

I hope that my sister will be careful to keep the sacrifice unbroken, and maintain the spirit of submission in every thing.—Let nothing separate you from Christ. Make him your confidant in every thing. Thus you please and honor him. Before you lies an unfathomable ocean. Launch your little bark farther out upon its expansive bosom. Constantly render to God the love of the whole heart, soul, might, mind and strength.

Yours &c.

ORIGINAL.

QUESTIONS RELATING TO PERSONAL EXPERIENCE.

ANSWERED IN A LETTER FROM A FRIEND.

PUBLISHED BY REQUEST.

Dec. 23, 1852.

DEAR BROTHER IN CHRIST:—Yours of the 14th inst. is just received. I take this early opportunity to reply. I appreciate your Christian sympathy in the death of our loved one. I feel, however, that our loss is her gain, for she has got safely home. Yes home! as she used to call heaven—her beautiful home. There I expect to find her in a little while; when my Father shall say to me—"It is enough, child, come home." Glorious prospect! My soul was so absorbed yesterday, when your letter was handed me, in the contemplation of this heavenly home, that I was prepared, in some degree, to participate with you in the joys which its anticipation awakened.

When I had read that part of your letter making inquiries about the effects of this grace upon my heart, this thought was the response of my soul. I have for a time been so absorbed in God—in the contemplation of his greatness and goodness, that I had forgotten myself. But as it is consistent with the word of God, that we be able to give a reason of the hope within us, I cheerfully turn my thoughts to the analysis of my feelings; doubting not, at the same time, but that you have, in your own past experience, realized all, yea, more than I can say; for I am now as one just born into the kingdom; i. e., born of God, in the higher sense of which John speaks:—Risen with my Lord; possessed as yet, of but infantile powers—perfect in kind, but in the infant state of development.

Like the infant, *reposing just where its mother places it*—conscious of the power to look, to breathe, to love, and, last, though not least, to receive the food that nourishes and strengthens its infantile nature—so am I before God, the Father, Son, and Holy Spirit.

I lie at the feet of this adorable Trinity, conscious of the power to both breathe the holy atmosphere of love, and receive the Divine nature, *a little at a time*, as my infantile powers unfold by the reception of the knowledge of God.

Now being born of God, I expect, in the future time allotted me on earth, and through eternity, to grow in grace, and in the knowledge and love of God; becoming more and more like Him

whom my soul loveth. Glory to God in the highest! may our redeemed powers now, and evermore, swell that volume of praise which rises before the throne, from pure hearts, who worship the Father in spirit and in truth. *Glory! Glory!!*

In reply to your first inquiry, I suppose you believe with me, that the soul has its senses as well as the body. If so, what I have to say will not stagger your faith. My views coincide with Mr. Fletcher's, as expressed in his six letters, (which I have recently read with much profit,) "On the Spiritual manifestations of the Son of God, to his people in all ages of the world." If you have not read his views, I think you would be greatly strengthened by the perusal of these letters. "I found them bound with his 'Familiar Pastoral Letters to his Church in Madley.' This work has been recently published at the Book Rooms.* You inquire, first, "In what form, or sense has the Savior appeared to your spiritual perceptions?"

I answer, in the form of humanity, as a crucified Savior. Faintly I have perceived Him, transfigured and glorified, as he revealed himself to his disciples, still retaining the human form. And, like them, I wist not what to say, "only, it is good for me to be here." I also wanted to build tabernacles, thus to retain my Lord to my spiritual vision! For my soul loved, in forgetfulness of self, to gaze upon his perfections.

Secondly, you inquire—"How does he take of the things of God, and show them unto you?" I answer; by the revelations of the Holy Spirit, through the media of my spiritual senses, of which I am as conscious at the time, as I ever was of the pardoning love of God to my soul.

Thirdly, you inquire—"Do the joys of salvation flow *into* your mind and heart, or do they flow *out* of your mind, as the result of meditation?" I answer; I realize the kingdom of heaven *within*. A kingdom implies the King and the royal treasures within the kingdom. The Sovereign who rules in this kingdom, imparts to the soul the consciousness of His infinite wealth, with the *assurance* that every want shall be met, while the soul consents to his reign. This, my faith apprehends as an individual kingdom, which is to make only one component part of the Great Universal Kingdom.

My present state is more *contemplative* than *meditative*. Meditation, to me, implies effort of the mind to dwell upon local objects. While the contemplative mind possesses the innate

* These truly excellent letters were published in the first volume of the Guide. As many of our present readers have probably never seen them, we propose publishing them again, in subsequent issues. — *Editor*.

power to apprehend a God Universal; to see Him in all His works and providences—in animate and inanimate nature.—Thus every thing I see, or contemplate, discloses a *Present Universal God*; I realize God in them as the *life-giving, upholding, sustaining principle*. With this presentation of God to the soul, I say, first, joy flows out of the heart direct to the God Universal, worshipping Him as the adorable Trinity. It comes back again to my soul, through the various channels of *love and mercy*, embracing not only His love and goodness to me, but, what is also an occasion of joy, His love and goodness to the whole world. Thus you see, I realize it, both as a flowing out of love and praise, and a flowing in as perpetual as His mercies. It must be so, while my faith apprehends God in every event to me.

Fourth. You inquire:—"Do you possess any *new gift* of the Spirit, or is it an enlargement of graces previously possessed?" Answer. "I do not perceive it to be exactly either the one or the other." If you mean by "graces," powers of mind, I would simply answer, that I do not realize any new power or gift; but rather I feel that all my previous powers of mind are now like *empty vessels*. I am stripped of every thing of human wisdom. *I am nothing*. The power to breathe, and look, and love, before spoken of, is *all* I realize, and all *that* is God's gift. A friend a short time since said, "Pray for the fullness—struggle into full liberty." I replied, "*I feel no bonds*. I may breathe—look—and love as much as I please." When I sought of the Lord, to know if this inefficiency and weakness was most for his glory, I expected that He would instruct my intellect as well as my heart, so that I might glorify God in *speaking* of the wonders of His Love. "After the wisdom of the world, you expected it," whispered the Spirit to my soul.

How simple was the language of Jesus to his disciples when expressing his Love and union with the Father!

How different from the great swelling words of the partially saved! "Let your yea be yea, your nay, nay," for whatsoever is more than this, cometh of evil." The assurance was given me that when the Lord had a work for me to do, or a word to say, if I kept my heart passive, the Holy Spirit in every emergency would aid and direct me in the performance of his will; but not according to the wisdom of the world. I have been thus explicit upon this topic that you and Harriet may know my true position, my utter helplessness and dependence, moment by moment, upon God.

Never did naked infancy lean upon its mother more helplessly than my soul does upon God. And this conscious weakness is my

chief glory. It is such a privilege to be nothing! *That I may live in, and upon the Life of God!*

There is one feature of this work, I realize as new, i. e. the gifts and graces of the Spirit are so harmoniously blended — so evenly balanced, or brought together as to form a perfect whole — Charity, faith, hope, love, zeal, &c., do not out-run or over leap each other, but act in perfect harmony. I cannot express this state better than by saying — “*The soul is balanced by Infinite Wisdom, and rests upon the Rock, Christ Jesus.*”

Yours in Christian love,

S. W. M.

LIVING FOR CHRIST.

MR. GOODELL, in his delineation of the character of Mr. Temple, says of him, “He did not wait for the millenium to come to others, but he commenced his own millenium long, long ago. That is, he evidently endeavored to be as upright, as sincere, candid, gentle, kind, benevolent, economical, true and good, as he expected everybody would be in the millenium.” It is an example of living for Christ. This is all that is to be said when such a manner of life is to be characterized; and such a manner of life is nothing more than simply carrying out the surrender which one makes of himself to Christ when he trusts in him for salvation. To live for Christ is not something which should have made Mr. Temple peculiar, and to stand apart from the great body of disciples. To live for Christ is not something which should distinguish any disciple from others; it should only be peculiar to them in contradistinction from those who are living for the world. All the followers of Christ should alike live for him, for they all alike have covenanted to do it, and in the case of all alike this is reasonable. The obligation to do it does not rest on the missionary any more than on the statesman, the jurist, the lawyer, the physician, the man of letters; or than on the merchant, the mechanic, and the

farmer. It does not rest on the mother any more than on the father. On all these, on all classes, on every individual of every class who is trusting in Christ, the obligation to live for Christ presses with a weight which no finite mind can estimate; for the obligation is founded in their being redeemed from eternal death by his precious blood.

THE PATH ABOVE THE CLOUDS. — There is a path in Christian experience, like that of the traveller on the mountain's height, whose altitude is far *above* the clouds and storms. He sees and hears the wild surgings of the tempest, the lightning's flash, and the thunder's roar; but they are far *below* him, rolling harmlessly beneath his feet. Above and around, all is sunshine and an azure sky. That path is holiness. Christian traveller, you have struggled to attain it; believe now, and you are in it.

THE INFINITE UTTERMOST.

Wherefore he is able to save to the uttermost. Heb. vii. 25.

O, WHAT a great sweet word is that "UTTERMOST!" Do think of it again, and again, and again. You will find it to stretch itself beyond all your objections, nay, all your conceptions. It is God's uttermost, and therefore it is an infinite uttermost. Would to God I could use it against all Satan's temptations; against all my more clamorous and dangerous workings of unbelief. Satan, be silent—unbelief, be silent; Jesus is able to save to the uttermost. We may say of this "uttermost," as Paul speaks of the love of God: its heights, its depths, its lengths, its breadths, are immeasurable and incomprehensible.—*Henry Foster Burder.*

SELECTED.

PROVIDENCE.

D T 2. J.

A DIALOGUE BETWEEN MR. AND MRS. M.

Mr. M. Why is my dear wife of a sad countenance to-day?

Mrs. M. [Smiling.] I didn't know that I was wearing a particularly sad countenance. But the truth is, this has been an unlucky day. You know there are days when everything goes wrong, from morning till night!

Mr. M. I used to see such days, but for several years past, I have had so full a belief in the overruling providence of God, and such a deep satisfaction in his government, that I can never feel for a moment that everything goes wrong.

Mrs. M. I rejoice in the belief that the Lord reigneth, but am not so clear about his special providences.

Mr. M. I feel rather jealous of that phrase, "special providences" — it always grates upon my ear.

Mrs. M. How so? I didn't suppose you had any doubt on that point; it is common, you know, to divide the providential arrangement of God into general and special.

Mr. M. It is; but I am not able to see any foundation for this distinction; and when I hear a person say, "It seems as if there was a providence in this," I feel a shrinking, because such a remark evidently implies, that God does not regulate all things.

Mrs. M. Do you think then, that God directs one thing just as much as another — the smallest as well as the largest — the common every day occurrences of life, as truly as the more marked events?

Mr. M. I can see no ground for making any distinction between great and small. To be sure, some occurrences are common, as you say, and others more marked, but the bearing of each may be equally important. I don't see how we can admit that God orders what we call great events, and leaves the small ones to take care of themselves, for you know how often we have

observed, that the small occurrences are the pivots, on which the great ones turn.

Mrs. M. That is true, I have frequently noticed it ; and yet I confess there is some unbelief lurking in my mind relative to little every-day things. Now just by way of illustration, I will tell you some of my vexations to day. To begin with, the baby fell out of bed, and got a sad bump ; which put her and mamma into great tribulation for half an hour or more. Then I had laid out a great deal of work to do this forenoon, and it seemed as if there was a constant succession of interruptions. In the midst of getting dinner, Sally had to go to bed with a tooth-ache. You know we expected company, and I got so heated and worried over the dinner, that I could not enjoy any thing ; and then the meat proved to be over-done, and the pudding was under-done ; then Jenny must needs upset her tumbler on to my best gown ; but I won't go into particulars any further ; these are a specimen of the vexatious things that kept happening, till I got very tired, and, I am afraid, a good deal out of patience.

Mr. M. Well my dear, I think you have had a pretty hard day ; but it might have been made much easier.

Mrs. M. How so ? You see these things all happened, one after another—I could not control them.

Mr. M. No you could not control them—but I don't like that word *happened* ; do you mean to say these things all come by chance ?

Mrs. M. Why I don't know exactly where to put these very small, insignificant matters, that are falling out every hour.—They really seem too small for God to notice—much less direct.

Mr. M. But if you make any exception to the Divine jurisdiction, where will you stop ?

Mrs. M. I see there is a difficulty there—but somehow, I can't *feel* as if God had anything to do with these things.

Mr. M. That is the reason they trouble you so much. You are enabled to bear patiently those trials, of a more serious kind, which you consider as coming directly from the hand of God.

Mrs. M. Yes, I love the will of God ; but I have not been in

the habit of associating it with these little, every-day matters ; if I could, it seems to me life would wear a new aspect.

Mr. M. It certainly would. You remember Catherine Adorna says, " Everything is God to me."

Mrs. M. [Musing.] Well, when I consider how the great and small are linked together, I see that all must come from God. His grace assisting me, I will try to remember it.

But there is another class of vexations that I don't know how to dispose of ; those which come through the carelessness or wickedness of others. The misconduct of my children, and domestics— it won't do to call that *providential*, will it ?

Mr. M. I think it will not do to take even this class of troubles out of the hand of God. It is true the *sin* does not originate with him, but *the trouble it brings on you* is a part of the Divine arrangement. In regard to trials of this sort, I am accustomed to say, " God permits this, and I will." " His hand is in everything, either directly, or permissively."

Mrs. M. What do you think of those troubles which we bring upon ourselves ? I mean such as come through our own carelessness, forgetfulness, or want of judgment. I often get very much vexed in this way.

Mr. M. We are accustomed to ask the continual guidance of the Spirit in all our affairs, temporal as well as spiritual— are we not ?

Mrs. M. Why, yes—in a general way—and yet I can't feel that this guidance extends to all I do. For instance, I went out shopping yesterday, and bought a number of articles. Afterwards I found I had made several mistakes, as to quantity and quality, had forgotten two important things, and had not shown very good taste or judgment in my selections. I was quite provoked with myself.

Mr. M. Did you ask God, when you started, to guide and bless you ?

Mrs. M. No, I don't think I ever took my religion with me into Washington street ; it would seem quite out of place in such a " Vanity Fair !"

Mr. M. Don't you ? No wonder then you are left to make

some mistakes! If I was "going a shopping," I would ask the Lord to direct me to get that which it was best I should have, and enable me to exercise as much taste and judgment as he saw to be on the whole desirable.

Mrs. M. Then suppose, when you got home, you should find you had made several mistakes?

Mr. M. Why being conscious that I had honestly desired above all things to please God, and had honestly sought his direction, I should not feel at liberty to doubt that I had had it.

Mrs. M. Notwithstanding the mistakes?

Mr. M. Yes, notwithstanding the apparent mistakes. I am bound to believe that God is guiding me in everything, so long as I sincerely desire that guidance, and look for it — having no separate interest of my own. But for wise reasons he sometimes leaves his children to errors in judgment — perhaps to keep them humble. It becomes us to bear patiently the consequences of our mistakes and forgetfulness; the hand of the Lord is in them — whether we are in any degree to blame or not; — he has permitted them to take place. *

Mrs. M. [For some moments lost in thought, then speaking very deliberately.] I settled it in my own mind, years ago, that the will of God was best — and I think this is not merely an intellectual conviction — I love his will; now if I can only realize constantly that *everything which occurs is an expression of that will*, the whole load of life is gone! — *Friend of Virtue.*

* We can hardly subscribe to the sentiment contained in this paragraph. It seems to us to involve a contradiction, for it requires us to "believe that God is guiding us in every thing," while it unequivocally asserts that "for wise reasons, He sometimes leaves his children to errors in judgment." We cordially believe that "*all things*," "*even the consequences of our mistakes*," "*work together for good to them that love God*," — but perhaps would dissent somewhat from our estimable friend the author of this article, in her views on Divine Guidance. The article however is well worthy a prayerful perusal. — ED. OF GUIDE.

THE reason why so many remain repenting sinners so long, is this; God will not justify them till they are more deeply in earnest.

Christian Experience.

THE PERSONAL EXPERIENCE OF MINISTERS.

THERE is no department of the Guide which we peruse with so much pleasure as that devoted to Christian Experience. There is, it is true, a unity in the Spirit's operations on the heart, which may, to many minds, give to the narrative a sameness, and thus destroy interest in its perusal. But for our part, we always find enough of a varied character in the circumstances peculiar to each individual to give their experience an air of novelty; while to all this there is superadded the joy that another, and yet another, and still another, have been added to the number of God's witnesses to a full salvation. What heart enjoying this grace in its plenitude can keep it concealed! They must *spea*k of it—and if they do it under the Spirit's guidance, their testimony will have its influence. If this be true of the private member, how much more so is it true of the minister of the gospel. We never hear of a minister entering into the enjoyment of this grace without being reminded of a Fletcher, a Summerfield, a Payson, a Taylor—and of associating with the event the mighty influence that is yet to follow from their labors. If our readers sympathize with us in these remarks, and of this we have no doubt, they will be led to peruse with peculiar pleasure the following experiences. ED.

FROM A CLERGYMAN IN SAINT JOHN, NEW BRUNSWICK.

DEAR BROTHER:—Although unknown to you personally, I take the liberty of addressing you a few words, as an expression of my gratitude for the benefits received from reading the "Guide to Holiness." Since last July, I have received it regularly through the agent in this city, and am happy to inform you that its perusal has been made a blessing to myself and others. Thirteen years have passed away since God in His great mercy pardoned my sins, and during the greater part of that time I have enjoyed "peace with God through our Lord Jesus Christ." For twelve years I have been engaged in the work of the ministry, and have had the happiness to see many sinners converted, but I never witnessed any *general revival of holiness in the church*. I have often asked myself, why amid many revivals I had seen so few sanctified? The mystery is now solved, for although sincere in my efforts to promote the conversion of sinners, I was myself but a "babe in

Christ." I was led, however, in reading the "Guide," to more correct views of *holiness*. I saw that my error had been, what I now think is a prevalent mistake on this subject—I had placed the blessing too high, and considered its attainment rather as the result of many prayers and much experience, than as the simple surrender of my whole heart to God. The exercises of my mind, during the past year, have been marked by earnest desire to be made holy, and on the 13th of February I was convinced painfully and deeply that I had been an *unfaithful steward*, and resolved not to rest till I knew and felt that the "blood of Christ had cleansed *me* from all sin," and blessed be the name of the Lord, on the evening of the Tuesday following, I was enabled to give up body, soul and spirit to God. I was bowed in prayer when God accepted the offering. My soul was filled with love and light and joy, nor had I a single doubt that I was sanctified. That evening I professed it publicly, and unto the present have been kept by the power of God. I can now live moment by moment in entire reliance on my Savior, my communion with God is uninterrupted, my soul rests in his love. His will seems above all things to be desirable. I appear, indeed, to be recording a new page in my history, and wonder how I could have lived so long in partial blindness. A *second time* has the blessed word of the Lord been unsealed to me, and our beautiful hymns on holiness, I love them as I never did before. My dear partner is also a partaker of "like precious faith." The superintending minister of this circuit, with his excellent wife, and upwards of seventy of the members of our society in this city, have entered into this glorious liberty during the last two months. You may easily imagine, my dear brother, that in connection with what, *to us*, is an extraordinary revival of holiness, our public services, as well as our more social means of grace, are indeed "times of refreshing coming down from the presence of the Lord." Our earnest prayer is that the "whole lump may be leavened," that "the whole earth may be filled with the glory" of holiness. I would not have troubled you with these remarks, but I am convinced that the "Guide" has been instrumental of much good among us, and possibly a testimony from this remote corner of the vineyard may afford you some encourage-

ment in the arduous though blessed work of aiding the spread of Scriptural Holiness throughout the world.

I am, dear brother,

Yours in Christ Jesus,

I. ALLISON.

A PREACHER'S EXPERIENCE.

EXTRACT FROM A PRIVATE LETTER.

Detroit, Michigan, June, 1853.

"I believe my own personal experience is advancing. I think I have the present faith of a present, full salvation, salvation from sin, deliverance from all iniquity. O, I love this doctrine, and I am trying to get nearer, yet nearer to God. The prospect of Heaven is glorious to me. The presence of God, and the bright fields beyond the flood, seem to remove all fear of the grave. The terror of death is gone.

Thus I am waiting for a better home, and while I wait I love to labor for God. How good our Heavenly Father is to allow us to work for him in the ministry. How can any one resign this angelic, heavenly work for secular employments. I have now been in the traveling ministry nearly six years, and I love it more and more, for it is God's work."

T. C.

FAITH IN THE MIDST OF SEVERE TRIALS.

The following is an extract from a letter on business. We had intended to withhold the writer's name—but as it will afford to our brother's numerous friends, (many of whom take the Guide) great pleasure to hear from him, besides enlisting the prayers and sympathies of our readers in his behalf, we have concluded to give it.

I have had some uncommonly severe trials, but the Savior has been with me, sanctifying *all*, I trust, to my spiritual good. I have been unusually assisted and blessed in preaching the last three or four sabbaths. I am perfectly assured that my heavenly Father hears my imperfect prayers. When weighed down with trials I trust in him with all my heart. O how faithful is the *Divine faithfulness*.

My purpose is strong to live *wholly* for God, and do something, by Divine assistance, to spread scriptural *holiness* in this wicked city. I hope for a glorious revival. Will you not, dear brother, occasionally pray for me and my charge. There has not been a general revival in this charge for seventeen years. Many have despaired of her ever being resuscitated, but I do not; I seem to myself to *believe* that God will comfort all her waste places, and make her wilderness like Eden, and her desert like the garden of the Lord. O, for an increase of faith.

Affectionately yours, in Christ,
M. DWIGHT.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRISE.

THE FRIENDLY ISLES.

BY REV. W. BUTLER.

THE Friendly Isles, (situated in the South Pacific Ocean) were first visited by the Missionaries of the Wesleyan Missionary Society in the year 1826. They contain about 50,000 souls.— Though possessing many good qualities, the inhabitants were grossly polluted and wicked when first visited by the Missionaries. But a glorious transformation has taken place, and “the wilderness blossoms as the rose.” As the gracious fruit of that twenty-six years’ labor, there are now in the Friendly Isles thirteen European Missionaries, 489 native Local Preachers, with 641 day school Teachers; while every sixth person of the population is a member of the Methodist Church. Religion has powerfully influenced the state of morals, government, and general welfare, and has introduced a state of things which cannot be contemplated without deep gratitude to God.

The king of these Islands is one of nature's noblemen. He is six feet four inches in height, well made—a true Christian—a most intelligent, zealous and useful local preacher and class leader. His wife is also a devoted class leader.

Commander *Wilkes*, of the United States Exploring Expedition, describes his late reception by the Friendly Islanders in terms of great interest. He says, "On the morning of the 24th, I landed (at Nukualofa) with all the officers that could be spared from other duties. We were received on the beach by Mr. Tucker (one of the Missionaries) and were at once surrounded by a large number of natives. It was impossible not to be struck with the great difference between these people and those we had left in New Zealand; nothing of the morose and savage appearance, so remarkable there, was seen. Here all was cheerfulness and gaiety; all appeared well fed, and well formed, with full faces and muscles. The number of children particularly attracted our notice, in striking contrast to the New Zealand group, where few but men were seen. We waited some minutes for King George. When he made his appearance, I could not but admire him: he is upwards of six feet in height, extremely well proportioned and athletic: his limbs are rounded and full; his features regular and manly, with a fine open countenance and sensible face; all which were seen to the greatest advantage. He at once attracted all eyes; for, on approaching, every movement showed he was in the habit of commanding those about him. With unassuming dignity he quietly took his seat."

King George is now about fifty years old. He was converted during the great revival in Tonga, in July and August 1834, when about 5,000 persons were awakened by the Holy Ghost to see themselves sinners, and led to fly for refuge to Christ as a Savior. He succeeded to the sovereignty of the Islands in 1845. He has thrown the whole weight of his influence in favor of Christianity. Mr. Laury says, "What God has declared to be wrong, he causes to be refrained from, or punished when done; but *religion*, in all its operations he leaves where his God leaves it,—between God and the conscience."

The character and actions of King George have of late attracted

considerable attention. Tonga, the principal island of his dominions, has been the scene of rebellion; instigated by chiefs who still adhere to heathenism. The rebels were aided by Romish priests, who have, for some years, made a settlement on the island. One ecclesiastic, said to be a bishop, was prominent in the quarrel, and went in search of a French ship of war, to chastise George for resisting the rebels and maintaining his own lawful authority. Fears were excited that there might be a re-enactment in the Friendly Isles of those scenes of despotic tyranny practised by the Government and priests of France in *Tahiti* a few years since. In the interval many prayers were offered up to God on behalf of George and his people.

During the bishop's absence, Her British Majesty's war ship *Calliope*, commanded by Sir E. Home, Bart. came into the harbor of Tonga. Meanwhile King George's measures for the suppression of the rebellion were successful; the rebels surrendered, and were magnanimously pardoned. Thus the war which had occasioned so much and so just uneasiness, has been brought to a happy termination; and the King, by his forbearance and generosity in the hour of triumph, and by the practical wisdom of other parts of his conduct, has eminently adorned his Christian profession.—The chiefs of the fort called *Hoama*, having first notified their intention to submit, a day was appointed to receive their submission; and as the custom of the nation is to destroy the vanquished, the missionaries thought it right to be present at the ceremony, that they might intercede for the captives, if needful. But their good offices were not required; for the King caused it to be proclaimed, that he did not intend to take from these chiefs either their lives, their dignity, or their lands, but that he "freely forgave them for the sake of *lotu* alone." The clemency of Christianity, which thus shone so conspicuously in the King's conduct toward the rebels, is the more marked when we remember that they had barbarously murdered some of his own relatives, and many of his valuable and unoffending subjects. His conduct on the occasion won the hearts and allegiance of those who, a short time ago, were his bitterest enemies. The pardoned chiefs returned from the assembly to the King's house, and that same night they renounced

Heathenism, and at the family altar of King George, for the first time in their lives, they bowed the knee to the Lord Jesus. More than a hundred persons followed their example, when Mr. West visited the Fort a few days afterwards.

On the 16th of August, the remaining fortress was surrendered, and mercy once more triumphed in saving the lives of the vanquished. This fortress, however, was at once destroyed, and the chiefs degraded from their rank, apparently as a punishment for their greater obstinacy.

The Romish priests, who had persisted in remaining in it to the last, notwithstanding the remonstrances addressed to them both by the King and Sir E. Home, escaped without injury; and their property was preserved from destruction by the personal exertions of the King and the Baronet, who went through the midst of burning houses and falling trees, to help them to save their goods. Thus did Providence guard this pious King, and reward his Christian courage, and consistency, and mercy. Captain Home was surprised and delighted, and afterwards said to one of the missionaries, "I saw the noble and christian conduct of King George. He can only be compared to Alfred the Great, of blessed memory. King George is worthy of being called a King. He is the greatest man in these Seas."

These transactions took place in the month of August, (1852,) and in November, Sir E. Home, with the *Calliope*, returned again to the Friendly Isles, that he might learn the result of the visit of the French ship of war; he was anxious that no harm should happen to King George or his people, for whom he appears to have contracted a strong affection. His visit was an occasion of much interest, and made a deep impression on the grateful hearts of the missionaries and the simple islanders. However the French ship had not then arrived. But on the 12th of November, two days after Sir Everard left Tonga, the French ship of war, the *Moselle*, made her appearance. Her commander, Captain Bellaud, was commissioned by the popish Governor of Tahiti to inquire into certain complaints lodged against King George by the Captain of a French whaler, the "*Gustave*," of Havre-de-Grace, and by the Romish priests residing in Tonga. Now was a time of trial and

anxious uncertainty. What would the commander of this powerful French ship do to King George and the defenceless missionaries? But God took care of them. The King obeyed the summons of the Captain, and going on board the *Moselle*, took with him his state-paper box, in which he had copies of all his correspondence, especially that with the Romish priests. This correspondence he exhibited to the Captain, who viewed the King and his papers with great astonishment. At the close of their long interview — which lasted five hours, and throughout which the King conducted himself with the greatest Christian propriety — the French Captain expressed himself as entirely satisfied, and stated to the King that “the French Government, through him, acknowledged George as King of the Friendly Islands; and that the only conditions he should impose upon him were, that, if any Frenchman chose to reside in his dominions, he should be protected so long as he obeyed the laws; and that, if any of the King’s subjects chose to become Roman Catholics, they should be allowed to do so.” To these conditions King George agreed, and the dreaded French vessel took its departure, the Captain declaring that he “had seen and conversed with many chiefs in the South-Sea Islands, but that he had not seen one to be compared in knowledge and ability, in courage and dignity, to George, the King of the Friendly Islands.”

And thus this man who, twenty-eight years ago was a savage, noted through the South Seas for his bravery and fierceness of disposition, has become “a wonder unto many” — a monument of the enlightening and transforming power of the Gospel of Christ. In 1844 he lost his peace, and became a backslider in heart, but it was only for a very short period. Publicly, in a love feast, he acknowledged his fall, and was immediately after restored to the favor of God — and ever since has maintained a blameless walk and conversation. And it may interest the readers of the *Guide* to know that the doctrine which these pages are intended to diffuse, finds in him a professor and a warm advocate.

He preaches nearly every Sabbath — taking his turn on the “Plan” of the Circuit with the other local preachers, and is said to be an able and eloquent minister of the Gospel.

The war thus brought to a close has had an unfavorable influence on some parts of the Mission Work, but much is hoped for from the moral influence of the events which have been connected with its termination. In the month of October a great Council was held, at which all the ruling chiefs were present, and many very important regulations were enacted. The following extracts will speak for themselves: "The system of *taba* is abolished. All slaves are hereby set at liberty, and no man is to keep a slave or other person in bondage. All persons are to dress modestly and becomingly. All crime will be punished, and the laws already printed are to be enforced throughout the land. All children are to be sent to school, for on this depends the future welfare of our nation."

Westfield, July, 1853.

THE FAITH THAT PURIFIES.

It is peculiar to saving faith that it purifies the heart. God purifies the heart with faith; Acts 15: 9. The mere faith of assent may purge the understanding from ignorance, the tongue from railing or bitterness, the outward acts from gross and notorious sins; but they all leave the heart unrenewed. Only saving faith begets zealous and watchful care over the devices and desires of the heart. Every true believer sets himself to suppress all evil workings of the heart, and is sometimes more grieved for having given way to some wicked thoughts, than for outward frailties and infirmities. We may try the character of our faith by the change of our hearts. If our outward actions and inmost thoughts be purified, it is a certain sign that the power of a saving faith has been there. By nature, "the imaginations of man's heart are only evil continually;" but, as the wise man says, "The desire of the righteous is only good." The main stream of his heart is to godliness and good, though he is not exempt from the frailties of human life, or the temptations of Satan. — *Western Christian Advocate.*

Editorial Miscellany.

ERRATA.—Several typographical errors escaped us in the July number : some of which are too glaring to pass by uncorrected. Our friends will pardon us and we will try hereafter to be more careful. On page 23, in the 18th line from the top for "promised" read "praised." On page 31, in the 19th line from the bottom, for "ailment" read "aliment." The last especially is a very important correction.

LITERARY NOTICES.

THE LADIES' REPOSITORY for July, lies on our table. This Periodical loses none of its interest. It is ably conducted, well got up, and in every respect deserving the patronage of the ladies. The present number, besides a variety of miscellaneous articles, contains a sketch of LADY MAXWELL, from the pen of REV. D. WISE, and another able paper on the Resurrection of Christ, by the Editor. It is also embellished as usual with two beautiful engravings. Cincinnati : Swormstedt & Poe. New York : Carlton & Phillips. Boston : J. P. Magee.

THE MUSICAL REVIEW AND CHORAL ADVOCATE, edited by C. M. CADY, has also reached us. Not being a proficient in music we cannot speak with so much confidence of the pieces published in each number—but we hesitate not in saying that for ability exhibited in its editorial management, and its artistical appearance, we know not its superior in the land. \$1.00 per annum in advance. New York : F. J. Huntington ; Mason, Brothers ; Wm. Hall & Son.

METHODIST QUARTERLY REVIEW. J. MC CLINTOCK, D. D., Editor. New York : Carlton & Phillips. Boston : J. P. Magee.

Table of Contents of July number. I. The Bacon of the Nineteenth Century. II. Strong's Harmony of the Gospels. III. Daniel Boone. IV. Socrates. V. Exposition of 1st Cor. iii. 1—17. VI. The Heathen and Mediæval Civilization of Ireland. VII. The Signs of the Times. VIII. Father Reeves. IX. Miscellanies. X. Short Reviews, and Notices of Books. XI. Religious and Literary Intelligence.

MEMOIR OF GEORGE DANA BOARDMAN, late Missionary to Burmah. By REV. ALONZO KING. With an Introduction by WILLIAM R. WILLIAMS. Embellished with a beautiful Vignette representing the baptismal scene just before his death. Boston : Gould & Lincoln.

The Baptist denomination have furnished several illustrious examples of zeal and devotion to the Missionary cause. Not among the least of these bright and shining lights, was the subject of this memoir. "I must be a pattern of holiness and good works both to heathen and to converts," said the devoted Boardman, as he was anticipating the service to which he had consecrated his life, and well did he carry out his convictions of duty. The introduction by Dr. Williams is an eloquent production, containing many valuable suggestions on the great missionary work, and is of itself well worth the price of the book.

THE
GUIDE TO HOLINESS.

SEPTEMBER, 1853.

ORIGINAL
CHRISTIAN PERFECTION.

BY N. BANCOS, D. D.

In the preceding numbers, I have endeavored to define the term *perfection*, and to show its applicability to the holy Christian, inasmuch as such are qualified to answer the end for which they were made, redeemed, and saved by grace, through faith. Let us now inquire whether or not, the sacred Scriptures authorize the use of this term in its application to good and holy men.

Thus it was said of Noah, that he was a "just man and PERFECT in his generation, and Noah walked with God."—Gen. vi. 9. The perfection which was predicated of Noah, consisted in his *walking with God* in the midst of that crooked and perverse generation," when the "earth was corrupt before God, and the earth was filled with violence;" and was exemplified by his strong faith in his God, and his ready obedience to His commands. Notwithstanding this general corruption and wickedness, Noah, by the grace of God, kept himself pure from all moral contamination, *walked with God*, that is, followed the leadings of His providence wherever it marked out the way, holding constant communion with Him, firmly believing all His promises, and steadily obeying His commandments. "And when Abram was ninety and nine years old, the Lord appeared unto Abram, and said unto him, I am the Almighty God ;

walk before me, and be thou PERFECT."—Gen xvii. 1. How fully Abraham obeyed this command, to *walk before God*, and to *be perfect*, is demonstrated in all the acts of his subsequent life. There is indeed but one act, his denying to the king of Gerar, that Sarah was his wife, for which he was reproved. So steady and unwavering was his faith in the promise of God, even under the most unlikely circumstances for its fulfilment, that he is called "the father of the faithful"; and so self-denying was his works, that St. Paul says, that "by his works his faith was made PERFECT." His holding fast upon the promises respecting the birth of Isaac, by which he was to become the "father of many nations," respecting the land of Palestine being given to his posterity, the coming of the Messiah out of his loins, and of the future rewards of blessedness in heaven, and the constancy with which he went forward in obedience to God's commands, even to the offering of his son Isaac upon the altar, all exemplified the perfection of his character, and stamps him as the "friend of God." He was encouraged in all this by the solemn declaration made to him, "I am the Almighty God," to uphold and protect, to guide and comfort thee in all thy ways, and in all thy works. O! what an encouraging example to those who would believe and obey God, in every period of the Church! Does God "tempt," that is, try thee, as He did Abraham, when He called upon him to offer up his son Isaac upon the altar, with a view to test the genuineness and strength of thy faith? Remember that the same Almighty God who went before Abraham, to open his path, to disperse his enemies, and to impart strength to his heart and faith, to enable him to endure as seeing Him who is invisible to the natural eye, but visible to the eye of the mind, will be round about thee, and will afford thee the same defence, guidance and comfort, as he did to Abraham; and when thou art sufficiently tried, thou "shalt come forth as gold seven times tried in the fire." Hold fast, therefore, under the most trying circumstances, and thou shalt "come off more than a conqueror through him that loved thee."

In Deuteronomy xviii. 13, the Lord commanded the people to "be PERFECT with the Lord their God," that is, they should abstain from the abominations of the heathen whose lands they

were about to possess, and observe all the ordinances which God had established or should establish among them. No one can suppose that they could do this unless their hearts were right in the sight of God, for their subsequent history proves that whenever they forsook the covenant of their God in heart, they immediately participated in all the abominations of the heathen around about them, setting up and worshiping their gods and goddesses. To be perfect therefore, in the sense intended in the above text, they must not only refrain from the outward idolatries of the nations they were destined to drive out, but their hearts must cleave unto the Lord their God, and then they would keep his ordinances from love to His name and to His holy law.

Thus David, while celebrating the praises of God for his many deliverances and manifold blessings, says: "God is my strength and power, and he maketh my way PERFECT," II Sam. xxii. 33. The way that David said the Lord had made "perfect," was the way in which the Lord had led him in the midst of the difficulties with which he had to contend, and in which perfect way he had walked with a perfect and upright heart. Though the way of God was perfect, so much so that those who walked in it should be conducted safely on without any deterioration of their character, yet we know that David did not at all times walk in it, but stepped aside after Uriah's wife, and in other instances of aberration from the strict path of holiness. But the perfection of his character was shown in his bitter repentance for his sins, and in his ever after walking in obedience to the commandments of God. "For if any man sin," and the best may sin, "we have an advocate with the Father, even Jesus Christ the righteous," whose righteousness was so perfect as never to have been stained with a single spot of impurity. David's life, to be sure, was a checkered one, and cannot be held up as a model, in all respects, for the imitation of the Christian, only so far as it may be exhibited as a pattern of penitential sorrow for sin, and as a triumph in the pardoning mercy of God; and thus it may prevent despair on the one hand, and excite gratitude and praise on the other; it may present an example of perfect penitence, of perfect sorrow for sin, of perfect reliance on the mercy of God, and of the most perfect

songs of praise and thanksgiving to God for the bright manifestations of that mercy in pardon, in deliverance from all sin, and in rescuing the soul out of the hands of all its enemies, internal and external. In this respect David was a perfect character, and in this respect he may afford a lesson of instruction to that weak and trembling Christian, who may have been so unfortunate as to have fallen by some painful temptation into sin. Let such not despair, but humbling themselves before the Lord, look up with that broken and contrite spirit which David tells us, "he will not despise."

Passing over other passages in the Old Testament which might be referred to, such as Job and others, let us examine some in the New Testament. Thus our Savior, in Matt. vi. 48, says: "Be ye therefore PERFECT, even as your Father which is in Heaven is perfect." Now we do not suppose that our Savior meant that His disciples should be in every sense as perfect as God is; but he meant to teach that as their Heavenly Father was perfect in His unlimited sphere as God, possessing all those attributes which are essential to the perfection of his being, as the maker and governor of the universe, so they were to be perfect in their limited sphere, possessing all those attributes of the Christian character which are essential to form perfect Christians, that they might answer the end for which they were made, redeemed, and saved, by the blood of Christ. In other words, Christ demanded of his disciples that they should exhibit in their tempers and conduct that perfect example of faith, love, and obedience, which would make them shine as lights in the world, and thus become a city set on a hill, that through them the world might behold a sample in miniature of the "glory of God," and be thereby led to "glorify their Father who is in heaven," to confess to the power and grace of God in their complete salvation from all sin. Thus they should become borrowers of all their light and glory from God, "lights in the world," "way marks to heaven," and should be a standing proof of the ability and willingness of Almighty God to "save them to the uttermost," and likewise living monuments of the refining and purifying power of the spirit of God upon the heart and conscience, and thereby proclaim in loud and intelligible language the truth and excellence of their religion.

In this sense they were to be as perfect as their *Father who is in heaven*. As his perfection causes him to eclipse the glory of the angels and to outshine the sun and stars in the firmament of heaven, so that in his presence they all "hide their diminished heads," even so the Christian, by the perfection of his character, being adorned with all the graces of the Holy Spirit, should eclipse the glory of all earthly monarchs, and outshine all the philosophers, metaphysicians, and whoever else may arise in the moral horizon, and thus proclaim himself a "king and priest unto God," reigning over all inferior animals, and also by the power of divine grace, over the passions and appetites of his own nature, and continually offering up spiritual sacrifices to God, acceptably through Jesus Christ, the "High Priest of his profession."

In other respects the comparison fails. No spot of imperfection appears to sully the glory of any of the Divine attributes, but "high throned above all height," "full orb'd with his whole round of rays complete," He shines with undiminished lustre on all his works, and governs with an uncontrolled hand; and guided always by ineffable wisdom, justice, truth and goodness, He cannot err or miss the mark in any of His designs or acts. Not so man, however perfect in love he may be. From the limited nature of his understanding, from the weakness of his physical and moral powers, he is continually liable to error in the discipline of his mind, and to be thwarted in his good designs and actions. Hence though his understanding is enlightened by the word and Spirit of truth, and his heart sanctified by the blood of Christ, he exhibits no other perfection of character than what arises from the purity of his intentions, and the perfection of his love, guided continually by the maturest judgments he may form as a fallible erring mortal, encompassed with a thousand infirmities. While, therefore, there is a resemblance in some respects between him who has been assimilated into the likeness of God and the Father of all, in others the contrast is so great that the one is exalted high above all other beings, "thrones, principalities, and powers;" the other is shrouded in the veil of humanity, distinguished more by weakness than strength, limited in his knowledge and power, and withal constantly exposed to numerous temptations from without, as well as

weakness from within himself. How then shall he stand, and how shall he exhibit the perfection of character and conduct which the Lord Jesus required in the text under consideration? Why, by adopting, in faith, the following words of the poet:—

“Unto thee, my help, my hope,
My safeguard, and my tower,
Confident I still look up
And still receive thy power;
All the alien's host I chase,
Blast and scatter with mine eyes;
Satan comes; I turn my face;
And lo! the tempter flies!

“Sin in me, my inbred foe,
Awhile subside in chains;
But thou all thy power shall show,
And slay its last remains;
Thou hast conquer'd my desire,
Thou shall quench it with thy blood;
Fill me with a purer fire,
And make me all like God”

ORIGINAL.

AFFLICTIONS CONDUCTIVE TO HOLINESS.

BY H. N.

Afflictions are the common inheritance of all men. God has a wise design in this, and in all his dealings with us. In many things this design is apparent; it is in various ways revealed to the reflecting mind.

Afflictions, however, are two-fold in their nature and their design. To the sinner, they are threatened judgments — “the wages of sin” — the “fruit of his doings.” But to the Christian they are promised—not threatened. “In the world,” saith the Savior, “ye shall have tribulation.” Again, the apostle says, “If any man will live godly in Christ Jesus, he shall suffer persecution.” The word of God abounds with many such declarations of promised affliction; but to them all there is a rich assurance of ultimate good annexed.

We purpose to offer a few reflections in relation to the bene-

ficial tendency of afflictions to the believer in Christ. We regard them in the light of a school, wherein many useful sciences are taught. It is in this school that true Christians make their greatest attainments in the knowledge of God and of themselves. While being thus disciplined, we may for a time think we are learning nothing; a sense of confusion, of weakness, of sorrow and trial of various sorts, seems to overwhelm us; when corrected, or urged sharply to move forward, we feel our worst passions stirred up; then we are tempted to think ourselves injured, and made worse than we otherwise should be under a different course of treatment. To cherish such a temptation would be to charge God foolishly for thus disciplining us. We ought to remember that God's methods of dealing with us are best. We know not the depths of our pollution and depravity until we are thus tried. We have an instance of this in the case of the patriarch Job. He, although a good man, was visited by one affliction treading close upon the heel of another, until he was well nigh overwhelmed, and made thereby to "abhor himself and repent in dust and ashes." After being thus humbled and instructed, God in due time exalted him. So it may be with some of us.

"The process though painful, will cease before long,
Then O how pleasant the conqueror's song."

When Job was afflicted, he felt his ignorance, and prayed to God, saying, "Shew me wherefore thou contendest with me?" This is an example worthy our individual imitation. May it be indelibly written upon our memory. If this prayer is offered in faith, we shall find the answer in the commands, "Be ye holy;" "Whatsoever ye would that men should do unto you, do ye even so to them." It is the design of afflictions thus to draw us nearer to God, and to fit us for greater usefulness in the world. If, when afflicted, we can discover no such decided advantage, we have just cause for alarm. But let us not therefore "cast away the beginning of our confidence," or the first fruits of our christian experience, if we find ourselves sadly deficient in "righteousness and true holiness." We may on examination find that our afflictions have done us some good; they may have caused us, in a measure

at least, to let go our hold upon the world ; we have less disposition to indulge our depraved nature—the lusts of the flesh ; there is less love and desire of human praise, and less fear of human censure ; there is less disposition to revenge and retaliate when injured ; there is less disposition to yield to the enticings and insinuations of the adversary ; there is a deeper consciousness of our own weakness, unworthiness, dependence, and wrath-meriting condition ; there is a keener relish for the privileges and means of grace ; there is a more grateful appreciation of God's blessings, temporal and spiritual ; there is more love and forbearance toward enemies ; there are stronger desires for the salvation of others, and the general prosperity of the church of God ; there is an increased sense of personal responsibility to God for the influence we exert upon others, and for the use and improvement of all our time, talents, wealth and power, of every kind for the extension of the Redeemer's cause in the world ; there is, or should be, an insatiable hungering and thirsting after entire conformity to all the will of God in heart and in life. Such, we remark, are some of the blessed fruits of sanctified affliction. Let us not fear, then, when called to suffer ; but labor rather to be holy, and to “ glorify God in the fires.” When the furnace was “ heated seven times hotter than it was wont to be heated ” for the three Hebrew worthies, and they were cast into it, then the “ form of the fourth, like unto the Son of God,” was seen by mortal eye with them, and many were consequently turned from their idolatry. The same God who is “ mighty to save,” yet reigns, and will reign, “ till he has put all his enemies under his feet.” Hence let us pray, “ Father, glorify thyself ! ” We remember reading some years since an anecdote of the celebrated Whitefield ; of his visiting a glass-house and how he beheld the workmen putting the metal into one fire after another. He inquired why they did so. One of them replied, “ The first fire was not hot enough, nor the second, and so they had to proceed until the glass became transparent.” The inference he drew from this figure, and his desire was, that God might put him into one fire after another until his soul should become transparent—that he might see Christ as he is, and reflect his image. Thus, dear reader, you and I should desire to see Christ as he is, and to re-

flect his image, whatever it may cost us to do or to suffer. The fire and the knife are needful. The fire melts, refines and enlivens the soul's best affections. The knife severs, cuts off

"Every wild, luxurious shoot,
That robs the bloom, or starves the fruit."

To poor human nature, we know the process to be painfully severe; but it is only for a moment. It will soon be past. And then we shall have an eternity to praise God that he saved us and made us "partakers of his holiness," if it is even as by fire.

ORIGINAL.

TRIBULATION.

BY R. J.

"In the world ye shall have tribulation; but be of good cheer." — *Christ*.
"Welcome alike the crown or cross!" — *Wesley*.

The children of God need not fear tribulation, for it is one of the things *promised*; and this promise is as truly dictated by love as any of the others.

"Why should I complain
Of want, or distress,
Temptation, or pain?
He told me no less!
The heirs of salvation.
I know from his word,
Through much tribulation
Must follow their Lord."

Some of the reasons for this Divine arrangement we can see, and others we cannot see; but it is enough for us that HE can see them all. "*Even so Father, for so it seemeth good in thy sight,*" is the best reason we know of. To render a prompt and unquestioning submission is like laying one's head on a downy pillow!

Many a disciple has been permitted at the last, to lean on the breast of the Savior,

“ And breathe his life out sweetly there ” —

but there are some, who have learned that this is not a privilege reserved exclusively for the sick-room and the death-bed, but they may lean *always* on that sacred breast, and breathe the whole of life out sweetly there ! These are the disciples whose meat and drink it is to do his will. They have such a full and sweet conviction of “ the presence and love of God, as greatly abates their sensibility to pain,” and even enables them to “ count it all joy.” They so sweetly realize God’s love to them, (remembering he has said, “ Whoso toucheth you, toucheth the apple of my eye,”) that they are willing to suffer whatever he is willing to inflict.

Every time we repeat the Lord’s Prayer, we say, “ Thy will be done in earth as it is in Heaven ; ” that is, we want to feel about it just as the angels do. “ Glory to God in the highest,” is their song, and it breaks out afresh at every new revelation of his wonderful plan. Now we have just as much cause to be glad as they, and therefore the inspired apostle says, “ Rejoice evermore ; in every thing give thanks ! ”

But many who join in the petition, “ Thy will be done,” are not able *at once* to rejoice when it is done. If it happens to cross their little plans, or takes from them something they had called their own, or subjects them to bodily suffering, they try to submit, — because they ought to, or because they must ; — but surely such souls are not in full sympathy with God. Their own individual and private interest is not merged and lost sight of in the one desire that God may be glorified. The command, “ Rejoice evermore and in everything give thanks,” they have not yet learned to obey.

It is related of *Happy Phebe* * that when suddenly called to part with her dearest earthly friend, the calm happiness of her spirit was manifest in her countenance ; and when questioned

* No. 586 of American Tract Society.

about it, she replied, "Why we have been praying that the will of the Lord might be done, and now it is done." Was not this a sufficient reason for being happy?

Madame Guyon was shut up in prison for being purer than her church; but she saw in it the hand of God, and she says, "The very stones of my prison appeared like rubies in my eyes." Whilst one of weaker faith would have complained of her persecutors for subjecting her to unmerited sufferings, and would have thought it hard to be deprived of liberty and the society of friends, and to be shut up for long years within the gloomy walls of the Bastile, she could sing,

"A little bird I am,
Shut from the fields of air,
And in my cage I sit and sing
To Him who placed me there;—
Well pleased a prisoner to be,
Because, my God, it pleaseth thee."

If for this reason *Madame Guyon* could enjoy her prison, may not we, for the same reason, rejoice in all our tribulations? We are all the prisoners of providence. The Lord is our keeper!

Child of God, are you now passing through deep waters? Take courage. They shall not overflow thee; a strong arm is about you, that will bear you safely through. Perhaps you are suffering the manifold inconveniences and discomforts of poverty, and are compelled to lead a life of ill-requited toil; perhaps you have feeble health, so that every thing you do is a weariness, and the wheels of life drag heavily; perhaps your sufferings are increased by the misconduct and unhappiness of your children, or others near and dear. Now you ask, "Can I rejoice in all this?" The apostle answers, "Be filled with the Spirit." Yes, be filled with the Spirit, and the stones of your prison will appear like rubies in your eyes!

But perhaps yours is a sharper sorrow; you have been called to give up a lovely child, or a dear companion, or some other precious one, whose departure seems to have taken all the brightness out of this world! You are deeply afflicted—well, if the tears will come, let them! Friends may offer consolation, many

cheering thoughts may be presented to your mind, but the apostle is the wisest counsellor; he says, "Be filled with the Spirit." "Now the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" what a string of remedies we have here! Each one is

"A talisman of virtue rare!"

O! welcome the Comforter to your heart, and it will never ache again!

ORIGINAL.

LETTERS TO A FRIEND.

BY IDA.

NUMBER FOUR.

BELOVED C——: Your epistle of Dec. 14th has been received, and my heart was filled with gratitude to my Heavenly Father, on learning that he had so graciously answered prayer, by communicating unto you the "washing of regeneration," whereby all your unrighteousness was removed, and your heart became the temple of the Holy Ghost.

You speak with much more assurance than in any of your previous letters, and I rejoice in this evidence that you are progressing in holiness.

I would say to you, Go on, go on; "as you have received the Lord Jesus, so walk in him; walk by the same rule, and mind the same thing," so shalt thou be established and kept in perfect peace.

What you have received is but a drop from the everflowing fountain: there are heights and depths to be explored, far surpassing all that your mind can now form any adequate conception of. You may have strong faith, more ardent love, greater joy, more constant peace, deeper and more intimate communion with the Father and Son; in a word you may have every grace of the Spirit increase an hundred fold, for while you continue to believe on, and

abide in Christ, the true Vine, the capacity of the mind will be ever expanding, and thus rendered capable of receiving a more abundant communication of the Spirit.

So long as you continue to present the unbroken sacrifice to God, you will be enabled to "dwell in the secret place of the Most High, and abide under the shadow of the Almighty." "He will deliver thee from the snare of the fowler, and under his wings shalt thou trust. His truth shall be thy shield and buckler." "Thou shalt call upon Him and He will answer thee; He will be with thee in trouble and deliver thee." "Thou shalt be like a tree planted by the rivers of water, that bringeth forth fruit in its season; thy leaf shall not wither, and whatsoever thou doest shall prosper."

Remain, then, my sister, upon the altar of sacrifice, for there the blood of Jesus ever floweth; there the sacred fire ever burneth; there the peace of God ever abideth; there the light which emanates from the throne ever shineth; and there grace ever descends to bless, comfort, and sustain thee in thy pilgrimage.

Surely there never was a position more highly favored of God, than this. It is a position that God invites, yea, requires us to occupy, and only while we remain here can he regard us with approbation, or own us as His children. With the will of God in this respect, my own will coincides. I take this humble, self-crucifying, and yet exalted position; it is dearer far to me than any other, for here it is that I can, as did Mary of old, converse with Jesus, and receive lessons of wisdom from His lips. It is here that I am cleansed from my sins, covered with the righteousness of Christ, and filled with the Spirit of God. You remark: "I am often tempted to think that my faith is vain, and my hope a flattering one." The only way to meet this temptation is with the "sword of the Spirit, which is the Word of God."

Examine yourself faithfully by that unerring guide which God has given unto us; test yourself thoroughly by its precepts, and if you are living in accordance therewith, exercise the shield of faith; fearlessly reckon yourself the Lord's, and claim the precious promises as all your own; thus will the tempter be discomfited, and flee from you.

Again ; you speak of wandering thoughts in prayer, and being severely tempted because of them. I am glad that you instantly repelled the tempter on this point. You need not to have been alarmed because the temptation was several times repeated, for Satan often endeavors to weary us, and harrass our minds by his oft repeated suggestions, and he well knows that by this mode of procedure he is more likely to prevail. With this form of temptation he will often present another, viz: "If this were temptation, as you suppose, having resisted it, you would now be free from its influence."

I know well how to sympathize with you, my sister, and all that we can do at such times is, to trust in Christ to save us from cherishing temptation. I have sometimes had one form of temptation follow me for weeks in succession, although my will constantly repelled it, and it would really appear to me at such times that it was presumption for me to continue to impute it to the enemy of souls, when I obtained no victory, apparently, by so doing.

After speaking of your temptations, you say that they were succeeded by an unusual exemption therefrom, and almost constant peace. This is my own experience. After passing through the fiery ordeal, I always realize an increase of the Spirit's influence. This should tend to encourage us to perseverance. Every measure of grace that we receive will be tried to the utmost, and in this we see the wisdom of God, for how otherwise should we know its strength. Be assured, dear C., that in proportion to the progress made, will be the test which follows. Let your faith, however, rest always on the immutable promise, "For he is faithful, who will not suffer you to be tempted above that ye are able, but will *with the temptation* also make a way of *escape*, that ye may be able to bear it." Consider your merciful High Priest, who was tempted in *all* points, like unto you, yet without sin, and if you confide steadfastly in Him, your temptations will also be without sin.

As it respects my own individual enjoyment, I have had some sweet draughts from the fountain of life. My state of mind has been rather uniform. I have peace with God, through our Lord Jesus Christ, and the testimony of the Spirit that I belong to Him.

Hope to hear from you again soon.

Your ever affectionate friend.

GATHERINGS BY THE WAY.

BY THE AUTHOR OF THE WAY OF HOLINESS, ETC.

CAMP-MEETING REMINISCENCES.

WE attended a Camp Meeting held near M——, Pa., last week. The Lord was eminently present. Necessity seemed laid upon us to be abundant in labors, and our God gave ability of body and mind. To the glory of grace we would record God's abundant blessing on our own souls. While engaged, instant in season, and out of season, in watering others, not only did God water our own souls, but he permitted us to see the fruit of labor in the entire sanctification, and in the awakening and conversion of many. Yes, scores of redeemed sinners were brought home to Christ, and truly a measure of Christ's joy was our joy, as we saw many who seemed to have been in parol service in the ranks of the enemy, brought to surrender to the Captain of our salvation. And as I saw numbers, one after the other, of these champions in the service of sin, brought into the altar before the preacher's stand, and witnessed them drop on the mourner's bench, pierced by the arrows of truth, my soul bounded up in unspeakable triumph. "Salvation, and glory, and honor, and power unto the Lord our God."

THE EFFECT OR FRUIT OF SALVATION.

Many were made perfect in love—I did not hear the number estimated. The work of awakening, justification and sanctification, went on simultaneously. Dr. P. and myself labored almost incessantly, before the stand in the open air, and truly did the word of the Lord run and was glorified. Full salvation was also kept much before the people by the ministry. One feature of the work which we observed with peculiar satisfaction, was the immediate absorption of those who received the sanctifying seal in the work of soul saving. A number of those hard cases won from the ranks of the enemy, and brought to the feet of Christ, were brought by those who had first been made strong by the power of inward holiness. Yes, those who are made partakers of this grace have their *fruit unto holiness*.

THE ORDINATION.

It is the ordination which Christ gives his disciples, by the reception of which they are empowered to go forth, and bear much fruit. I particularly noticed the experience of a sister thus chosen out and ordained. Her convictions previous to receiving the Spirit's sanctifying seal were painful. She saw that it was for want of those clearer perceptions of responsibility which the experience of entire sanctification gives, that she had been kept from making those personal and earnest efforts for the salvation of the perishing. She saw relatives and friends rapidly verging eternity.

"On slippery rocks she saw them stand,
And fiery billows roll beneath."

The necessity of entire holiness was being urged in view of the Christian's high and holy responsibilities, when she seemed suddenly arrested to see what her failures had been, and she cried out in anguish of spirit, and made her humble confessions before God. In a few moments she saw that not only the faithfulness, but the justice of God was pledged for immediate forgiveness and cleansing. She resolved on exercising that violence which the kingdom of Heaven suffereth — appropriated the promise, and amid her tears, joyfully testified of the power of Christ to cleanse from all sin. At once the fruits of holiness were exhibited in her experience, and in the spirit of her Divine Exemplar she began to redeem the time by being instant in season, out of season, in saving souls.

"WHAT! HOLINESS AGAIN!"

One minister, recently from the Biblical Institute, and who bids fair to be an able minister of the New Testament, received the blessing in a clear and powerful manner, on the afternoon of the first day we reached the ground. During the time we were on the encampment he preached twice, and his ministrations were attended with an unction from the Holy One which will not be forgotten. Before he had finished his second discourse which had been an earnest effort to bring sinners to Christ, he paused and again brought forward as in his former discourse the necessity of

entire sanctification, and urged it earnestly on the church. In introducing the subject he anticipated the objections of some, and exclaimed, "What, holiness again!" "Yes, holiness again." We promised the Lord if he would give us the blessing that we would have more or less of it in every sermon. He then spoke of his deep regret for former remissness in not having kept the subject more before the people, in view of its all-commanding claims.

"WHY, IS THAT ALL!"

The presiding elder's wife also came out in the profession of perfect love that afternoon. But I think she had long loved God with all her heart, yet like many others whom God has thus empowered to stand up among his witnesses, she seemed not to have recognized the fact that *loving God with all the heart is perfect love*. This reminds me, of our dear sister who with several other seekers of perfect love were bending in lowly prostration at a Camp Meeting, pleading for the blessing of holiness. Dr. P. in his advices to another, in an earnest tone said, "It is loving God with all the heart!" "Loving God with all the heart! Why, is that all! I love God with *all my heart*," exclaimed his own dear sister as she heard the advice which was being addressed to another. With many others she had thought of the blessing of holiness as an indefinite something beyond her reach, but now when she saw that it was simply loving God with all the heart, she found that she was already possessed of the precious pearl above all price, and the moment she confessed what her heart now believed, the witness came with the confession, and from that hour she has been a witness of *perfect love*.

OUR TRIALS. — If God hath sent thee a cross, take it up, and following him, use it wisely, lest it be unprofitable; bear it patiently, lest it be intolerable: behold God's anger against sin, and his love toward thee — in punishing the one, and chastening the other. If it be light, slight it not — if heavy, murmur not. Not to be sensible of a judgment, is the symptom of a hardened heart; and to be displeased at his pleasure is the sign of a rebellious will.

SELECTED

A HEART ON FIRE.

JENKYN, the biographer of Baxter, says: — "In preaching, Baxter's heart burned within him; and while he was speaking, a live coal from the altar fired his sermons with seraphic fervor. Into his pulpit he brought all the energies of his entire nature. He had a large mind, an acute intellect, a melting heart, a holy soul, a kindling eye, and a "moving voice," and he called on all that was within him to aid him in his preaching. Being deeply earnest himself, he wished his hearers to be deeply earnest. Himself being a burn-light, he wished to flash the hallowed fire into the hearts of others. He seems never to have studied action, or "the start theatric." The only teacher that gave him lessons in action and attitude, was feeling — real, genuine, holy feeling; and this taught him how to look, how to move, and how to speak. In preaching, as well as in everything religious, he believed with Paul, that "it is a good thing to be always zealously affected;" and, consequently, that earnest, fervid preaching is truly apostolic."

Hear Baxter's own heart-stirring thoughts on the best style of preaching: "How few ministers do preach with all their might! or speak about everlasting joy or torment, in such a manner as to make men believe that they were in good earnest. It would make a man's heart ache to see a company of dead and drowsy sinners sit under a minister, and not have a word that is like to quicken or awaken them. To think with ourselves, *O if these sinners were convinced and awakened, they might yet be converted and live.* And alas! we speak so drowsily or gently, that sleepy sinners cannot hear. The blow falls so light, that hard-hearted persons cannot feel it. Most ministers will not so much as put out their voice, and stir themselves up to an earnest utterance. But if they do speak out loud and earnestly, how few do answer it with earnestness of matter! And then the voice doth but little good, the people will take it for a mere bawling, when the matter doth not correspond.

"It would grieve me to hear what excellent doctrines some ministers have in hand, and let it die in their hand for want of close and lively application. What fit matter they have for convincing

sinner, and how little do they make of it; and what a deal of good it might do if it were sent home; and yet they cannot or will not do it. O sirs! how plain, how close should we deliver a message of such a nature as ours! When the everlasting life or death of men is concerned in it, methinks we are nowhere so wanting as in this seriousness. There is nothing more unsuitable to such a business than to be slight and dull. What! speak coldly of God! and for men's salvation! Can we believe that our people must be converted or condemned, and yet we speak in a drowsy tone! In the name of God, brethren, labor to awaken your hearts before you come, and when you are in the work, that you may be fit to awaken the hearts of sinners. Remember that they must be awakened or damned; and that a sleepy preacher will hardly awaken them."

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BY N. C. S.

DEAR BROTHER:—I have been for some years an interested reader of the "Guide," and have often found its perusal a great blessing to my soul. Frequently, when my heart has been refreshed, and my soul warmed with the love of God, I have felt a wish to commune with the readers of the "Guide." The subject to which this work is devoted, is one in which I have long felt a deep interest. I was quite young when I was converted. Shortly after my conversion, I heard a sermon on the subject of entire sanctification, which led me to form the resolution that I would continue to plead with the Lord for this blessing, until it should be mine. About this time, also, I read the "Memoirs of Miss Bingham," who professed to have received this grace at an early age. Having, however, very indefinite and imperfect views of the gospel requirements, my efforts to become holy did not continue long. After the lapse of a year or two, I again became interested in the subject. No kind of reading was so interesting to

me as that which treated of or related to entire sanctification, and oftentimes I have been unspeakably blessed in contemplating the believer's privilege. My desires continued with unabated ardor. I cared only for religious conversation. The "Way of Holiness," was put into my hands. After reading this, the way seemed plainer. I endeavored to offer myself a living sacrifice to God, which I tried to do by denying myself all gratification, and taking up every cross. At length I felt relief. I could rejoice with joy unspeakable, and for a short time went on my way rejoicing—but soon the enemy robbed me of my peace. I thought my whole experience a delusion. I wandered on in darkness for several months; but blessed be the name of the Lord, he did not desert me, though I had shut out the light in my soul. I again found peace in believing. I now enjoyed the evidence of adoption, but felt the remains of the carnal mind. I strove hard against sin, and enjoyed many seasons of refreshing from the presence of the Lord. I made a formal dedication of myself to God. My time, my talents, and all that I possessed I wished to have included in the sacrifice. I grew in grace daily; yet was far from being satisfied with my experience. A few months after having made the above mentioned consecration, I read "Faith and its Effects." I could now sing,

"O, joyful sound of Gospel Grace,
Christ shall in me appear;
I, even I shall see his face,
I shall be holy here."

But though convinced it was through faith in His name I was to be made whole, it was some time before I ventured all upon him. With ardor I would often seek after him, but when he drew near I grieved him away by my unbelief, or rather, through yielding to the suggestions of Satan. After such seasons as these, I would return to my occupations with a heavy heart. A state of religious indolence, or dullness of soul would follow. Thus I continued for some time, till, feeling that I had grieved the Holy Spirit, I resolved that if the same earnestness of soul should be granted me, as I had before experienced, I would not again put off the time of receiving this blessing. It was granted, and I felt persuaded that the work would be done, and done now. I felt that it *must be*

done ere I left my room. I continued in prayer and meditation till I could confidently say that the work *was* done. I was satisfied with my portion. It is two years this month since that time. I can never forget it. Never for one moment since have I lost the evidence of my adoption into the family of God's dear children; yet I must say that, oftentimes, in looking at my unworthiness, and at how far I come short, in myself, of fulfilling the perfect law of God, I have doubted of my being in the state of grace called entire sanctification. At the present time I do not have the shadow of a doubt. I enjoy perfect peace of mind in the confidence that God gives me the thing I ask. O, how much is comprehended in these words of inspiration, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." O that all his beloved children possessed this constant peace, this freedom from unholy tempers, this perfect love which casts out fear. I find many earnest Christians who have been long seeking this pearl of great price. But they fail to enter into the promised land in consequence of their unbelief. That such may be speedily blessed with an increase of faith, and that the work of holiness may be revived throughout all the churches, is the heartfelt prayer of your sister in Christ.

Chester, Feb., 1853.

ORIGINAL.

FROM ONE OF THE SONS OF LEVI.

THE following was received just as we were going to press. It was doubtless intended by the writer as a *private* letter, but editors are a privileged class, and will sometimes take liberties which, in others, may be considered of questionable propriety. We trust we have the confidence of our correspondents, and they may rest assured we shall not abuse it. The printer was just dunning us for "more copy" when this letter came to hand; — can we be blamed if we regarded this as a providential supply of the demand? We can assure our brother our own heart was greatly quickened as we perused his epistle, and, we doubt not, it will have a similar influence upon our readers. Let us, in this connection, affectionately inquire if there are not others among those who were so greatly blessed at Eastham, whose duty it may be to publish, to the praise of God's grace, an account of his merciful dealings with them.

DEAR BRO. DEGEN: — While thinking of Eastham this morning, I felt quite a desire to communicate to you a short account of

my state since I saw you. The consecration I made to God while Bro. Quimby was exhorting was *cool and full*—I continued to hang by faith on the *promises* of God, and while in Boston, I felt *alone* with the Lord. Had a sweet rest of body and mind on my passage home—the first rest of body I ever had in a steamboat—found my family well and happy. Every moment since my return, I have lived by faith on the Son of God. But a single shade has passed over me, and then I caused the idol to die on God's altar—the peace came again. Before, and, indeed, *for years*, it was hard work, at times, *to live a Christian—to do the work of a Christian minister*. Now, it is easy living—*God keeps me*—he is so *near*, his face is so full of compassion, his arm is round about me; I have no desire to sin. O, he saves me now! *Difficulties*, or what seemed to be difficulties, are all gone. The cross of Christ is resplendent with glory—the rugged and thorny pathway is turned into a shining way—the rugged stones have become jewels—thorns have become fragrant flowers. I cannot find language to describe the change that God has wrought in me.

O, how my soul is humbled in view of my long unfaithfulness and unbelief! How much more I might have done, had I been a holy man! How many souls will be lost forever through my unfaithfulness, can only be known in the judgment. What wrath is my due! but I hide my guilty soul in the blood of the Lamb. O, the atonement! What a covering of the soul! What infinite merit! The way to be saved, brother, is plain; never so plain as now. While I write, my soul exults in the boundless love of my Almighty Redeemer.

Brother, I thank you for encouraging me to go to Eastham. I see the hand of God in it all. Bro. Gorham, Bro. Palmer and wife, Bro. Quimby—those faithful ones—O, how God led me!—it seemed that they were *all* sent there for *my* good. Praise the Lord!

Love to all the brethren.

Yours, with a full heart in Christ Jesus,

H. C. TILTON.

Rockland, Aug. 23, 1853.

ORIGINAL.

CHRIST MY SALVATION.

BY A. C. IVES.

LIKE tones of sweet music these words fall upon my ear. Again and again my lips repeat the precious accents, while my heart responds with "joy unutterable and full of glory."

One year ago this present month Christ became the bridegroom of my soul. Led by my covenant-keeping God, to an entire consecration of soul and body to him, he was pleased to give a bright and indisputable evidence "of a new creation in Christ Jesus." O! the blessedness of that eventful hour, when mighty faith beheld in the bleeding "Lamb of God a perfect atonement for my every sin"—when from that wounded side there flowed a stream, each drop of which, as it touched my polluted heart, made it pure as new fallen snow. What infinite love! what infinite condescension! to a frail worm of earth. Shout! shout! ye heirs of a full salvation, to Him who giveth us "victory through our Lord Jesus Christ," whose blood cleanseth us from "all unrighteousness."

For many years a professor of religion, God hath borne as a patient father with a wayward child, all my shortcomings, my coldness, and love of earthly idols. Some of these he took from me, and though I bowed my head as the rod of affliction passed over, still I could not say with a meek heart "Father, thy will be done."

The perusal of "Mrs. Palmer's Works," and the conversations of a faithful minister, at this time, aided by the Holy Spirit, prepared the way for my advancement. The path was very plain. I believed it was the "will of God, even my entire sanctification," and my soul panted for a glimpse of the glorious inner sanctuary.

Sickness came, and intense physical suffering. Temptation assailed—darker the waters rolled, but far above their tumult, a voice said "give me thy whole heart." Waking or sleeping, that voice was ever beside me—I feared—I hesitated—will the Savior accept such a sinful breast? Can so great a blessing be in store for me, the least among Christ's disciples?"

The Holy Spirit whispered "Only believe. God is willing now to bestow the blessing." Trembling I gathered up my all and

hastened to the altar. Turn back I would not, and then began a conflict no language can describe. Upon that bed of suffering my whole being groaned for perfect purity. Words failed me ; I could not speak. Intervening ages rolled away, and I stood with the "Man Christ Jesus" on Calvary ; and with one mighty grasp of faith my soul comprehended, in a second's time, the fulness of his dying words, "It is finished." The work was complete. I rested on an everlasting arm, as the recording angel sealed me the "Beloved" in the "great Book of Life." Hallelujah ! The way grows brighter as I pass through this wilderness. I fear not, for "while my Redeemer lives I shall live also." I love to sit every day at Jesus' feet and learn of "Him who was meek and lowly in heart." The veil seems very thin that separates me from my "Beloved ;" it will soon be rent asunder, and then "eye to eye, in the kingdom of God I shall see him whom my soul delighteth in, and sing with 'every kindred and nation' the song of salvation through the blood of the Lamb."

Spencertown, N. Y.

The Missionary Work.

ORIGINAL.

RESULTS OF MISSIONARY LABOR IN FRANCE.

BY REV. W. DILLER.

FROM the correspondence of a minister in the South of France we are enabled to lay before our readers a full account of an interesting event which occurred there last month, and a few particulars of which have found their way into the public papers.

There is now quartered in a city in the South of France, a regiment of the line, remarkable for its well ordered discipline.

In that regiment there are four or five fervent and courageous disciples of the Savior. They were Roman Catholics by birth and education : but previous to their entering the army, while at home in the North, they became acquainted with the saving truths of the Gospel, through the instrumentality of the Baptist missionaries.

These truths entered their hearts, and they became professed members of the Baptist Church.

Nor has their new, and often trying, situation in life, at all abated their love for Christ, or their open confession of his name. Our readers are aware that the army in France is not recruited in the same way as it is in this country. Here they enlist as volunteers; but there young men, from twenty-one years upwards, are required by law to serve in turn for a term of seven years. Our young friends were drawn to serve their country as soldiers and joined their regiment firmly resolved to confess their Savior in whatever circumstances they might be placed. Nor have such opportunities been lacking.

The late Popish feast of *Corpus Christi*, has been a time of great demonstrations on the part of the Roman Catholic community. Processions have taken place this year in towns and villages in which no such demonstrations have been witnessed for thirty years; yea, even since the Revolution of 1789! In the South, at Nîmes, and in some of the neighbouring Protestant villages—we mean where the Romanist population is a small minority—unheard of pomp and splendor have been exhibited. This is, it is true, in direct contradiction with the fundamental acts and institutions of the State, by which it is declared that wherever a Protestant Consistorial Church exists, no such processions are to take place. To give greater importance to the processions, this year, the military have generally been called out to follow in the train, and to swell the triumph.

One Sunday morning, therefore, last month, the company in which is found the little band of pious soldiers, above referred to, was called to proceed toward a village not far from head quarters, there to grace the procession, and, it is said, to protect it from heretical assaults.

Our friends as they proceeded on their way, were, however, fully resolved to confess their Master, and not to act contrary to their conscience whatever might happen. The detachment arrived in due time on the village square, preparatory to being billeted for the day. The pious soldiers knew that there was a Methodist Society in the place; and their first care was to inquire where

these Christians might be found. "A young girl was appealed to: "Do you know," one inquired, "where those people live, who neither do as the Catholics nor as the Protestants, but who pray to God and love his Word?" "Oh! I know who you mean, they are the *Cooks*." Such is indeed the name by which the Methodists are designated. The reader will understand the allusion to refer to the venerable President of the French Conference, Dr. Cook, who had in years past labored and suffered in the South of France, and has left his name, and something still better beside, as a memento of the divine blessing on christian devotedness.

"Well," said the soldier, "perhaps these are the people I want." The girl pointed to another and replied, "There is a little girl whose grandmother is a *Cooky*. I will call her." She did so, and the child came forward. The soldier explained to her what he wanted, and she ran off to call her grandmother. Having received their billets the pious soldiers were met at their quarters by the Methodist grandmother and a few other Christian friends, where they enjoyed a season of sweet intercourse and communion of spirit. They then went to the little Methodist Chapel, where they had a prayer meeting, and sought for grace to be able to act with Christian firmness in the trying hour. And grace was given in time of need.

In the afternoon the Popish procession was formed, and the soldiers drawn up for the accustomed salute. Thousands of spectators thronged the square to witness so unusual, so splendid a pageant. Our readers are aware that, on the elevation of the host, or consecrated wafer, which is said by Popish teachings to be the veritable body of the Lord Jesus, the faithful are required to fall down in a solemn act of *adoration*! This was a part of the ritual of the day. At a signal given, prostrate went the Catholics present; and the order from the commander of the troops to his men went forth, "Soldiers, on your knees!" The entire detachment obeyed, with only *four exceptions*. Who these were the reader will understand. There they stood:

"————— faithful found,
Among the faithless, faithful only they."

The officer looked amazed : " On your knees ! " he repeated ; but the men stood still, their muskets resting on their shoulders. Enraged he drew his sword, and coming up to the first of them, and presenting it to his breast he exclaimed, as he threatened to run him through, — " Down with you, sir ! " The calm reply of the Christian hero was — " No, captain ; my God and my conscience forbid it. " The naked sword retained its position before the breast of the courageous confessor of the truth, while the officer added — " Do you disregard my orders ? You are under arrest, sir, and a council of war will teach you better. " " Come what may, I must obey God rather than man, " quietly replied the soldier ; and he stood calm, and said no more.

The spectators were astonished, and the inquiry went round who could those four men be ? And then the word circulated among the crowd — " They are *Cooks*. " Another said, " They will be punished ; " and it was answered — " These people don't fear what one does to them ; they love their religion better than their lives. " The Mass terminated, and it was soon circulated that in the evening one of these soldiers would preach in the Methodist Chapel. The whole place was in commotion. Long before the appointed hour the Chapel was crowded, " inside and outside, " and among the hearers there was a sprinkling of military uniforms. The soldier took his place in the pulpit, and preached a good gospel sermon. Great attention was manifested, and it is hoped that the words and conduct of those " devout soldiers " have left an impression which will not be easily effaced.

It will be perceived that they have not been placed under arrest, as was feared. They apprehended, undoubtedly, that they might be brought before a court martial, and be condemned to be shot. But the colonel refused to proceed, and the matter has been hushed up. It appears that this is not the first time our friends have had to fight the good fight ; revilings, threats, and cajolings, have not been lacking, to deter them from their duty ; but with no effect. The battle is won, and won for ever.

It is the custom of the little Christian band, on the arrival of the regiment in a town, to hire a room in a convenient situation ; where they invite their comrades to pass their leisure hours in

reading and in useful conversation. At six o'clock every evening there is a sort of service ; reading the scriptures, exhortation, and prayer ; and it is stated that many soldiers have been rendered serious by the Christian efforts of their pious comrades. May they ever continue burning and shining lights—blessed themselves, and made a blessing to others.

Westfield, July 30, 1853.

SELECTED.

FULNESS OF CHRIST.

FROM ROMAINE'S WALK OF FAITH.

Every thing needful for the salvation of the sinner is fully as well as freely provided by the exceeding riches of grace, and is treasured up by the Father's love in the fulness of the Son. To this the Spirit bears witness in the word of truth, and seals his witness upon the believer's heart. It pleased the Father that in the Word made flesh should all fulness dwell, and that out of his fulness his people should receive grace for grace. This is the infinite ocean. There is not a stream, not a drop of grace to be had but from hence : Jesus Christ, as God-man, has it all in himself, and for the same end, as the head has the senses in itself. He has it to communicate to his members a fulness of light and life, of sense and understanding, of love and joy, yea, of every spiritual blessing. On him, as the head of the body, the church, every believing member is directed to live. On him must he depend at all times ; and to him must he go for all things. If he seek pardon and peace, righteousness and holiness, a supply of his wants, strength for his warfare, comforts under his miseries, if he expect life in death, and life eternal, he must make continual use of the fulness of Jesus ; for in him dwelleth all the fulness of the Godhead bodily. It dwelleth in him as in an overflowing fountain. The Father's love to his adopted children, the experience of it by the grace of the Spirit, are entirely in and from the salvation of

Jesus Christ. Out of his fulness comes every covenant mercy of the Godhead, and in a rich abundant stream, always flowing with some blessing or other into the believer's soul. The enjoyment of it on his part, may not be always alike comfortable, but is always alike sure on God's part. Nothing can stop it. Nothing can turn its course. Unto the place from whence the rivers come, thither they return again. The river of the water of life proceeds out of the throne of God and the Lamb, and it will be running on till it come back into its own ocean. "The water that I will give him," says Jesus, speaking of the believer, "shall be in him a fountain of water springing up into everlasting life," and bring with it the fulness of joy and pleasures for evermore.

Poetry.

SELECTED.

I LAY MY SINS ON JESUS.

I lay my sins on Jesus,
 The spotless Lamb of God,
 He bears them all and frees us
 From the accursed load.
 I bring my guilt to Jesus,
 To wash my crimes and stains
 White in that blood most precious,
 Till not a spot remains.

I tell my wants to Jesus—
 All fulness dwells in him;
 He healeth my diseases,
 He doth my soul redeem.
 I lay my griefs on Jesus,
 My burden and my care;
 He from them all releases,
 He all my sorrow shares.

I long to be like Jesus,
 Meek, loving, lowly, mild ;
 I long to be like Jesus,
 The Father's holy child,
 I long to be with Jesus,
 Amid the heavenly throng ;
 To sing with saints his praises,
 And learn the Angels' song

THE CONSECRATION.

Come my fond fluttering heart,
 Come, thou must now be free ;
 Thou and the world must part,
 However hard it be :
 My weeping passions own 'tis just,
 Yet cling still closely to the dust.

 Ye fond pursuits forbear,
 Ye dearest idols fall ;
 My love you cannot share,
 For Jesus must have all :
 'Tis bitter pain, 'tis cruel smart,
 But O, thou must consent, my heart.

 Ye gay enchanting throng,
 Ye golden dreams farewell ;
 Earth has prevailed too long,
 Now I must break the spell ;
 Go, cherished joys of earlier years.
 Jesus, forgive these parting tears.

 Welcome thou bleeding cross,
 Welcome the way to God :
 My former gains were loss,
 My path was folly's road :
 At last my heart is undeceived,
 The world is given and God received.

Editorial Miscellany.

OUR FEAST OF TABERNACLES.

IN company with a large detachment of the church under our pastoral care, we left Boston on Tuesday, the 9th of August, in the beautiful steamer *St. Lawrence*, for Eastham, where for many, many years, our annual festival has been held. Among our fellow passengers we had the pleasure of greeting our old friends Dr. Palmer and lady, from New York, together with others whose names we have often heard associated with the doctrine so dear to our heart, but with whom we have never before enjoyed the pleasure of a personal acquaintance. How sweet is communion with those who are in close sympathy with Jesus! During the passage, an appropriate discourse was preached by the Rev. I. J. P. Collyer, of Cambridgeport, which was succeeded by remarks from Brother and Sister Palmer, and others. An incident occurred during the progress of these exercises, too interesting to pass unnoticed. The Rev. Perez Mason, our City Missionary in Boston, after a brief exhortation, took a paper out of his pocket, which he said he had been requested to read. It was as follows:—

“Cyrus Sturdevant requests the prayers of God’s people here assembled, for himself, officers, and crew, that they may all be sharers in the riches of God’s grace in this world; and that, when the voyage of life is over, they may all find safe anchorage in the glorious harbor of Heaven.”

It is hardly necessary to say that the request was cordially responded to. Several prayers were offered in which our worthy Captain manifested a deep interest. Capt. Sturdevant, we understand, is a member of the Methodist Church in Chestnut Street, Portland, Me. O, that all our vessels were commanded by Christian men! How speedily would the abundance of the sea be converted to God.

After a pleasant run of five hours we reached our destination, and entered immediately upon the duties that called us together. Never have we seen a meeting commenced with a better spirit. It was evident that a large proportion of those present had come *prepared* to labor for God. In this respect we were greatly in advance of last year. Our own precious flock have been, we trust, greatly quickened of late, by meetings which we have held, for some time past, on Wednesday evening, for the promotion of holiness. Many had come with the earnest cry in their souls, “Create in me a clean heart, O God! and renew a right spirit within me.” To this point, through the gracious overruling Providence of God, everything seemed to tend; and in proportion as the church became baptized into this grace, were sinners awakened and converted. On Thursday, the subject of Christian Perfection was distinctly set forth in a sermon preached by Rev. Mr. Gorham, of the Wyoming Conference. Bating one or two points, which, perhaps, our brother in his zeal did not sufficiently guard and explain, the sermon was generally acknowledged as a most clear and lucid exposition of the doctrine. Certain it is, that God set his seal to the word. Scores, if not hundreds, including ministers and people, at the close of the sermon, pressed forward to the stand, and sought

unitedly to be made perfect in love. We will venture at some future time to give our readers a synopsis of the discourse, only regretting that we cannot convey on paper the fire that glowed in the features and voice of the speaker.

It cannot be concealed, however, that this discourse, while it carried conviction to many hearts, awakened strong opposition in others. "O, Jerusalem! wilt thou not be made clean? When shall it once be?" Perhaps this opposition may arise from the abuses of the doctrine, — the inconsistent lives of some who have professed it, or from the want of a clear apprehension of the Wesleyan theory — but, painful as is the admission, we cannot avoid the conviction that, in our own loved communion, there are some who discard Mr. Wesley's views on this subject altogether, while others vainly imagine that a justified state will allow of the idols to which they cling with such tenacity. But truth must and will prevail. A brighter day is dawning on the church. She will yet come "up from the wilderness leaning upon her beloved," "arrayed in fine linen, clean and white," and every way made ready for her marriage to the Lamb. "Alleluia! for the Lord God Omnipotent reigneth!" God honored the labors of his faithful servant, and an impulse was given to this gracious work, such as we have never before witnessed. From the testimonies borne at the Love Feast on Sabbath morning, we judge that many, very many, including several ministers, have at this meeting entered into the Canaan of perfect love. Our own precious flock have shared largely in this grace. To God be all the praise.

On our way home, we were favored with another discourse from Bro. Gorham, on Matt. v., 6, followed by a soul-stirring exhortation from Rev. H. C. Tilton, of the E. Maine Conference, a brother greatly beloved in the Lord. To many hearts was the precious promise of the text fulfilled. We reached our homes in safety, and parted from our loved friends with the firm purpose of diffusing, by God's grace, the holy leaven in the several fields to which Providence had assigned us. We predict that glorious results will follow this holy festival.

LITERARY NOTICES.

ARTHUR ELLERSLIE, or *The Brave Boy*, is the title of the first of a new series for juveniles, entitled "My Uncle Toby's Library," published by George C. Rand, No. 8, Cornhill. It will be, perhaps, a sufficient commendation of this small volume to say that it is from the pen of the renowned Francis Forrester, Esq., the editor of Forrester's Boys' and Girls' Magazine, who has already earned, among the young, certainly, the reputation of being one of the best writers in the world. The series, when completed, will contain *twelve volumes*, elegantly bound, and illustrated with upwards of *sixty beautiful engravings*. The book before us is printed on superior paper, and in large and splendid type. Retail price, 25 cents. We can cordially recommend it to the Christian parent, as just the thing for children.

A FEW THOUGHTS ON THE DUTIES OF WOMAN. BY HORACE MANN. Syracuse: Hull, Mills & Co. Boston: Sold by Wm. J. Reynolds & Co., 24 Cornhill.

We have read the above work with unmingled pleasure. It is emphatically a book for the times. The tendencies on the part of woman to depart from her appropriate sphere, as developed in the "Woman's Rights" doctrine, and "Bloomerite" customs of the present age, are faithfully exposed, and her true position as clearly delineated. The subject is treated with a Christian spirit, and in that vigorous style so peculiar to Mr. Mann. It ought to be scattered broadcast over the land.

THE

GUIDE TO HOLINESS.

OCTOBER, 1853.

SELECTED.

THE NATURE, ATTAINABILITY, AND BLISS OF HOLINESS.

FROM LOWREY'S POSITIVE THEOLOGY.

HOLINESS is the central idea of the Christian system, and the crowning accomplishment of human character. The nature, attainability, and results of such a doctrine cannot fail to be interesting. To these points we now call attention.

It is expedient, however, for the better elucidation of the question, that we first notice the very obvious distinction which the Scriptures make between holiness *in part*, and holiness *entire* — between a work of grace partial and progressive, and a work of grace mature and perfect. Believer, new creature, born of God, renewing of the Holy Ghost, are terms that indicate holiness, but not, necessarily, entire holiness. They generally denote progressive, unfinished sanctification. We believe the position is supportable, on Scripture grounds, that true believers, born of the Spirit and loving God, may be, and ordinarily are, the subjects of a residuum of inbred sin.

As presumptive of this, we may appeal to the experience of undoubted Christians. It is a common experience that in regenerate nature, where much peace, faith, love, and hope are enjoyed, we may occasionally detect anger, pride, peevishness, envy, self-will, and inordinate affection. And, in most cases, it is quite certain that

these evil tempers are not begotten by outward agencies, but spring up naturally from a carnal germ within us — a germ, though bruised and dying, yet capable of shooting up a poisonous plant. If this is the common experience of believers, and they are not deluded or mistaken in relation to their spiritual state, then the fact may be triumphantly pleaded in support of our proposition, that to be a new creature in Christ Jesus does not always imply entire freedom from inbred sin.

But we must decide this question by a direct appeal to the Scriptures. Paul, in representing the case of believers, lays down this general principle; "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other." This can not apply to graceless souls; for in them the motions of the flesh predominate and reign — the Spirit is quenched and grieved. He plainly teaches that in the regenerate there are two contrary and warring principles — the flesh and spirit: hence, that which is here styled flesh must denote the existing vestiges of the carnal mind. Again: the apostle in writing to his brethren in Corinth, supports the same view. He styles them "Sanctified in Christ;" and yet he qualifies the term with this rather humiliating announcement: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. Ye are yet carnal; for whereas there is among you envying and strife, are ye not carnal?" These believers are judged carnal, first, because envying and strife are among them — the natural fruit of remaining sin.

Second. Because they are but babes in Christ, which teaches that all believers are in a degree carnal, till they ripen into perfect Christians. All objections to this hypothesis will vanish when we recollect that sin does not consist in a stain upon the soul, like a spot upon the garment, but in the weakness and imperfection of our moral qualities — the weakness of our faith, love, zeal — and the imperfection of our spiritual knowledge. When these are below the provisions of the atonement and the requirements of the Bible, this very defectiveness becomes positive sin.

Accordingly, the apostolic prayer implies that sin, in this sense, may inhere in regenerate persons: "The very God of peace sanc-

tify you wholly." This plainly teaches that they are partly, but not entirely sanctified. The same doctrine is advanced by the exhortation, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The persons addressed were the apostle's beloved Christian brethren, and therefore regenerate; and yet we must concede, if the expostulation was not grossly misapplied, that they were imperfect in holiness, and a degree of moral defilement cleaved to flesh and spirit. Considerable of the preceptive division of Scripture might be pleaded in support of my proposition. For example, "Let us lay aside every weight and the sin that doth so easily beset us." This and all corresponding precepts assume that weights may incumber and sins inherent may beset the true believer. We are conducted to this conclusion: a man may be a child of God before entire sanctification is realized, provided he is justified, born of the Spirit, grows in grace and knowledge, and maintains victory over sin, which is subdued within him, but not wholly exterminated.

We proceed now to develop the nature, and to prove the attainableness of entire holiness: *Its nature*. A scriptural and philosophic understanding of this point is vastly important. It cannot be questioned that much misconception and perplexity exist touching the essence and extent of the work. By some it is confounded with regeneration; others describe it in such enthusiastic language that it seems like a new edition of religion, which renders the old print obsolete.

We may open the definition of this great gift by asserting that the work of grace of which the heart is the subject, has its *inception, progress, and consummation* in this life.

The consummation is entire holiness. This mature and finished state of moral sanctity is interchangeably styled, in Scripture, purity of heart, perfection, holiness, sanctification, death to sin, loving God with all the heart, being filled with all the mind of Christ, being cleansed from all unrighteousness and from all filthiness of the flesh and spirit. All these phrases have substantially the same signification. When one is defined in general terms, the explanation may be applied to any and all the rest with strict propriety.

Let us look first at the negative aspect of the question. *It does not denote an absolutely indefectible state.*

This appertains only to God. Nor does it signify that *far on approximation* toward the perfections of Deity which constitutes the crown of angels. They are understood to be a superior order of intelligences, who have ever maintained sinless purity. Hence, the fire of their affection must burn with an intensity, and their services must be performed with a faultless precision and rectitude, which are not possible to man in this life.

Nor does it comprise such an exemption from physical evil and infirmity as belonged to the parents of our race in their primitive state.

They were happy strangers to disease, pain, and death, and all the weaknesses and stupidity which are inseparable from such evils. This can not be realized by the holiest men on earth. Nay, verily, that religion which elevates us so high and saves us from so much, does not now release us from suffering and death, and the infirmities and mental disabilities consequent thereupon. And as there is a close connection between the body and mind, the latter may become inactive, and the soul stupefied and depressed when no guilt has been incurred. All may be attributed to the disorders of the body.

Entire holiness is a great endowment of light; but we must not suppose it implies *perfect knowledge and freedom from error.*

This would be claiming for a sanctified soul superangelic wisdom — wisdom which only belongs to the Omniscient mind. Concerning every holy man we may assert: Error mingles in the operations of mind, mars the production of genius, and often leads to a defective, faulty practice. But we must guard this point with the recollection that entire holiness is incompatible with *voluntary* ignorance. A sanctified soul in willful ignorance of the truth is a solecism — a contradiction. What is holiness but light — light that radiates from the divine throne — that pours from “the Sun of righteousness?” What is it to be sanctified but to be filled with Him who is the light of the world and life of men — to be ripe in the knowledge of God and the mysteries of salvation?

Holiness begets the love of truth, and inspires us to seek it by

a diligent use of all the means that Heaven has ordained for the disenthralment of the mind from error, and the acquisition of unmixed truth, as it is in Jesus. Holiness breathes only in the knowledge of Scripture, walks in the light of the Holy Ghost, and warms under the radiant beams of the "Sun of righteousness." But a defective practice, resulting from an error in judgment, will not be imputed as sin so long as the intention is pure and the principle is acted upon, "Buy the truth and sell it not."

Nor does this high state of purity secure exemption from temptation.

It is not in the power of holiness to render its possessor inaccessible to temptation. A perpetual liability, in this respect, is an unchangeable element in our probation. If holiness, in the highest degree, were inconsistent with temptation, then was Jesus unholy — for he was tempted — and Adam was created impure — for he was tempted in his primitive state. Surely, if freedom from temptation be a test of entire sanctification, then is there not a holy man on earth; for all have been assailed, and often most sorely when nearest the cross. The apostle addressed his brethren, whom he had just congratulated as the heirs of a pure and fadeless inheritance, in the following strain: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." From this we may infer that temptation is needful, perhaps as a test of patience and fidelity. It is God's permissive instrument, to try and perfect the graces. But while the holiest men are the subjects of outward temptation, yet the great gift does suppose a power in possession and in exercise, by which it may be and is resisted. Holiness is that armor of light "that quenches all the fiery darts of the wicked." So long as he wears the diadem and robe of purity, he is invulnerable to every external assault. It only affects the heart as water is affected by the discharge of a fiery dart into it; the fire is quenched, but the water remains uncorrupted.

This ripe state of grace does not preclude the possibility of a relapse into sin and of final apostasy.

It is not in the power of any degree of holiness, *per se*, to render the soul inamissible. Liability to fall is an essential element

of probation ; and if the attainment of holiness does not close this state of trial, a possibility to swerve must be incident to our whole life. That holiness, *per se*, does not exclude the possibility of a relapse, is sufficiently proved by two sad examples. Angels and Adam fell from their sinless state. If they could stain the escutcheon of their primitive, heaven-created purity, may not the pure in heart decline and fall? Verily, we must wait for absolute security till we arrive at heaven! Yet it must be conceded that a sanctified soul is in a more secure state than one barely regenerate. Holiness is a shield, a coat of mail, a fortress for the heart. The shield may be broken, the coat of mail may be pierced, the fortress may be stormed, and the soul may be despoiled of its gems of divine graces. But this catastrophe is not so likely to occur in the case of the sanctified. He is, in the highest degree, encompassed with "munition of rocks," established in truth, and practiced in the fight of faith. The safest possible condition on earth, therefore, is one of entire holiness.

This great blessing does not supersede growth in grace. Indeed, it can only be maintained by a steady progress in all that constitutes holiness. This will appear from the consideration that our powers are improvable and our capacities expansive. Holiness consists in loving, comprehending, and serving God according to our utmost ability. If this ability is progressive, we must obviously grow in holiness or incur guilt and die. To-day I may be capable of higher aspiration, more exact worship, and stronger love than yesterday. Entire holiness, therefore, can only be retained by an advance corresponding with our expanding powers. I love the idea that growth is compatible with every stage of grace ; and it is a sublime conception of heaven, which I think both Scriptural and philosophic, that progress will mark the endless perpetuity of our being in a beatified state.

Again: holiness is not a *new religion*, differing in *essence* from that enjoyed by the regenerate.

The substratum is the same in both blessings ; it is love from the horizon to the zenith, from the twilight to the effulgence of day. The only difference is this: one is progressive, the other completed ; one is a victory over sin subdued, the other is victory over

sin exterminated and cast out. Both are the embodiment of the constellation of Christian graces, which concentrate, grow, and shine in the Christian character. But one has these graces in a progressive, imperfect state; the other has them in a degree of perfection, and yet increasing. Like a man of mature age, all his powers are developed; yet he advances in knowledge and intellectual culture. The barely-regenerate person is not cleansed from all unrighteousness, because he fails to exercise that degree of love, patience, faith, and humility, of which he is capable. But a sanctified man "perfects holiness in the fear of God," by loving him with "all the heart, mind, and soul;" and then advances, keeping up, in the rising fervor of his love, with the unfolding of his powers. This will suggest, that variety of mind, and the perpetual expansion of the faculties, will create degrees even in mature holiness. Like two heads of wheat, both fully ripe, planted in the same soil, cultivated by the same hand, and ripened under the same sun and genial climate, yet one is much larger, and yields several more grains than the other. This fact should caution us against pronouncing every one unsanctified who does not come up to the highest standard, in the fervor of their devotions, and in the propriety of their conduct.

We may finally add, holiness does not *require, as a test, continual ecstasy.*

Rapt emotions may frequently arise from holiness; but as they are common to a lower stage of grace, we must not regard them as evidences and exclusive fruits of sanctification. The sea of perfect love is not always swept with a tempest, or gale of excitement. Many are the days of holy calm, beneath unclouded suns. The variations of feeling are not fitful and spasmodic, but rise and sink gently, like the ebb and flow of the sea, gradually advancing and receding, but never ceasing to be an ocean.

The *passions*, because an organic element of our nature, are not destroyed, but subdued by grace, restrained within the limits of Scripture sobriety, and exercise their functions under the dominion of love. They are not excited, fostered, and fed, by forbidden objects; but the first spark of strange fire is quenched by the overflow of Divine love.

We will close this division of our exposition, by a glance at the positive aspect of the subject.

Entire holiness is the *extermination* of sin from the soul.

It is a pure, unsullied heart ; it is "death to sin," a "freedom from sin," a "cleansing from all filthiness of the flesh and spirit ;" it is the expulsion of every idol, the cure of every disease, and the well ordering of the whole inward constitution, according to the great rule and standard of Scripture. The fountain of thought, affection, desire, and impulse, is pure.

The result of such purity is fruit unto holiness.

The perfect regulation of the heart, according to the law of God, will produce a corresponding practice—a practice characterized by the invariable avoidance of all known, voluntary sin.

We use the qualifying terms known, voluntary, because we deem a sinless life, in an absolute sense, impossible. The law of God is infinitely perfect, his commandment exceeding broad. The slightest transgression of that law is sin, in the abstract. Though the intention may have been good, if the law is violated, we have transgressed. Therefore, it is easy to perceive, that the law may be transgressed and sin committed through ignorance and infirmity. A man may expose health, and sacrifice life, through a mistaken zeal to do good. With the purest desire to avoid levity, he may prejudice persons against religion by excessive sobriety and a cheerless appearance. All these deviations from the best, and only right course, are transgressions of the Divine law ; consequently, they are sins which demand the atonement and intercession of Christ. For this reason holiness will never supersede the use of the Lord's prayer : "Forgive us our trespasses." They are all sins which must be forgiven ; though, if the intention be pure, and there has been no lack of effort to illumine the mind, they will not be imputed to us as sins, in the common sense, requiring repentance.

The *emotional* fruits of holiness are, first, *great peace*—continual peace.

The soul being free from the corrodings of inherent sin, rests in God ; it is pillowed upon promises. The conscience approves, being "void of offence toward God and men." The passions are

in a subdued, pacific state, while the placidity of heaven pervades the whole empire of mind. The richness and depth of this peace passeth all understanding. It has its variations, like the periodical swellings and depressions of waters, but is unfailing as the majestic, ever-flowing river.

Another emotion is *joy*. This springs from three sources: consciousness of acceptance with God, fellowship of the Holy Ghost, and a prospect of heaven. Entire holiness is that grace, especially, "wherein we stand and rejoice in hope of the glory of God." Though joy, in its highest risings, is more variable than peace, and less reliable as an evidence of sanctification, yet the exhilaration of hope, and the delightful impressions of the Spirit, in some degree, are constant. It is always joy in the Holy Ghost, and sometimes "joy unspeakable and full of glory."

Another emotion is love. The heart is the receptacle of love; it receives, subsists upon, and luxuriates in it; for the love of God is not merely the exercise and concentration of the affections on proper objects—as the love of God, the love of Christians, the love of enemies—but is also an experimental verity, divinely communicated. It is the "love of God *shed abroad* in our hearts by the Holy Ghost, given unto us;" it is the breath of God, warm from his lips.

This communicated influence, or essence of the eternal Spirit, becomes the element of the soul. We dwell in it; we inhale it as a sweet, healthy atmosphere; it vitalizes and invigorates every faculty. Such is the great blessing of holiness.

[Concluded in our next.]

"Now, from beginning to end of a Christian's life, it is the sight of the Cross, and of that alone, that gives rest to his soul. I is what he sees *in Christ*, not what he sees *in himself*, that keeps his soul in perfect peace. *Study the Cross*. Do not suppose you *know* all about it well enough, and only need to *feel* it. This is a delusion which darkens many. Search the Scriptures to *know* more of Christ, and of what he has done. — *From "A Stranger here."*

ORIGINAL.

MAKING HOLINESS A HOBBY.

BY B. B.

SOMETIME since, the writer, while conversing with a Christian brother in relation to the duty of laboring to lead others in the way of purity, he remarked, "Would you make holiness a hobby?" The manner of the interrogation, together with the question itself, coming from one prominent for his profession of this blessing, somewhat surprised us. It has hung about our mind almost hourly since, and it may not be unprofitable to offer a few of the reflections to which it gave rise.

In laboring to promote the cause or doctrine of entire sanctification, we contend that much prudence is requisite in order to be successful; the time, the persons, the manner and matter are to be considered. We contend further that few, if any, except those who enjoy "perfect love," are competent teachers of this grace. These, though comparatively few, it does seem to us, are specially called to labor to win others to embrace this cardinal doctrine of the Bible.

Again, it is a fact, established beyond the power of any to set aside, that whenever persons are groaning for full redemption—for victory "over all the powers of the enemy," and are desirous of sympathy and help, they turn at once to such as give good evidence of having experienced this grace, and to no others. Suppose these holy souls concealed, if they could, but which in truth they cannot, their knowledge of the deep things of God, where would the witnesses to the truth and verity of this blessing be found? God hath said in his word, and most emphatically by his Spirit, to such as enjoy this grace, "Ye are my witnesses." Not all the learned theorizers in the world could so explain, enforce and establish this vital principle, as these living, lowly saints.

We have often felt grieved when we have known persons, professing entire sanctification, apparently and purposely shunning this theme when the occasion has seemed to demand they should on this point "let their light shine." In such a course as this,

how are the young in years, and younger still in Christian experience, to become perfect men and women in Christ Jesus? Ye elder brethren and sisters in the church of God, and ye ministers of the sanctuary, let us permit the question to come home to our consciences, "Are we doing our whole duty in this matter? Do we, on all suitable occasions, witness decidedly and fully for God before the younger members in relation to 'perfect love?'"

Conversing with a beloved brother not long since, we suggested the importance of being especially definite and faithful, (he being a possessor of holiness,) in presenting it to others. He replied that he did "not feel particularly called to dabble with holiness." He evidently meant that what he could do in that way would be like dabbling with it. On our repeating his terms, "dabble with holiness," he apologized somewhat, but added in substance that the way many strove to present it, did more harm than good. We think the brother in part correct; that is, so far as an injudicious presentation of it is concerned. But that he is not particularly called to promote in every possible way the savor of this rich blessing, we rather question. As we "have freely received," so are we as "freely to give" of that which we have received to such as have it not. Should those to whom we have referred read these lines, we would affectionately suggest to each, whether, as leaders in Israel you are not specially called of God to give prominence and definiteness to the great theme of entire sanctification? Can you not do it without making it a loathsome "hobby," and without the appearance and result of dabbling with it? We think upon your knees before God, you will both respond affirmatively. We should remember that to whom much is given, of him will much be required.

In conclusion, we remark, that if none but such as felt themselves competent to speak or write on the subject were to do so, few, very few, would be the witnesses for holiness. Indeed we query whether a genuine one could be found; for in the higher state of grace more clearly is depravity seen, and more keenly felt, as saith the poet,

"I loathe myself when God I see,
And into nothing fall."

But, notwithstanding our nothingness, may it finally be said of each of us as of the faithful woman, "She hath done what she could."

Dorchester, September, 1853.

SELECTED.

ON CONFORMITY WITH THE LIFE OF JESUS CHRIST.

FROM THE PRIMER OF FEELING.

WE must imitate Jesus; live as He lived, think as He thought, and be conformed to his image, which is the seal of our sanctification.

What a contrast! Nothingness strives to be something, and the Omnipotent becomes nothing! I will be nothing with Thee, my Lord! I offer Thee the pride and vanity which have possessed me hitherto. Help Thou my will; remove from me occasions of my stumbling; *turn away mine eyes from beholding vanity* (*Psalm cxviii. 37*); let me behold nothing but Thee and myself in thy presence, that I may understand what I am and what Thou art.

Jesus Christ was born in a stable; he was obliged to fly into Egypt; thirty years of his life were spent in a workshop; he suffered hunger, thirst, and weariness; he was poor, despised and miserable; he taught the doctrines of Heaven, and no one would listen. The great and the wise persecuted and took him, subjected him to frightful torments, treated him as a slave, and put him to death between two malefactors, having preferred to give liberty to a robber, rather than to suffer him to escape. Such was the life which our Lord chose; while we are horrified at any kind of humiliation, and cannot bear the slightest appearance of contempt.

Let us compare our lives with that of Jesus Christ, reflecting that He was the Master and that we are the servants; that He was all-powerful, and that we are but weakness; that He was abased and that we are exalted. Let us so constantly bear our wretchedness in mind, that we may have nothing but contempt for

ourselves. With what face can we despise others, and dwell upon their faults, when we ourselves are filled with nothing else? Let us begin to walk in the path which our Savior has marked out, for it is the only one that can lead us to Him.

And how can we expect to find Jesus if we do not seek Him in the states of his early life, in loneliness and silence, in poverty and suffering, in persecution and contempt, in annihilation and the cross? The saints find him in Heaven, in the splendor of glory and in unspeakable pleasures; but it is only after having dwelt with Him on earth in reproaches, in pain and in humiliation. To be a Christian is to be an imitator of Jesus Christ. In what can we imitate Him if not in his humiliation? Nothing else can bring us near to Him. We may adore Him as Omnipotent, fear Him as just, love Him with all our heart as good and merciful,—but we can only imitate Him as humble, submissive, poor and despised.

Let us not imagine that we can do this by our own efforts; everything that is within is opposed to it; but we may rejoice in the presence of God. Jesus has chosen to be made partaker of all our weaknesses; He is a compassionate high-priest, who has voluntarily submitted to be tempted in all points like as we are; let us, then, have all our strength in Him who became weak that He might strengthen us; let us enrich ourselves out of His poverty, confidently exclaiming, *I can do all things, through Christ which strengtheneth me.* (Philip. iv. 13.)

Let me follow in thy footsteps, O Jesus! I would imitate Thee, but cannot without the aid of thy grace! O humble and lowly Savior, grant me the knowledge of the true Christian, and that I may willingly despise myself; let me learn the lesson, so incomprehensible to the mind of man, that I must die to myself by an abandonment that shall produce true humility.

Let us earnestly engage in this work, and change this hard heart, so rebellious to the heart of Jesus Christ. Let us make some approaches toward the holy soul of Jesus; let Him animate our souls and destroy all our repugnances. O lovely Jesus! who hast suffered so many injuries and reproaches for my sake, let me esteem and love them for thine, and let me desire to share thy life of humiliation!

SELECTED.

DODDRIDGE, THE COMMENTATOR.

MUCH of the strength of Doddridge was his personal holiness. During the twenty years of his Northampton ministry, it was his endeavor to "walk with God." And it is a spectacle at once humbling and animating to mark his progress, and to see how that divinely planted principle, which once struggled so feebly with frivolity and self-indulgence, and the love of praise, had grown into "a mighty tree." Nor were his immediate hearers unaware of his personal piety and his heavenly-mindedness. They knew how unselfish and disinterested he was; how the husband of an heiress to whom he had been guardian, made him a handsome present, as an acknowledgement for losses sustained by an over-scrupulous administration of her property; and how all the influence which he possessed with noble and powerful personages was exerted only on behalf of others. They knew his pious industry, and how the hardest worker and the earliest riser in all their town was the great doctor, whom so many strangers came to see and hear. They knew his zeal for God, and how dear to him was every project which promised to spread his glory in the earth; and how damping every incident by which he saw God's name dishonored. And in listening to him, they all felt that he was a man of God. And his readers felt the same. They are constantly encountering thought which they knew so instinctively could only have been fetched up from the depths of personal sanctity. The very texts which he quotes are evidently steeped in his own experience; and unlike the second-hand truisms—the dried rose leaves with which so many are content,—his thoughts have a dew still on them, like flowers fresh gathered in fields of holy meditation. Even beyond his pathos there is something subdued in his goodness.

Yet we would not tell our entire belief unless we added the power of prayer. Some may remember the prayer at the commencement of the Rise and Progress. "Impute it not, O God, as a culpable ambition, if I desire that this work may be completed and propagated far abroad; that it may reach to those that are

yet unborn, and teach them thy name and thy praise, when the author has long dwelt in the dust. But if this petition be too great to be granted to one who pretends no claim but thy sovereign grace, give him to be in thy almighty hand, the blessed instrument of converting and saving one soul ; and if it be but one, and that the weakest and meanest, it shall be most thankfully accepted as a rich recompense for all the thought and labor this effort may cost." And his secret supplications were in unison with this printed prayer. Besides other seasons of devotion, the first Monday of every month was spent in that solitary place, his vestry ; and deducting the time employed in reviewing the past month, and laying plans for the new one, these seasons were spent in prayer, and communion with God. And none the less for the accessory reasons already mentioned, is it our persuasion that the success of his ministry, and the singular good accomplished by his writings, are an answer to these prayers. The piety of Doddridge was as devout as it was benevolent ; and to his power with God, he owed no small measure of his power with men. Though genius is longevity, and goodness is immortality, it is Providence alone which can prevent a name from perishing from off the earth. That Providence has not only preserved the name of Doddridge, but has given to his writings a vitality shared by very few of his religious or literary contemporaries. — *North British Review*.

"I am afraid my friend will not think me a very pleasant companion, for how can I laugh and talk about trifles, when I so long to talk of Jesus !" "I am always told that I ought to be cheerful, and enter into the *amusements* of those around me, that they may not think the change in me is for the worse, in place of the better. Lately I have been trying to act thus ; and the consequence to myself is, that I have totally lost all my enjoyment in these things, that only a few weeks ago made me so happy.

"Her anxiety was that she might come to Jesus *himself*, not merely that she might understand this or that doctrine about Jesus." — *From "A Stranger here."*

SELECTED

WHAT WILL PEOPLE THINK.

CONVERSATION BETWEEN MRS. L. AND AUNT MARY

BY A. J.

Mrs. L. was one of those professors of religion whom the Bible describes as being "at ease in Zion." This sort of *ease* is a very different thing from that *peace* which abides with the confiding and consistent Christian. Before Mrs. L. was converted, (that is, before she passed through a certain experience of anxiety followed by comfort, which she called conversion,) her aim was to come up to the standard of the world. "What will people think?" was the question with her that regulated everything. After she had joined the Church, the same rule of action continued, only the question now was, "What will the Church think?" Instead of attempting, in good earnest, to live up to the Church *Covenant*, she simply tried to live up to the *Church*. If she had selected those truly spiritual ones who constitute the *real Church* of Christ, the effect would not have been so bad; but unfortunately, she went with the majority of professors.

Aunt Mary had been led into different views of privilege and duty, as the following conversation will show:

Mrs. L. I am glad to see you this morning, Aunt Mary, for I want a little advice.

Aunt Mary. On what point?

Mrs. L. I have a question of conscience on hand.

Aunt Mary. Indeed, my dear; you are not often troubled in that way, I think. But what is the question?

Mrs. L. I have been thinking, lately, about some new furniture for my parlor. There are several articles I should like very much, only I am afraid Deacon P., and Mrs. G. and some others, would say I was too much conformed to the world; or, that the money had better go into the missionary box.

Aunt Mary. That isn't what I call a *question of conscience* — at least it appears to have reference to Deacon P.'s conscience and Mrs. G.'s, rather than y^ou^r own. Now it seems to me, that as

the great Creator has given each one of us a conscience, there is no occasion to be borrowing of our neighbors.

Mrs. L. Well, aunt, I dare say you are right — you generally are — but what do you think, now : will it do for me to get these elegant things ?

Aunt Mary. When I hear Christians asking whether “ *it will do* ” to have this and that, or to allow themselves in such and such indulgencies, it reminds me of a remark I heard many years ago, from old Dr. B. He said there was a class of professing Christians, who were always down on their knees, feeling for the dividing line between Christ and the world ! It is a bad sign when one is willing to go as far in a wrong direction as he thinks “ *it will do* ” to go. You remember Hannah Moore’s beautiful allegory, “ *Parley, the Porter* ? ”

Mrs. L. I believe I read it once. But about these new things ; I want them exceedingly, and yet I shouldn’t like to do any thing that would seem very much out of the way.

Aunt Mary. Out of what *way*, dear — the “ way of holiness,” or that way of worldly conformity which is adopted by worldly professors of religion ?

Mrs. L. I am afraid I don’t know much about the “ way of holiness,” but I always want to do that which would be considered about right.

Aunt Mary. “ *That which would be considered about right*,” is not a rule of action which is likely to prove very satisfactory ; though it depends a good deal on whether you do the considering yourself, or let others do it for you.

Mrs. L. Well, aunt Mary, I take it for granted that older Christians are wiser than I am, and that it will be safe to follow where they lead. I should ’nt want to set myself up to be better and brighter than other people.

Aunt Mary. I once heard it remarked concerning a Christian, whose heart the Lord had drawn to follow him fully, “ She is an excellent woman, but very peculiar.” I was at that time balancing the question in my own mind, whether I would be wholly the Lord’s, and this remark threw quite a damper on my feelings. For some days the thought followed me — “ If I give myself to

God without reserve and undertake to live accordingly, I too shall be pointed at, and called "very peculiar."

This idea was unpleasant, till at length it occurred to me, (brought to remembrance by the Comforter, I doubt not.) "why that is the very term applied to the true people of God in the Bible." I took down my Concordance, and found a number of passages in which God calls his children "a peculiar people." From that hour the word began to have a pleasant sound to me.

Mrs. L. I dislike so much the idea of being singular, that I don't know as I should wish even to be singularly good.

Aunt Mary. Ah! that is one of the great evils of the age. There is a willingness to be lost in the mass — a merging of the sense of individual responsibility. That intangible thing, fashion, custom, or public sentiment, carries all before it.

Mrs. L. How is any one to stand up against it? I am sure I never could.

Aunt Mary. As every one has got to give account for himself, it seems to me that it is every one's duty and privilege to think for himself.

Mrs. L. If I should really set out to do that, I fear I should make a great many mistakes.

Aunt Mary. If we are liable to make mistakes when attempting to think for ourselves, we are sure to do so in permitting others to think for us.

Mrs. L. I must confess that I often feel condemned for floating along on the current as I do. It don't seem right.

Aunt Mary. O no, it is not right. You often refer to "the Church," meaning the company of professors to which you belong, as if they were a sufficient rule of faith and practice; but this Company of professors who now stand together and keep each other in countenance, are to be judged *one by one*. Each of us is to give an account to God. The thought that while here we did as well as others, will afford us no comfort then, nor will the Judge allow it any weight. Why should we allow it any weight now?

Mrs. L. We should not, I suppose — yet, how can we help it?

Aunt Mary. An important question! May you be enabled to turn it over prayerfully in your mind till we meet again.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BY F. E. LEECH.

DEAR BROTHER,—I have read with pleasure the various experiences that have been published in the *Guide*, and have long thought I would like to add my mite, if I could glorify God by so doing; but never have concluded to do so until now. I believe the times call for witnesses—witnesses of the power of God to save to the uttermost. We believe in purity of heart, in holiness, even here; and fearlessly will we preach a full salvation to the sons of men.

Five years ago this fall, I first knew for myself the enjoyments of a sanctified soul. I received the blessing by consecration and faith. I believed what God had promised to do, He would perform when I complied with the conditions. And though I desired an outward evidence, and waited long for it, and strove by prayer, tears, and pleadings, to render my case acceptable to God, I was finally compelled to believe God, and my faith was counted to me for righteousness. O! it was sweet to believe and to be accepted, through the merits of Jesus. The offering was a poor one; but the altar—*our great altar*—sanctified the gift, and rendered it holy and acceptable. I had no evidence, but the testimony of “the *Word*,” to which my faith clung, with an unyielding grasp, until the third day, when Jesus, the Sun of Righteousness, arose; and then the beams of divine love shone full, clear and direct upon my heart. But I will not dwell upon my former experience. Only six months did I enjoy the witness that I was wholly the Lord’s. At the expiration of this period we removed to another place, and there I neglected to tell what God had done for my soul. This, together with levity in conversation, brought condemnation; and I was forced to admit that I had lost, in a measure, the favor of God. I should immediately have consecrated myself anew, and at once endeavored, by faith, to regain the assurance;

but faith seemed inactive, and after once yielding, a wide door was opened to the enemy of my soul, and he came in like a flood. For more than two years I lived far beneath my privilege; knowing the will of God, and doing it not. But I do praise His holy name that I at last yielded to the influences and drawings of His spirit, and was again enabled to present my body a *living sacrifice* to God. My latter experience may be gleaned from the following extracts from my journal.

"About this time, our annual camp meeting was held at Hillsdale. Many of our brethren and sisters from S—— and L—— attended." I made preparation to go, but God saw fit to detain me. It was a season of great power to our tents' company, and the bread that had been cast upon the waters during the summer was here found in great abundance. Many were enabled to step into the fountain and wash and be clean; and came home testifying that the blood of Christ cleanseth. Although deprived of the privilege of attending this precious means of grace, I was blessed at home. An answer no doubt to the prayers which I afterwards learned had been offered up in my behalf, in the tented grove. My soul magnified the Lord, and my spirit rejoiced in God my Savior, for the great grace that rested upon our people. And as they came home in the fulness of the blessing of the gospel of Christ, I began again to long for that state from which I had fallen. But still my feelings were not so intense upon the subject as when I obtained it before, and my faith seemed inactive. *I even lacked energy to make the consecration.*

We still continued our meetings for holiness, and they were seasons of power. Shortly after camp meeting, previous to one of these meetings, I went alone to commune with God; and earnestly did I entreat Christ to intercede in my behalf. Never before have I enjoyed such views of Jesus as my heavenly Advocate and Intercessor. With mighty wrestlings, I besought him to bring my case before the Father, *even mine.* I felt that

"He could not turn away
The presence of his Son."

Although my faith was greatly strengthened, my desires increased,

and my heart encouraged, yet I did not anticipate the glory that was so soon to follow. I left my place of retirement, and sought the praying circle. After singing, Mr. K. led in prayer. I felt nothing unusual during the time, but rather a spirit of indifference again; my wrestlings and tears were gone, and I knew not when or where I should find him. Father R. followed him, a man mighty in prayer before God; and power was given him in that hour. Soaring like the eagle, with strong faith he unlocked heaven's storehouse, and, with an unyielding grasp, laid hold of that arm that moves the universe. My spirit followed hard after him, and ere I was aware, my soul made me like the chariot of Amminadab, and as the petition went up, "O, Lord! bring us beneath the droppings of thy throne," a flood of glory overwhelmed me, and, bathed in tears, with solemn awe, holy delight, and adoring gratitude, I fell at Jesus' feet. "As the lightening that lighteneth out of one part of heaven, shineth unto the other part under heaven, so was the coming of the Son of Man" at that time. A great blessing was already mine, and the unbounded sea of God's love seemed to invite me to "step in *now*;" everything echoed "*now* is the time to receive the baptism thou desirest to be baptized with; *now* present thy all, and take Jesus as thy sanctification; *now* exercise that faith that will please God, and reckon thyself dead to sin." *That was an honest hour*; and as I rose to define my exact position before the children of God,—before those whose prayers had so often gone up for me,—while on my feet I was enabled by faith to lay hold of the promise, "I will sprinkle you with clean water." Through the intercessions of my glorious Advocate, my heavenly Father, for *Christ's sake*, accepted the poor offering I rendered; and once more gave me a pledge of his eternal love, and sealed my heart anew the temple of the Holy Ghost. It was all of grace, through faith. Praise to the Triune God!

"Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities,
And cries, *it shall be done.*"

This was on Saturday evening, September 20th, 1851, in Stockbridge, Mass. Strong and powerful were the temptations I had

through the following week; God only knows the sore conflict I had with Satan; but out of all the Lord delivered me. And the glory that has followed, the heavenly baptisms I have received since that time, are beyond description. I have enjoyed a sweet resignation to his will; an ability to cast all my cares on Jesus; my fellowship with God and his Son, Jesus Christ, has been uninterrupted; and I have been favored with glorious views of the city that is out of sight! O, surely he hath enabled me to triumph gloriously!

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners, plunged beneath that flood,
Loose all their guilty stains.

"It runs divinely clear,
A fountain deep and wide,
'Twas opened by the soldier's spear
In my Redeemer's side.

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

Carmel, N. Y., September, 1853.

EXTRACT FROM A LETTER ON BUSINESS.

BY F. DYRON.

FREQUENTLY our friends in writing on business append a few lines relating to their Christian experience. These are doubtless intended only for the Editor's eye,—but we are unwilling to enjoy the pleasure of their perusal alone. Where, then, the article is of suitable length we shall use discretionary power in presenting it to our readers. Our brother speaking of the *Guide*, says:—

I am much pleased with this very good work on a subject most important to the speedy ushering in of the noon day splendor of the cause of our blessed Master. Experimental and practical holiness should be the motto of the church, and a leading note of the pulpit and press. O that I had the ability to advocate this

glorious subject, as it should be. I can, and I do try to say what I have felt and know.

Some two years after I found peace with God, through faith in our Lord Jesus Christ, the great Author and Finisher of our faith, I was led by his Holy Spirit, through the blessed Word of His grace, and the experience of some of the Lord's dear children, to know and see it to be both my duty and interest to enjoy perfect love. Without conferring with flesh and blood, I immediately commenced seeking this state of religious experience. After several months of the deepest conviction of inbred sin, it pleased my most merciful Redeemer to gloriously reveal Himself to me by his Holy Spirit, as a complete and perfect Savior.

So freely and richly was His grace bestowed upon me, one of the most unprofitable and unworthy of His servants, that with but two exceptions, — and they but for a brief period, — my glad soul has enjoyed a constant assurance of the presence of my glorious God ever since. If the direct witness has at times been clouded, the fruits of this grace have been apparent; the fruit of constant peace and delivering power. The Master says, "My peace I give unto you, my peace I leave with you, not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." Peace is a peculiar and prominent fruit of the Holy Spirit; it makes religion a constant and conscious comfort and support; it makes the performance of duty no longer burdensome, but renders it the way of pleasantness. The abiding of that fruit and power of faith in the soul makes the spirit willing when the flesh is weak. It affords that experience which the apostle describes in the 4th chapter of 2 Corinthians, from 6 to 9 verse.

O! that I may be kept by my blessed Savior, walking by the same rule, minding the same thing, and ever exercising that simple appropriating faith, by which my soul shall be preserved in the love of Christ, — which love is the fulfilling of the gospel law.

Yours in Jesus.

THE loving God with all our heart and soul, is the highest bliss of which our nature is capable.

The Missionary Work.

ORIGINAL.

CHINA.

BY REV. W. DOUGLASS.

THE eyes of the religious world are now very earnestly directed to the startling events transpiring in China. A most extensive revolution is in progress, having for its leading object the expulsion of the foreign, Tartar dynasty, which has ruled that empire for the last two hundred years. At the head of this movement is a chief claiming to be the representative of the native Chinese dynasty which these Tartars expelled, and already nearly half the empire have submitted to his arms. The great cities of the South have opened their gates to him and his victorious legions are pressing on to the Imperial City of Peking. It seems to be the general conviction of all who observe the elements in motion, that the Tartar Emperor will be expelled, and that, whether for weal or woe, the government of the great Empire of China will soon be administered by other hands. Whether this result will tend to the more jealous exclusion of the Gospel, or, on the contrary, open the way more fully to its triumphs, in that land, is a question of the deepest interest to every Christian, and hence the concern with which every item of intelligence is received.

Up to the present the various governments represented there have scrupulously forbore to interfere in any way in the strife, so that the two parties have the contest entirely between themselves. In the Proclamations issued by the insurgent Chief and his Generals, doctrines the most unexpected, in such a quarter, are earnestly propounded. For instance he asserts that the belief of the *Divine Unity* was, in primitive times, the universal doctrine of China. Idolatry he therefore denounces as a sinful innovation, and decrees its utter extermination. And accordingly wherever his arms have been victorious he has destroyed the priests, the temples and the gods, treating the latter with the utmost indignity, such as cutting off their noses, ears and heads, and carrying them, in this mutilated form, through the streets, to receive the contempt of his army and

the populace. But yet more surprising are the doctrines he clearly and earnestly advocates. In those proclamations he teaches the Unity of God ; the Trinity ; the Incarnation of Jesus, the Savior of men ; the nature and necessity of Christian Virtue, &c. He mentions the Old and New Testaments as inspired, and circulates publications containing extracts from them, and particularly the Ten Commandments. It is said he enforces a strict morality as far as possible among his adherents, and requires the sanctification of the Sabbath. His triumph therefore would seem to involve the conversion of China to the Christian faith, and as nearly as possible exemplify the prediction of Scripture — “ A nation shall be born at once.”

The origin and character of this wonderful movement have most deservedly received considerable attention from the religious world, and the greatest anxiety has been manifested to arrive at right conclusions concerning it. Three theories have been suggested as solving the mystery why these people have become such zealous iconoclasts, and such vindicators of the doctrines of revealed Religion. The first is that Missionaries of the Russian Church have in late years penetrated into the western portion of the Empire, and that it was they who diffused the sentiments by which the leaders of the present revolution are actuated. In our opinion there is no proper evidence to sustain this view. The next theory is that the revolution has been fomented by the artifice of the Romish Missionaries, who have insinuated themselves by hundreds into the interior, and are alledged to have concocted the rebellion, to overthrow the dynasty and gain a general conquest for the Romish Church. This is the view taken lately by the *London Watchman*. The Editor's arguments are chiefly based upon the internal evidence of collusion which he thinks he finds in the communications from the Rev. Drs. Delaplace and Rizolatti, Vicars Apostolic in China, inserted in the July number of the *Annals of the Propagation of the Faith*. But after carefully reading these communications, we are unable to see any plausible ground on which the curious theory of the *Watchman* could be based. And in our opinion the zealous manner in which the Word of God is publicly honored and circulated by the insurgent Chiefs, forbids the idea that the Chinese Rebellion owes

its origin to Jesuitism. The last theory is that which refers the knowledge of Christianity possessed by the leaders of the revolution as having been derived directly and indirectly from the labors of the Protestant Missions in China, and particularly from the wide circulation of the Scriptures in the Chinese language by the devoted Gutzlaff and others. And this theory has received additional confirmation from the visit lately paid to the scene of war by the Captain of her British Majesty's Steamer *Hermes*, who conversed with the rebel Generals and received several of their books and publications, and came away impressed with the conviction that they are Protestant Christians in their opinions, and also that many of them, especially the leaders, seemed to be actuated by high and holy motives.

If this theory be sustained by subsequent information, what a wonderful lesson will it read to Christendom as to the power of the Holy Scriptures, in the hands of the Divine Spirit, to move the heart of a heathen nation to its very depths.

"All the ends of the earth" are to "see the salvation of our God;" China is included in this general mercy. Indeed God seems to have "called her by name" though "she has not known Him." In Isaiah xlix, 12, we find the following promise:

"Behold, these shall come from far!
And, lo, these from the north and from the west!
And these from the land of Sinim!"

It is the opinion of Williams, Medhurst, Fisher, Gesenius, Kitto, and the Editor of *Calmet*, that *Sinim* here refers to China. And they derive the word *Sinenses* from the dynasty of Ishin, or Scie, (B.C. 250.) And the construction of the verse (as Taylor observes) decidedly favors this application. The verbal opposition of the passage requires that as "the land of Sinim" is geographically opposed to "the west," in the preceding versicle, it must lie very far east, perfectly agreeing with the situation of China, at the eastern extremity of Asia. Indeed, throughout the whole of this chapter, the Prophet speaks of countries extremely remote: to "the Isles" — to "the Gentiles" — to "the ends of the Earth" — to "the people from far." The opposition intended re-

quires an eastern extremity, and to this the Empire of the Chinese exactly accords.

The official Census of 1825 (the last) gave a population to the Empire of China of 367,632,907 souls, (more than *ten times* the population of all America, North and South.) When to this we add the consideration that they nearly all speak the one language, that education is very general, and that the Holy Scriptures are now published in that language at a cost of only *six cents* a copy; and joining these facts to the events now transpiring, it would indeed seem that "the set time to favor" China "has come."

We commend the whole subject to the earnest prayers of God's elect, "who cry day and night unto him"—"Thy Kingdom come!"

Westfield, August 31st, 1853.

Poetry.

The following beautiful lines, from the pen of Professor Upham, of Bowdoin College, we find in the Congregationalist of last week. They are given in connection with one of the "Letters, Æsthetic, Social, and Moral," with which that paper has been favored, for months past, from his accomplished pen; and with which, although now returned from his foreign travels, we trust he will continue, for some time to come, to interest and instruct the christian public.

While this little and unpretending effusion gives tender and graceful expression to sentiments and conceptions which are highly poetical, and, in one or two stanzas, as truly sublime as anything almost which has been written, it marks, at the same time, with nice philosophical discrimination, a great truth of human experience, which has not often been so clearly and felicitously recognized, even by the astutest theologians—*Puritan*.

LINES.

WRITTEN ON LEAVING THE TEMPLES AND TOMBS OF THEBES.

The oar is dipping in the waves,
That bear me on their watery wings,
Farewell to Egypt's land of graves!
Farewell, the monuments of kings!
They died, — and changed the living throne
For chambers of the mountain stone.

I trod the vast sepulchral halls,
Designed their lifeless dust to keep,
And read upon the chiselled walls
The emblems of their final sleep ;
And learned, that when they bowed to die,
They hoped for immortality.

Dark was the way. They knew not how
That other life would come again,
To rend the flinty mountain's brow,
That overlooks the Theban plain.
But, if aright their hearts they read,
The rocks at last would yield their dead.

Oh yes ! The instincts of the heart,
In every land, in every clime,
The great, ennobling truth impart,
That life has empire over time.
Death for eternal life makes room,
And heaven is born upon the tomb.

They saw the end, *but not the way*,
The life to come, but not the power ;
And felt, when called in dust to lay,
The doubt and anguish of the hour.
Oh Christ ! By thee the word is spoken ;
The power is given ; the tomb is broken.

“ It was not that she had torn out the world's joys from her breast ; they had been resistlessly but quietly dispossessed, so that there was no longer room for them. It was not that she had succeeded in trampling out the “ wild fire of the heart,” as Whitefield called it ; the blood of the sacrifice had quenched it. It was not that she had cast off the world ; it had fallen off by the very necessity of the new nature, in which it found nothing to which it could attach itself.” — *From “ A Stranger here.”*

Editorial Miscellany.

A TRIP TO NEW YORK.

THE custom has become prevalent among Editors, whenever an occasional jaunt is taken from home, to give some account of it to their readers. We intend to follow the practice only so far as it may furnish us an opportunity of calling attention to such incidents and observations as may have a bearing on our favorite doctrine. Confining ourself within these limits, we will venture to give our numerous friends a few familiar notes and jottings of a visit recently made to the city of New York.

The tedium of Railroad travelling is very much relieved by the society and intercourse of an agreeable fellow traveller. On this occasion we were so fortunate as to have in company of Mrs. HARRIS, the widow of our late venerable Bishop, who has been making a brief visit to her friends in New England. From her, we gleaned several interesting particulars relating to the Bishop's holy life and triumphant death. The "*Special salvation*" on which he delighted to preach in life, was visible in all its sustaining power in his last sickness. Oh, that the thousands of our Israel, in whose hearts the memory of this man of God is enshrined, could be induced to give heed to the exhortation which once fell from those lips now sealed in death.

"To you my brethren, members of the Church of Christ, sons of Abraham, let me say,—you desire to go to heaven; you often pray for that degree of grace which will fit you for heaven; you desire the peace of Jerusalem, and the revival of God's work in the conversion of sinners. Then pray earnestly, and in faith, for full sanctification, and for the full profession of perfect love. Then shall you see God's work prosper; you shall be the light of the world, and as a city set on a hill. Daughters of Zion, you have tasted that the Lord is gracious; you have also felt that there are higher attainments in religion for you; you hope to be with Christ in glory: you have offered up many prayers for the salvation of your children and neighbors; and the way to secure these great blessings is to pray in faith for full sanctification, for that perfect love which casteth out fear. Then shall you see the work of God prosper in our families, and in your own souls you will know that if the earthly house of this tabernacle were dissolved, you have a building of God, a house not made with hands, eternal in the heavens." *

We delight to quote such language from the lips of our chief ministers, and it is our fervent prayer that their influence may not be lost on the Church over which God hath made them overseers.

We reached New York in safety, and soon obtained quarters at the house of Mrs. HULIN, No. 657 Greenwich Street. To those who have occasion to visit the city, and prefer the quiet of a private boarding house to the noise and bustle of a public hotel, we recommend this as a pleasant stopping place. Sister Hulin, who is the widow of one of our deceased preachers, spares no pains to make her boarders comfortable and happy. We found the doctrine of holiness by no means an

* Concluding address in sermon on "*The Special Salvation*," founded on 1st Tim. iv, 10

unpleasant theme with our hostess; and we had the pleasure of greeting, among our fellow boarders, the Rev. M. DWIGHT, of Springfield, and others whose hearts are in deep sympathy with this cause.

On Tuesday afternoon we attended the weekly meeting on the subject of holiness, which has been held for many years at the house of Dr. PALMER, No. 51 Livingston Street. Owing to pressing engagements we did not reach there until nearly the end of the meeting; but what we were permitted to hear and see has greatly tended to confirm us in the belief of the utility of these gatherings if rightly managed. The venerable Dr. BANGS, who is looked up to as the father of the cause in this city, presides over those meetings with patriarchal dignity. They are attended by ministers and members of all evangelical churches. In fact denominational distinctions seem here to be lost in the general desire to possess and enjoy the

"Spirit of finished holiness,
Spirit of perfect love."

A Presbyterian clergyman, who has been subjected to some trial in consequence of his adoption of these views, was present on this occasion and related an experience which was represented by those who heard it as one of thrilling interest. We hope soon to be furnished with a sketch of it for the *Guide*.

The influence of these meetings on the piety of our churches in the city has been most marked. Nor could we learn that they had been instrumental in producing that spirit of exclusiveness, on the fear of which, so many ground their objections. We repeat it again, such meetings should be in responsible hands, but if rightly conducted, we are convinced that they will do good. We are glad to learn that they are multiplying throughout the country. In glancing over our exchanges we find in the *Western Christian Advocate* a call for one in Cincinnati. We give it as a specimen in its line.

MEETINGS ON HOLINESS.—Since camp meeting I have been thinking on the importance of establishing a meeting for the promotion of the experience of Christian holiness. Since 1829 there have been meetings kept up in Cincinnati to promote this object, and a great amount of good has been done by them. Wesley Browning was the first, I believe, to establish them, in the year above named. At the present I do not know of a meeting for this purpose in the city. I propose to open my house for the meeting till a more central location can be found; and I desire it shall be a meeting where ministers and members from the various charges in the city may meet from time to time to pray for the fulfilment of the exceeding great and precious promises of God in their experience. I will now insert a few extracts from Mr. Wesley's Letters. Volume 6, page 761, we find the following: "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and, consequently, little addition to the society and little life in the members of it. Therefore if Jacob Rowell is grown faint, and says but little about it, do you supply his lack of service. Speak and spare not. Let not regard for any man, induce you to betray the truth of God. Till you press the believer to expect full salvation now, you must not look for any revival." Volume 7, page 254, we find the following: "You can never speak too strongly or explicitly upon the head of Christian perfection. If you speak only faintly and indirectly, none will be offended and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation." Volume 7, page 147, we find the following: "As long as you are yourself earnestly aspiring after a full deliverance from all sin, and a renewal in the whole image of God, God will prosper you in your labor, especially if you constantly and strongly exhort all believers to expect full sanctification

now, by simple faith. And never be weary of well doing; in due time you shall reap if you faint not." Now, I have inserted these few extracts to show with what importance Mr. Wesley regarded this subject, and another reason why I have brought them forward, is to stir up the minds of the preachers, for it is my deliberate conviction that we have not preaching enough on this subject. I propose that the next meeting be on Friday, the 16th inst., at 3 o'clock, P. M. and thereafter on the same day of the week, till notice of a change. Visiting brethren from the country, of ministers and laity, are invited to the meeting. My residence is 359, Eighth-street.

JOHN DEBOIS.

Here are cogent reasons which no Methodist certainly can gainsay. Oh, that we had the zeal of Wesley on this subject!

Our attention has been directed more, of late, to the value of these meetings, by witnessing their happy influence on our own flock. In the latter part of the spring we were called on at our study by one and another of our dear people, in whom the Holy Spirit had awakened an intense desire to possess a clean heart. To benefit such, and to call the attention of the church in general to this important subject, we fixed upon an evening when we would meet all interested in the attainment of this grace, for prayer and religious conference. From our first meeting the interest has been steadily advancing. Several have been enabled to testify with meekness and humility, to the *all cleansing* power of Jesus blood; others are crying, in the language of the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me," while others, again, have been led "to search the Scriptures daily," to see how far these views are countenanced by Holy Writ. The consecration that has been made has led to active effort in behalf of sinners, and the prayer of faith which has been ascending to God for the outpouring of the Holy Spirit, is being answered in the tenderness everywhere manifest when the subject of religion is introduced. Never have we witnessed a work in which the presence of the Divine Spirit was more visible. To Him then, ALONE, the praise belongs. While we offer this as a proof of the utility of these meetings, we would embrace the occasion to enlist the prayers of our readers in behalf of this work.

But we are forgetting ourselves. We commenced with a description of things in New York, but find ourselves, without hardly being aware of it, discoursing of home and the all absorbing interests which are now centering there.

During our stay in the city we visited the Crystal Palace, the World's Temperance Convention, and other scenes and occasions of interest; but nothing has afforded us so much pleasure as the communion and fellowship we have enjoyed with those who see in holiness the marrow of the gospel, the central idea of Christianity. Thank God, the number of such is daily increasing. Great spoils have been won at the camp meetings recently held in various parts of the country. From every quarter intelligence reaches us of the most cheering character. Dear reader, are *you* the possessor of this grace? If so, labor for its diffusion. Remember "faith wrought with" Abraham's "works, and by works was faith made perfect." See that your faith languishes not by inactivity in your Master's service; but in this season of gracious "visitation," become an active co laborer with God in bringing souls to the all cleansing fountain.

CHRISTIAN EXPERIENCE.—The articles of this department are doing incalculable good. A narrative of our personal experience is perhaps one of the most attractive forms in which light on spiritual subjects can be disseminated. Thou-

sands have been brought into the enjoyment of this grace by reading the experience of individuals they have never seen and probably never will see in the flesh. Let this fact be well pondered by those who are concealing an experience which, if communicated to the world, might lead many a seeking one, to the enjoyment of a full salvation. These articles often find their way beyond the circle of our readers, being copied by other papers. The "Weekly Message" of Greensboro', N. C., from a conviction of their utility, solicits of its readers communications on this subject. It has copied several from our papers, (generally giving us due credit — though in a few instances of late we see this omitted, — probably the result of oversight), and in a late editorial, after some comments on one of these articles, refers to the increasing desire which is manifested in various places to understand more fully the command, "Be ye holy." To meet this demand then, beloved, let us in humility publish to the world the steps by which we were led into the Canaan of perfect love. We hope soon to hear from our friends on this subject.

LITERARY NOTICES.

THE ILLUSTRATED MAGAZINE OF ART, for July, August, and September, have been received.

These numbers are not a whit behind their predecessors. In turning over its pages one is at a loss to know how a work with such numerous and well executed illustrations can be afforded for so small a sum. The July number contains, among other illustrations, an engraving representing Wycliffe, attended by the Duke of Lancaster, appearing at St. Paul's at the citation of the prelates. Published by Alexander Montgomery, 17 Spruce Street, New York; F. Parker, 35 Washington Street, Boston.

LIFE IN FEEJEE, or *Five Years among the Cannibals*. By a Lady. Boston: Heath and Graves, 79 Cornhill.

This is a volume of thrilling interest. It is the production of a Mrs. Wallis, who accompanied her husband (a sea captain) on a voyage to the Pacific Ocean; and for the period of time above specified, by residing either "in the families of Missionaries, or living in her floating house in their harbors," became personally acquainted with the strange tribes whose manners and customs she describes. Many of our readers will doubtless recollect the interesting notices which were copied by the press in this country from English journals, of the progress of the Wesleyan Mission in Feejee. Those statements are fully confirmed by the writer, who during her stay co-operated with the Missionaries in their efforts; and many other facts are given which have never been published in this or any other country. We regard the Feejean Mission as one of the noblest triumphs of the Gospel.

We have received from George C. Rand, No. 8 Cornhill, RED-BROOK, or, *Who'll buy my Water-cresses?* it being the second number of the series entitled "*Uncle Toby's Library*." In accordance with the publisher's request, we have submitted it to the criticism of our children, who pronounce it "*first rate*." The series will make a very pretty library for a holiday present.

THE
GUIDE TO HOLINESS.

NOVEMBER, 1853.

SELECTED.

THE NATURE, ATTAINABILITY, AND BLISS OF HOLINESS.

FROM J. C. JAMES'S PRACTICAL THEOLOGY.

[Concluded from our last.]

We proceed now to prove it ATTAINABLE. But as it is an axiom in Christian doctrine, that no man is qualified for heaven without holiness, we have only to prove that the attainment may *precede* death. If entire holiness is impossible before the moment of dissolution, the impossibility must be created by one of four causes.

First. A lack of *power* in God to accomplish a work so universal and thorough. This will not be insisted upon, as the Savior asserts: "With God all things are possible." And the apostle predicates of Christ, that "he is able to save to the uttermost, all that come unto God by him."

If it be admitted that God is able, a second cause, it may be supposed, is a want of *willingness* to exterminate all sin, during the currency of life. But this can not be assumed without involving the shocking conclusion, that the continuance of some impurity is the pleasure of God. Moreover, the hypothesis positively contradicts the apostle, who declares, "It is the *will* of God, even your sanctification."

If it be acknowledged that such is the *will* of God, it may be

supposed, thirdly, that the entire purity of the soul is *incompatible* with its *connection* with the body, and that the work cannot be completed till matter and spirit are dissevered by death.

This position will be abandoned when we consider the antiscipitural sequence involved in it. It supposes the seat of sin, and fountain of vice, resides in the flesh, and is virtually a revival of the heathen philosophy which taught the depravity of matter, and traced all evil and human infirmity to that source. The Bible teaches, however, that the soul is the seat of sin.

But, as a last resort, it may be assumed, that the covenant of grace, though founded upon the atonement, *does not provide for, and tender* to us, entire holiness at so early a date. This question must be settled by a direct appeal to the Scriptures. And as *prima facie* evidence in glancing over the Bible, one cannot fail to be struck with the absence of all proof that holiness is a concomitant of death. There is not a solitary passage authorizing us to expect sanctification at death, that may not be pleaded at any previous period.

But that holiness is attainable at a period anterior to death, may be argued, first, from the undeniable fact that God, in the present tense, *commands* us to be so, in the most unqualified terms.

"Be ye holy, for I am holy;" "Be ye therefore perfect, even as your Father which is in heaven is perfect;" "Let us cleanse ourselves from *all* filthiness of the flesh and spirit, perfecting holiness in the fear of God." If these precepts have any force, they impose a most positive obligation upon us to be holy. If the atonement has not rendered this blessing attainable, could the Lord, with any consistency, make it our duty to live in the enjoyment of it? If indwelling sin is unavoidable, could the command be reconciled with the common and lowest principles of justice? Could you, as a father, command a child to do an utter impossibility?

We may found another argument, in our favor, upon the *promises of Scripture*, in relation to this blessing.

God promises holiness in the most unequivocal terms. He asserts, by the prophet Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness

and from all your idols will I cleanse you ;” “ If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness ;” “ But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth from all sin.” Does God mean to tantalize man by these promises ? And could he be exonerated from such a charge if freedom from all sin and unrighteousness were not attainable ? If it be conceded that these were promises of entire cleansing from sin, does it not imply that God is wanting in sincerity and truth to deny the attainableness of the blessing ? Could you reconcile it with common honesty to promise a child a benefit which you knew and designed he should not realize at the time it was promised ?

Further proof is deducible from the fact that the apostle *prayed* for the blessing, and the Savior *taught* us to pray for it.

Under the infallible guidance of inspiration the apostle prays, “ The very God of peace sanctify you wholly.” If you are not prepared to charge the inspired apostle with committing a blunder in praying for the accomplishment of an impossibility, we must concede that this prayer teaches the attainability of entire sanctification ; for if to be sanctified wholly is not possible, he might as well have prayed that the God of peace would convert them into the highest order of angels. So a petition in our Lord’s prayer implies the attainability of freedom from sin. He instructs us to pray, “ Thy will be done on earth as it is done in heaven.” Here the standard of moral rectitude and service, as the first blush of the subject indicates, is placed sublimely high. The work to be done is the will of God ; the model service is that of holy angels. This being our lofty standard and pattern of obedience, it follows—if it “ is the will of God even our sanctification,” and if angels do not mingle sin with the performance of duty—that our Lord instructs us to pray for and expect to live without committing known, voluntary sin. If the attainability of entire holiness be a visionary point, a mere figment that can never be realized, can the putting this prayer into our lips be harmonized with sincerity and truth ? To the same point is the prayer of Christ to the Father : “ Sanctify them through thy truth ; thy word is truth.”

It only remains to be demonstrated that this high degree of moral sanctity may be enjoyed *long before* the moment of death.

This can be most triumphantly accomplished by appealing to those passages which represent the production of divine fruits, and the performance of duties, as succeeding the attainment of the blessing. "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." In this case, the persons addressed are pronounced, at the present moment, *servants to God and free from sin*; and yet, subsequently to this extermination of impurity, they have fruit unto holiness; that is, a holy life succeeds a holy state. This requires the lapse of time, and, consequently, proves holiness attainable before death.

Upon the realization of this great gift, heaven is not immediate and synchronical, but prospective, the object of faith and hope: "The *end* everlasting life." "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." According to this text, the object of Christ's death is to effect a complete redemption from *all* iniquity, and purify a people unto himself. But after this entire redemption, they are presumed to sustain a peculiar character, and to be zealous of good works. This will require the currency of time, and, therefore, demonstrates that entire holiness may precede death. As further proof, take the apostle's prayer, already cited in part: "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." The apostle implores two cardinal blessings. First. Complete sanctification. Second. Preservation in that hallowed state till Christ shall come for the holy subject. This supposes a period will transpire after we are wholly sanctified, during which preserving grace will be called into requisition.

To the same point is the apostle's doctrine to the Romans: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Here the crucifixion of the old man and the destruction of the body of sin are mentioned as provided for; not that

we may instantly expire and soar to the throne of God, but that *here, forth* we should not serve sin. We conclude, therefore, that the time for the realization of entire holiness can not be referred to death, nor placed beyond the limit of the present life; but it is the precious privilege and imperious duty of all, *now* and *henceforth*, to be free from sin. Weighty obligations command us to possess a pure heart and wear robes of external conduct "without spot, or wrinkle, or any such thing."

The *result* of such a pure and stainless heart is blessedness, present and anticipative.

They shall see God. They shall behold the resplendent glory of his person. "Blessed are the pure in heart; for they shall see God." Nor is there any thing unphilosophical in this hypothesis, or promised vision. God is now invisible, not because he is a phantom, a nonentity, but on account of the grossness and imperfection of our senses. Deity, though a pure spirit, has an essence, an organism, and powers. Therefore, he may be an object of vision, when our perceptions are improved by the correlative refinements of the celestial state. A pure heart creates such a fitness between the percipient and the object perceived, it unveils the face of the Eternal, and results in "seeing him as he is," invisible. "Now we see through a glass darkly, but then face to face."

When the infinite Spirit becomes an object of vision, like matter, these thoughts may occupy our minds, as we gaze upon the complexities of his existence. There is the great POWER and causation that impelled into being and order the matter and spirit which crowd the sweep of immensity. There is the uncreated flame of light and perfection that lit up, like so many brilliant stars, the various orders of human and angelic intelligences. There is the abyssmal depth of love and mercy which shed the countless blessings of redemption, like pure dew-drops, upon the face of the moral world. But to see God does not consist in a bare sight of the Supreme. The expression signifies to partake of and enjoy. The pure in heart have a strange union and fellowship with God here. It is consummated and eternalized after death. The Lord is your rest and portion.

A pure heart is the qualification and security for heaven. This quality alone will raise to the skies ; the want of it depress to hell. Mark the devotee to fashion and pleasure — not the base, but that moral, fascinating young lady. She sports religion, health, and life away. Flattered, caressed, and idolized through life, she dies lamented. Her coffin and shroud are costly ; her funeral procession large, respectful, affected. A marble monument and flowers beautify her grave. But, dying without a pure heart, she sinks to hell. God, being holy, is no congenial spirit. Her soul gravitates to the kindred society of depraved beings.

Mark the man of affluence — the servant and worshiper of mammon — not the dishonest and miserly, but the just and honorable. He lives in a lordly mansion ; he rides in imposing splendor ; he compels an obeisance and tokens of respect by the princely weight of his purse. He dies. The event is heralded throughout the length and breadth of the land. Multitudes follow him to the grave, envious of his pleasures in life and of his name and influence in death. But that man, with all his wealth, could not purchase the vision of God. Dying without a pure heart, he goes from his lordly mansion, stripped of all that gave him distinction in life. He passes eternity, bankrupt and pauperized, in hell.

Mark the man of civic distinction — the man ambitious of power, fame, praise. He gains this his chief good. He lives amid deafening applause ; he ascends the loftiest summit of political elevation ; he fills the highest office in the gift of the nation ; his word makes a nation quail and the world tremble ; he lives in luxury and magnificence. He dies, and, after lying in state four or five days, is buried with imposing ceremonies. He is gone, lacking nothing but a pure heart. Where is he ? in heaven ? No. Does he see God ? No. He plunged from the apex of human glory into hell. He exchanged the applause of his fellows for the imprecations of fiends. He closed his eyes on the grandeur of state to open them upon the black and dismal horrors of the "place prepared for the devil and his angels."

But now, "mark the perfect man, and behold the upright." See that Christian female, born in obscurity, raised without the advantages of an education, the prey of disease from the cradle to

the grave. She lives in a little, old, dilapidated house, situate on an alley — the house open, smoky, and pestiferous. Worldly pleasure she has none ; wealth she has none ; celebrity she has none. She has nothing but a pure heart. She dies ; the cheapest coffin and shroud are prepared ; a half dozen attend her funeral ; three or four kind friends follow the hearse, unnoticed, through the din of crowded streets, to the distant graveyard. She is hastily buried ; but no marble slab or stone marks the place of her dust. A day passes, and she is forgotten. But where is her pure soul ? Where is her spiritual, immortal self ? In heaven. She sees God ; she beholds the glory of the Redeemer, and sits with him on his throne ; she is a congenial spirit and companion of angels — an heir of God — a citizen of heaven. She lives and learns, advances in moral and intellectual grandeur, and drinks in the bliss of Deity forever.

ORIGINAL.

“THE VALLEY AND SHADOW OF DEATH.”

BY ELLIENBERG.

DEATH! What an encouraging word to the Christian ! to those who “love his appearing.” Paul says, “Death is yours.” Blessed possession. But did you ever approach the death valley ? Yea, in fancy I trod its cold precincts. By faith I neared its dark portals. Suddenly they lighted up, and why ? There were my prayers ! Golden lamps shone brightly on either side ; and on them was inscribed, in characters of living light, “FINALLY SAVE ME IN THY KINGDOM.” Instead of the shadow of death there was a halo of glory, which foreshadowed the coming of the “light of the world.” Quickly those lamps disappeared. My Savior descended in robes of glory, and bore me from the “valley” up the “shining way ;” —

“Where rivers of pleasure flow bright o’er the plains,
And the noontide of glory eternally reigns !”

Nov. 10th, 1852.

ORIGINAL.

THE REFLEX INFLUENCE OF HOLINESS.

DEAR BRO. DEGEN:—While sojourning at a pleasant place in the mountain country of Virginia, in quest of health, I have been preparing for the Guide. I have selected the subject announced in the title. It may suggest, at least, some profitable thoughts to those who have not experienced full redemption through the atoning blood of Christ.

HOLY living is the internal and outward development of holiness. Holiness—as an all-controlling principle of the life, as a living reality to be believed and confided in, and as a sentiment always to be cherished and realized, is characterized, as a matter of human experience, by many phases, from its earliest developments to its final consummation in glory. It composes all the mysteries of godliness. Hence it is, that so many things occur in the experience of the Christian pilgrim, which are difficult to be understood, and whose ultimate issues constitute matter of deep, and, sometimes, painful anxiety.

He is driven, it may be, to a closer examination of his heart and life, and a more diligent and prayerful reading of the Scriptures, that he may account for this strange phenomenon in experience, and interpret its pregnant meaning. And Satan, ever ready to take advantage of the difficulties which meet us along the “highway of holiness,” at once interposes some artful device by which either to ensnare the christian, lead him into error, or draw him away from his moorings in the faith, the hopes, and the consolations of the Gospel. Hence, not unfrequently, disquietudes of spirit, doubts, fears, spiritual darkness, loss of confidence, and, in some instances, an inglorious and fatal surrender of our dearest privileges, and an abandonment of the high tower and sure rock of our defence.

God has fitted us, mentally and morally, for all the purposes of our being, here and hereafter. However, in the exercise of our reason, our judgment, and our memory, it not unfrequently happens that we are drawn into error by the suggestions of the devil. Indeed, it is in this direction he aims some of his most successful

attacks against those who profess holiness. To this we wish to invite attention.

The *reflex influence* of holiness should and may always be good. But alas! how often are holy men and women led into serious mislays, and departures from the true spirit of holiness under its reflex influence. In a word, it is one of Satan's devices, to ensnare the perfect christian just at that point. Let us look into it.

Holiness is necessarily *subjective* and *objective* in its character, like the essential elements of which it is composed, and by which it is sustained. That is, there must be a *subject* in which it exists, and *objects* about and by which it is exercised. Otherwise it would cease to be an active and progressive principle, and, indeed, it could never be perfected under the present constitution of man's mental and moral nature. Hence, holiness possesses and exerts a subjective and objective influence in the case of all its genuine professors. Its *subjective* influence is restricted to the possessor, and is seen and realized in those radical changes wrought in the heart, the spirit and temper, the desires and motives of the man, under the renovating and sanctifying power of God's Spirit and grace. "Christ's kingdom is within him." This—like leaven—diffuses itself throughout his nature; and bringing under its influence all the ransomed powers of both his soul and body, it cannot fail to be seen and felt. Its *objective* influence is exhibited in the effects it produces upon those who come in contact with it, as manifested in the lives and conversation of its professors. It is seen in their works of mercy and piety, and in their labors and sufferings performed and endured for the good of man, and the promotion of the interests of the church.

Now holiness, in this twofold character, exerts a reflex influence upon its possessors. Man is a *conscious being*. Hence, not only does the Holy Ghost witness with his spirit that He, (the Holy Ghost,) sanctifies him when it is done; but such is the character of man's mental constitution, that, immediately upon such a change being wrought in the heart, he realizes a consciousness of the fact that it is done, and is now prepared to *reason* about it,—that is, to reflect upon and relate the changes which he has realized in experience.

And this he does. For so soon as the heart is cleansed from all sin, by the blood of Christ, and he realizes that he is made whole in Christ, and restored to perfect union with God, he feels constrained to tell, what "great things the Lord has done for him," and to dwell in transport upon the infinitude of God's love in having raised him from a state of *death in sin* unto a state of *perfect life in Christ*. He cries out in the expressive language of the poet:—

"O for a trumpet voice,
On all the world to call!
To bid their hearts rejoice
In Him who died for all!
For all my Lord was crucified,
For all, for all my Savior died."

"Out of the abundance of the heart the mouth speaketh."

Thus he begins the life of holiness. He enjoys it, he believes it, he teaches it, he exhibits it in the outward life by doing all manner of good, he studies it, and he thinks about it. He looks to the influence exerted upon himself, and upon those among whom he lives and circulates. All is light, and joy, and peace. He would never do anything to obscure the light, to diminish the joy, or to mar the peace he has with God, through faith in our Lord and Savior Jesus Christ. He makes the Bible the "man of his counsel," the absolute rule of his faith and practice, and a "light unto his path, and a lamp unto his feet." "He denies himself, takes up his cross, and follows Christ." "He lives by the faith of the Son of God, who loved him, and gave himself for him." Christ is emphatically his "wisdom, righteousness, sanctification, and redemption." "Jesus, all the day long, is his joy and his song," and he cries:—

"Not a cloud doth arise to darken my skies,
Or hide for one moment my Lord from my eyes:
Oh! what shall I do my Savior to praise,
So faithful and true, so plenteous in grace."

Thus he lives "praying without ceasing, rejoicing evermore, and in every thing giving thanks." "The law of the Lord is his delight; and he meditates in it by day and by night." Under the guiding and enlightening influences of the Holy Spirit, he labors

to fulfil in his life all the "righteousness of the law," and so to have a "conscience void of offence toward God and man." He goes forward doing the work of his master, confidently expecting success, and the promised blessing of the Lord upon all his labors. He sings,

"My life, my blood, I here present,
If for thy name they may be spent."

He does succeed; and not unfrequently he pauses to contemplate the wonderful achievements of divine grace in himself and others, and the "riches of the glory of that mystery, which is Christ in him, the hope of glory."

He turns the contemplative eye of the soul in upon its interior life, and studies its progress in love and faith, and in fine, in holiness. How does it affect him? What is the character of this reflex act of the mind, conducted chiefly by reflection and memory? How, and with what feelings does he retrospect his religious life? Ah! my christian friend, have you never lost ground just at this point? Have you never felt the insidious approaches of the enemy here, suggesting as the secret of this your success in the Lord's service, and as the cause of your growth in grace, some other than the right and true one? Has *self* not been brought forward prominently to view? Has not some degree of *self-complacency* been induced, while reflecting upon the fact that you are holy, and that you have been enabled to live so by God's grace?

If so, then you have been deceived by the devil. If pride, self-dependence, or self-importance, spring up, while thus remembering what God has been pleased to accomplish in and through you, as an humble and unworthy instrument, be assured Satan has perverted a wholesome exercise to your serious injury. "Without me ye can do nothing," said Christ. Let this be engraven upon your memory; and, when holding silent communion with your own heart in regard to its experiences, keep the great Searcher of all hearts constantly in view, — and you will profit by the exercise in being made more humble, and more deeply sensible of your dependence, and utter insufficiency to all spiritual goodness, aside from God's assisting grace.

The great watchword of the sanctified christian, is *onward!*

ONWARD!! ONWARD!!! Hence, he never "waries in well doing," but goes forward "*perfecting holiness* in the fear of the Lord." He scarcely pauses to consider how far he has come, or how far he has yet to go. That, he confides to the Lord. But if, while travelling the "king's highway of holiness," when resting sweetly upon some eminence of light and glory, you should for a moment pause, and ask your-self, "whence have I come, and through what dangers and toils have I passed?" *Agnes* did this. "By the grace of God I am what," and where, "I am," in the "king's highway of holiness." Give Him the glory and praise of your salvation, and sing;—

"Jesus, I bless thy gracious power,
And all within me shouts thy name;
Thy name let every soul adore,
Thy name let every tongue proclaim;
Thy grace let every sinner know,
And find in Thee their haven home."

Never allow this reflex act of the mind to engender pride or self-complacence. Think of the dust where you came; of the deep corruptions of heart and life from which you have been delivered; and of the hell from which you have been ransomed; and say— "I live, yet *not I*, but *Christ liveth* in me." And should you feel, while thus reviewing God's mercies and goodness,

"The rapturous awe that dares not move,
And all the silent heaven of love,"—

pray as fervently and constantly as ever—

"Tear every idol from thy throne,
And reign, my Savior, reign alone"

Beware, then, in conclusion, of this device of the devil, to take advantage of the very remembrance of any thing good or praiseworthy in past life. Let self be absorbed rather in thoughts of the wondrous achievements of God's grace and love as exhibited in the all-sufficiency and perfect fitness of the atonement of Christ to constitute you righteous and holy, and to "preserve you blameless" unto his second coming. Let "your life be hid with Christ in

God;" and remember, that out of God there can be no life. "Christ is the way, the truth, and the life." "He is the resurrection and the life." The Christian's life is thus truly "hid with Christ in God." This life he lives by faith, which is the gift of God. Almighty Father, Son, and Holy Spirit! May those who read these lines,

* * "The joy know
Of living thus to thee!
Find their heaven begun below,
And here thy glory see."

Alum Springs, Va.

SELECTED.

WHAT WILL PEOPLE THINK.

SECOND CONVERSATION BETWEEN MRS. L. AND AUNT MARY.

BY S. J.

Mrs. L. Good morning, Aunt Mary! I hope you are at leisure for a long talk; I have been thinking a great deal about our last conversation.

Aunt Mary. Perhaps by this time you are able to answer your own question; how we can help being influenced by others?

Mrs. L. No, it still seems to me impossible. I have been led, these few days past, to watch myself, and I find that, like the Pharisees of old, I am doing every thing to be seen of men. "What will people think?" is the question continually with me; so that I ask, and answer, and act upon it without realizing what I am doing. It has become a habit.

Aunt Mary. Do you remember the command, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Mrs. L. Yes, but I don't really know what it means. I think, however, it means something which I have never done, or attempted to do.

Aunt Mary. Have you never noticed how much there is in

the New Testament about doing and enjoying everything *in the Lord?* The grand difference between amiable moralists and the truly regenerated is not so much in what they do—they may do to a great extent the same things—but the one do all *out of God*, the other do all *in God*.

Mrs. L. There is something to me a little mystical in that expression.

Aunt Mary. The Savior says, you know, “Abide in me, and I in you.”

Mrs. L. How do people live when they thus abide in Christ, and do all things to His glory?

Aunt Mary. Their hearts have been brought into sympathy with God, and they love his will; they want above all things to see his great plan carried out. Loving the Lord, and realizing his love to them, they are happy, and long to have all men share in their happiness. They want everybody should think as well of God as they do. To this end they bend all their efforts; taking every occasion to manifest their love, and express their confidence in His wisdom, power and benevolence. Their whole deportment is a manifestation of the grace of God; and thus honors him, just as a correct and obedient child reflects honor on his parents.

Mrs. L. I thought I had some love to God, but I do not know what it is to have this full sympathy with him. I thought I had some desire that God should be honored, yet I see that my own reputation has always been uppermost in my mind.

Aunt Mary. That is the reason you find it so difficult to escape the influence of the world. There is no possibility of escape, except by coming under a stronger influence. “The strong man armed keepeth the palace, till a stronger than he shall come upon him.”

Mrs. L. How can I come under that stronger influence, so as to be saved from this great sin?

Aunt Mary. Believe on the Lord Jesus Christ and thou shalt be saved.

Mrs. L. The words of the Savior now come to my mind with great force; “How can ye believe, who receive honor one of another, and seek not the honor which cometh from God only?”

Aunt Mary. Yes, he here declares plainly that whoever seeks the praise of men instead of the praise of God is in no state of mind for the exercise of faith; and as every spiritual blessing comes through faith, he is shut out from all true and right religious feeling.

Mrs. L. It is said in Scripture that the fear of man bringeth a snare,—so does the desire of praise.

Aunt Mary. They that will be rich—whether it be in gold, or in golden opinions—fall into a snare, and into many foolish and hurtful lusts, which drown men's souls in perdition.

Mrs. L. But I suppose, Aunt Mary, you would not have me absolutely indifferent to the opinions of others?

Aunt Mary. I would have the desire of pleasing others, merged—swallowed up—in the one great desire of pleasing God. The Psalmist says, “I have set the Lord always before my face.”

Mrs. L. I suppose it is right for me to desire the praise of men provided I desire the approval of God more?

Aunt Mary. That does not exactly convey my idea. According to the spirit and precept of the Bible, God is to be the one great object before us; “he is to be the reason of our doing or not doing from morning to night.”

Mrs. L. But should not the wife please her husband, the children their parents, and are we not told to submit ourselves one to another, and to be courteous?

Aunt Mary. Yes, but always *in the Lord*.

Mrs. L. How is this to be done?

Aunt Mary. If we are taught by the Spirit we shall learn to look upon all our dear relatives and friends as belonging rather to God, than to us, and shall love them rather for his sake, than our own. We shall regard all the duties growing out of the several relations of life as so many things which God has given us to do for his children, and consequently as so many methods and opportunities of showing our love to him.

Mrs. L. Then the child must not make it the main object of life to please his parents, and the wife must not be always studying to please her husband?

Aunt Mary. We are commanded to obey our parents *in the Lord*, and to marry *in the Lord*.

Mrs. L. Then where the family duties are discharged in the most perfect manner,—where the children bask in the smile of their parents—and the parents live for them, and for each other—is there nothing good in this?

Aunt Mary. It is only self-love, refined and expanded, God is not there. They live and move and have their being in each other, when they ought to be living in and for God.

Mrs. L. If the love of God triumphs entirely in the heart, will it absorb the natural affections? so that we shall not love our own families any better than others?

Aunt Mary. I think this would not be the result; because God has established the family relations, and given these natural affections. All that he gives is good, provided it be enjoyed *as His gift*, and not separated from him. You recollect Paul mentions as one result of heathenism, that they were without natural affection.

Mrs. L. You admit that I may regard my family and friends with a peculiar affection; then to seek their approbation seems a thing inevitable. But I suppose I think too much of it; how can I hope to be just right in this matter?

Aunt Mary. This is one of those theoretical difficulties, which holy love will remove. The moment you give yourself up fully to the Lord, and the Spirit witnesseth with your spirit that you have done so, the love of God being shed abroad in your heart, it will become easy and natural for you to love every one of his creatures for his sake, and to please them chiefly for the sake of pleasing him.

Mrs. L. Ah, I fear that the desire of pleasing my family and friends has never had so noble an end as this! Yet it must be right. I wish I could feel so.

Aunt Mary. You can, my dear, for God commands you to feel so, and at the same time offers you the needful grace. I met with this remark, in a book I was reading the other day, “We must take sweetly the command and the grace together.”

We will, if permitted, talk further of the matter another day.—*Advocate and Guardian.*

ORIGINAL.

THE DUTY OF PRAYING WITH THOSE WE VISIT.

BY A "LOVER OF PRAYER."

The following communication is from a highly esteemed correspondent. The subject on which it treats cannot fail to interest our readers. Of the value and importance of prayer there can be but one sentiment prevailing among those who are walking in the King's "highway." Whether, however, the practice of praying *invariably* with both those whom we visit and are visited by, is to be regarded as a rule for *universal* adoption, is a point on which there may be some honest diversity of opinion. Let every one be fully persuaded in their own minds. Our correspondent testifies that the Divine blessing has attended the performance of what she has deemed her duty—and no one acquainted with her will doubt her testimony.

— ED.

BROTHER DEGEN, — I noticed in the last Guide the following reference to an observation made by a sister:—"When I first submitted myself to God, it was suggested that I ought to pray with all that I visited, and with all that visited me; but after practising this awhile, I concluded that God did not require me to pray with every one, as I had commenced doing," &c. The decision expressed by the writer of the above paragraph is so different from that which, under similar circumstances I was led to make, and in abiding by which I have enjoyed a sense of the Divine favor, that I feel constrained to refer to it. Some time after I consecrated myself entirely to the Lord, it was suggested to me that I ought to make it a general rule to introduce prayer whenever I visited or received visits, either by praying myself or seeing that some one of the company did. Though but a child, for it was at a very early period when I sought and found the pearl of perfect love, I was fully persuaded that the suggestion was from the Lord, and I have never deviated from this rule since. It is now 30 years or more since I adopted this practice among my young associates, and I have never yet had a single doubt but that the Lord directed me to its performance. When this duty was suggested to me, my first thought was to avoid it by not making any visits. This, however, the Spirit would not allow me

to do, but enjoined visiting as a duty to be performed in the name of the Lord. No longer doubting that it was the will of my Heavenly Father, I consented; and I have the consciousness of not having made an unprofitable visit since that time. The habit has saved me from drinking into the spirit of the world; while the remembrance that I should have to pray with the company before parting, has made me more guarded in my conduct and conversation. It has also led me to offer myself up anew upon the altar, while my heart was going out in prayer to God that those with whom I was visiting might receive some especial benefit from the interview. O what relief and comfort I have found as I have taken the whole company in the arms of my faith, and borne them away in prayer to Jesus. If ever I was blessed and assisted of the Lord, it has been when with a heart drawn out in tenderness and love for the souls around me, I have been enabled, in self-annihilation, to make the most pointed appeals to their consciences, and then to present their cases to the throne of heavenly grace. The custom of offering prayer when visiting has been handed down to us from our fathers, especially since Wesley's day. Mr. Bramwell prayed six times during a visit that he made with a christian family, while on his way to conference. Mr. Fletcher prayed about as many times during a visit with a brother who brought him intelligence from the mission in America. Ann Cutler, who was the means of saving souls wherever she went, prayed so much that she was called praying Nanny. Sammy Hick is another example, and I could mention many more. I am acquainted with one of our most successful ministers of the present day who has practised this for years in populous cities; his wife, a holy woman, has also done it, not only with those who have made her a visit, but even with those who only *called* upon her; and I have frequently heard it remarked that she was always rendered an instrument of great good in the church wherever her husband was stationed. The secret of their success seemed to be their faithfulness in prayer and visiting.

I have seen all in several seminaries converted in answer to prayer, where this custom was adopted. I have also seen hundreds of souls converted and sanctified, directly through this

agency—and shall the custom be now condemned in our church, and discontinued, or shall it be defended?*

"Prayer is the christian's vital breath,
The christian's native air;
His passport through the gates of death,
He enters Heaven with prayer."

ALBANY, Sept., 1853.

Poetry.

ORIGINAL.

A POETIC LETTER.

PUBLISHED BY REQUEST.

[The following is an extract of a letter written by an elderly minister of the N. W. Indiana Conference, to his youthful friend in the gospel.]

Two score and nine of annual rounds
Have told their tale for me. Alas! what poor
Returns they make of love, and holy works
Of love! Still, works of love—have filled my hands—
My heart—one score and thirteen rounds. To tell
Christ's love, in youth, and age alike, has been
My utmost joy. Timeworn, and hoary now,
I look with parent's yearning love at home—
With pastor's care abroad. More bless'd I grow,
As older still—more peace, and joy, and love
I feel. O, for a perfect love, that scorns
The fear of death, that always triumphs through
His grace, whose "blood," can make us "*pure in heart!*"
Enough, my Lord, enough! and yet I sigh
For more. Restless, in creature good, I still
Repose in God alone. To these repose,
Makes better speed. To lay the whole of being,
Gifts, and graces underneath the bleeding

*We fear from this remark that our correspondent has misapprehended the meaning of the writer whose words she quotes at the commencement of her communication. That writer, we know to be a *lover of prayer*, and instead of condemning its practice in the Church, she would stoutly contend for it.

Cross, and linger there, and drink, and feast, but
 Makes us work for God the more. To cleave
 To Christ, and ne'er depart, adds wings to waft
 Us on to heaven. To trace the sighing "vale
 Of Baca" quite, but makes us mount aloft
 To "Pisgah" heights, and tread serene, at will,
 On Tabor's glowing tops, — in fellowship
 With God, and Christ.

The love to God we feel
 Bespeaks alike our christian love to man : —
That, perfected — *this* sweeter grows by far.
 The debt we owe to God, we pay to man ;
 And feel the bliss untold, that love bestows —
 The foretaste sweet of heaven, where God rewards
 The holy, willing toil. This is a work
 So pure, so vast, so high, that angel hosts
 Above might emulate ; — of honor more
 By far, than royal crowns and diadems
 Can yield : — To follow Christ with lowly steps,
 In quest of 'wildered sheep, — with passion all
 Like his — in sympathies Divine, to lead
 Their erring feet from wilds of sin to folds
 Of grace — to pastures green with free supplies.

Of late * I saw thy thoughtful brow
 When solemn vows 'scaped from thy lips, — *alone*
To be for God — to do His work entire :
 To watch for souls with shepherd's care sincere —
 To watch, as one, whose dread account must pass
 Review, when Christ "the Shepherd Chief" shall come.
 And O ! amid assembled hosts, to hear
 His voice — "Well done !" to come at last from fields
 Of holy toil, where many tears distilled in grief,
 To fertilize the seeds of precious worth :
 With many sheaves up-borne in arms, to come,
 And shouting, enter through the gates of light,
 And see His smile, whose hand awards "the crown
 Of life," were quite enough for thee and me.

REV. J. S. H.

R. HARGRAVE.

*When ordained elder by Bishop Baker, in Terre Haute, Indiana.

Christian Experience.

ORIGINAL.

"EVERY DAY EXPERIENCE."

(CONTINUED FROM PAGE 106, VOL. IV. OF THE GUIDE.)

Jan. 1, 1844. Endure as well as execute; "Lovest thou me?" These were my first waking thoughts this morning; or rather, at the moment of waking, these words passed distinctly through my soul, and made a deep impression. Their force and adaptedness to my temperament and disposition, and to the present exigencies of my case, I at once saw and comprehended. I praise my Father for the instruction thus plainly conveyed to my mind, and in connection with the delightful words "*Lovest thou me?*" From love to Thee, what can I not endure, with patience, with resignation, yea, with cheerfulness?

March 17. Again the season of the year returns in which I sought and found the Lord; the Lord powerful to save; strong to deliver. Truly the change wrought in my soul was a great change; it was a transfer of my affections from earth to heaven, from self to God.

May 5. In my chamber, where I received, five years since, the baptism of the Holy Ghost, (as I believe,) here, in the same spot, and sitting in the same chair, and with the same New Testament in my hands, I desire to-day to renew my consecration to the Lord, soul, body and spirit; to be his, and his alone, and his forever.

Aug. Watched last night with a young lady; her last night on earth; the child of a praying mother, but without hope. While praying with and for her, during the night, I realized the privilege given us, of asking in the name of Jesus, and for his sake, the salvation of the soul. I believe I prayed for her in faith, and my faith rested in the assurance that God heard my prayer, and my soul was comforted.

Dec. I have learnt of late the value of the Scripture, "Do good and lend, hoping for nothing again," not even thanks. A painful experience of ingratitude has impressed the passage deep on my mind. It has also shown me the beauty of the Scripture, "Whatsoever ye do, do it heartily, as unto the Lord, and not to man."

May 3, 1845. Was privileged to look through a microscope, and found my admiration of God, in the works of his hands greatly increased. Surely, there is a world of wonders beneath us, too small for the natural eye to discern, no less than above us, which we cannot perceive. Saw scales of fish, so small as to appear like motes to the naked eye, yet on viewing them through a microscope, they had regular shapes, and were adorned with parallel lines, and other forms of beauty. Saw also the workmanship of a hair of the head, and found it more easy than ever before to realize, that "the hairs of our head are all numbered," so much skill being displayed in its structure.

Sept. 29. Have experienced for some weeks past an oppression of spirits; a painful sense of my infirmities; a struggling for spiritual freedom and ease of mind. My cares seem too much for me at times, responsibilities too great, and I do not breathe the air of freedom as formerly. In this state, how blessed to look to Christ, to be saved by Him alone, and not by my own works, or good feelings. Saved by Christ! saved by Christ! this is my comfort, my joy, my support.

Oct. 13. "Comfort the feeble minded; support the weak." By the instruction coming through this passage, I called to-day on a sister in Christ, whom I found greatly in need of sympathy, and my recent experience enabled me more fully to enter into her feelings, than I could otherwise have done. I see more and more clearly that all the states of mind through which I am led, are good and profitable for myself, and for my usefulness, as one of the members of the spiritual household.

Feb. 19, 1846. I have often wondered, in reading the life of Madam Guyon, how she could so welcome the every day evils and crosses of life. This week I have had a new experience and new light relative to the crossing events of life. I have felt formerly under a necessity somehow of reproving, when wrong is done.

But reprove, reprove, reprove, and still the evil in some shape comes. Mistakes, losses, grievances, things out of season, &c., &c., must and will take place. Now the lesson comes to me to receive all patiently, and keep my own spirit in peace, let what will happen. Whereas, reproof for accidents and trivial occurrences, and losses, does not mend the evil thing that has happened, neither prevent the occurrence of similar evils, and does no good to the offender, and does positively disturb my own peace of mind. I will, hereafter, consider it my privilege to preserve my spirit in peace, let what will happen. "*Endure* as well as execute," is the language of God to me.

March 7. For two weeks have realized an increase of holy love and delight in God; increased happiness in my family; a readiness to overlook the wrong doing, and appreciate the good; a certain joyousness of feeling, a renewal of my youthful strength and hilarity; but all connected with God. Have had my newly discovered principle of welcoming evil, severely put to the test, and found it good, or certainly a help to my feelings.

V. W.

ORIGINAL.

THE SPELL BROKEN.

BY H.

DEAR BROTHER DEGEN, — Although a stranger to you, excepting as a subscriber to the Guide, I believe you will pardon me for addressing to you these few lines, which have been elicited by a sense of gratitude, which I feel both to God and yourself. For weeks past, I have been following the Lord "blindfold." I felt it the greatest desire of my soul to be a perfect Christian, to possess all the mind of Christ. I felt that I loved my God far above every other object, and could say in all things, "*Thy will be done, and not mine.*" This state of feeling, I knew could be none other than the work of the Holy Spirit; and yet, I feared I was not as I knew I had been, in a sanctified state. I had not the Spirit of

God bearing witness with mine, that this was my state. I mourned and wept in secret, lest I had grieved that Spirit, that I so much loved and prized. No company afforded me pleasure but such as loved this precious doctrine, and would make it the theme of conversation : of persons of this description however I found but few. To-day, being alone with my small children, I resolved to spend as much of my time as practicable in prayer and reading. In the morning I wrestled long with God for a *clear evidence of sanctification*. My heart was cheered, I felt assured that I loved God with all my heart ; and yet a cloud seemed to rest upon my mind, and I could not confidently say, "*this is perfect love.*" This evening I looked around to find something suitable to my feelings, and my eye rested upon the September number of the Guide. I immediately resolved to read that. As I perused its pages, every article seemed penned for me. I continued reading till I reached the close of the article headed, "Camp Meeting Reminiscences." I could read no more, but went to my closet to praise God that the spell was broken. I blessed and praised his holy name, *loved and adored*. I prayed for the greater success of the Guide, and that it might never want for a suitable editor or patrons. I resolved to get one subscriber before I sent on my subscription, even if at my own expense. Had my efforts proved successful, I should have sent you many, many more than I have. I feel that I owe to the Guide a debt of gratitude I can never pay. My own heart has been so often blessed, that I hail its arrival with peculiar delight. Had I the pen of a ready writer, I should take pleasure in giving you a brief history of the loving kindness of the Lord, in leading me to see and feel the need of "holiness of heart ;" and how mercifully He has preserved me from falling back into the love of the world and conformity thereto. I leave it with you, to use these few lines as you may deem best. I have written them, thinking they might encourage some one, who like myself, may be engaged in conflict with the enemy of souls, to persevere in hope, and not so easily yield their confidence ; for it "hath great recompense of reward." May the God of all grace continue to bestow upon *you more abundantly* the sanctifying influences of his Holy Spirit.

Yours, in the bonds of perfect love.

The Missionary Work.

ORIGINAL.

FRANCE.

BY REV. W. BUTLER.

THE French nation occupies a position of great importance both in the civil and religious world. Her influence among the nations is only inferior to that exercised by the United States and England. She is the right arm of the Papacy, and the very soul of the Romish *Propaganda*—nearly two-thirds of the whole income of that institution being received from her people; and she supplies more than one-half of those zealous missionary priests who are endeavoring to extend her faith throughout the world. The movements of such a people operate powerfully on all Christendom, and every attempt to evangelize them ought to be regarded as of the very first importance.

The earliest information we have of France, (or *Gaul*, as she was then called,) exhibits her in a state of frightful prostration before the terrifying and sanguinary superstitions of the ancient *Druids*. Her rise as a kingdom was rapid under the intrepid Clovis, the valiant Charles Martel, and the wise and great Charlemagne. The victorious arms of Charles Martel, in the sixth century, saved Western Europe from being overrun by the desolating scourge of Mahomedanism. While under Charlemagne, France rose to be an empire of great extent, enjoying a large amount of popular liberty. During the reign of Louis XIV., France reached a position of great splendor—and then began that series of frightful revolutions which have filled so large a space in the annals of Europe during the past 60 years.

With all their intense desire for freedom and republican institutions, and after spending millions of treasure and shedding torrents of human blood in the attempt to attain it, they now seem as far from its realization as ever. Society has no evangelical basis on which to rest, and for want of this, the excited and restless people

are unable to free their country from the curse of Sisyphus, in rolling their liberty toward a summit of imaginary and illusive perfection, from which it bounds suddenly downward, into the lowest deep of military despotism, or hopeless anarchy.

The introduction of Christianity into France, must have been very early. St. Paul mentions his "journey into Spain." In going from Italy to Spain by land, he must needs go through France, and it is not improbable but that some good seed may have been sown there even by Apostolic hands. The conversion of Clovis, through the instrumentality of his Queen, Clotilda, in the fifth century, was the means of overthrowing the idolatry of the Franks, and securing their general reception of Christianity. The conquests of Charlemagne, carried Christianity northwards; beyond those conquests all was idolatry in the North and East. France owes the birth of her Christianity, under the influence of Polycarp, to Nicetus, the ancient martyr Bothinus, and the pious Rénee. Familiar with persecution at an early age, the Church saw, without surprise, Blandina weary her executioners; Saretus and Alexander, whilst at the stake, encouraging and strengthening their brethren, who were shortly to follow in their steps. In the third century, evangelists arrived from Italy, and founded churches at Paris, Tours, Toulouse, &c. In the fourth, the Church extended herself from Bordeaux to Strasbourg; the Rhine brought zealous missionaries, and well deserves the title of "The Priest's Highway;" Ireland (long before zealous for the Gospel,) sent them the devoted Fridolinus; whilst the fifth century closes with the baptism, if not the conversion, of Clovis, the Sicambrian king. St. Bemis, Védaste, Médard, Gregory of Tours, and Radegonde, characterize and illustrate the sixth century. In the seventh century, we find St. Elois, the friend of the good King Dagobert, the Bishop of Noyons and of Tournay. But already had corruptions crept in among the clergy. Brunchaut and Fredigonde rival one another in wickedness—ecclesiastical dignities are sold by auction, and the intervention of Gregory I. took place. In the eighth century, the Church received a vigorous impulse by Charlemagne, who appreciated the value of the Bible. But the resuscitation was of short continuance. The Church amassed wealth, but

rapidly decreased in spiritual life, and with steady steps the abuses of the Papacy were introduced. Valdo, and the poor brothers of Lyons, and afterwards the Albigenses, sought in vain to produce a reform of the many crying abuses. In answer to their cries the stake is prepared, the military force is called out, and half of France is either stained with blood or covered with ashes. In the fifteenth century, reform was unanimously called for, and even before Luther's voice resounded through Germany, the Reformation opened in France, through the labors of Lefèvre and Farel in the University of Paris. Bricount, the Prince Bishop of Meaux, and Margaret, sister of the reigning king, were among their first converts. And thus, neither to Switzerland nor Germany, but to France belongs the honor of having begun the great Reformation. And when in the sixteenth century the movement found a leader in the person of the accomplished Calvin, half the nation rose under the influence of his powerful voice, and for a time, it seemed as if the whole of France would unite in the so much needed and desired reform. But the power of Popes, Kings, Rome and the Inquisition, arrested the movement, and 250 years of persecution and bloodshed have succeeded in darkening that light which John Calvin had been, under the Divine guidance, the remarkable instrument of diffusing. The rejected Reformation and its persecuted preachers were driven South, and found a home in Switzerland. Ample opportunity has been afforded to the Church of France to present her martyrs for "the truth of Christ" — of this the terrible persecutions of the Huguenots, St. Bartholomew's Day, (in 1572,) and the Revocation of the Edict of Nantes, in 1685, by Louis XIV., is awful evidence. Henry IV., by the Edict of Nantes, in 1598, gave the French Protestants religious liberty and equal rights, but the bigoted Louis XIV. revoked this Edict, and thus gave up the Protestants to unmitigated persecution. Hundreds of thousands of them sought shelter in foreign countries, and the rest were long exposed to every form of persecution that a brutal soldiery could inflict. The Revolution, 1791, placed them at last on a footing of equality with their fellow-citizens.

In France, there have been some developments of spiritual life

of the very richest character. The names of Philip De Morney, Marquis De Rentz, Pascal, Cath. Adornai, Madam Guyon, and Fenelon, (some of them witnesses of Perfect Love,) evidence this — and there are some there in the present day who, for moral excellence, are not unworthy of being ranked with these.

The population of France, according to the late census, amounts to 35,781,628 souls—fourteen-fifteenths of the number are reckoned as belonging to the Romish Church. The clergy of that Church are 14 Archbishops, 66 Bishops, and nearly 40,000 inferior clergymen, which are sustained at a yearly expense to the State of £1,170,780.

It is rather difficult to obtain the exact statistics of French Protestantism. The Reformed (or Calvinistic) Church, and the Lutheran Church, are both endowed by the State, at an expense of \$150,000 per annum. Besides these, there are Protestant Dissenting bodies, as the Independents, the Presbyterians, the Congregational, Baptist, Moravian and Wesleyan Churches. The Lutheran Church is chiefly situated in the Rhenish and N. Departments. The Reformed occupy the S. Departments. The Baptists are in the North and N. E., and the Methodists chiefly in the South and S. E. The total number of Protestant pastors in France, belonging to these various denominations, as near as the writer can ascertain, is 836, who exercise their ministry among a French Protestant population of over two million souls. This is a considerable increase upon their numbers twenty-five years ago. Large portions of the community in various places, have come over from Popery during that period. A most gracious revival is now in operation, under the agency of the Wesleyans in the South. The President of the French Methodist Conference has lately stated that during the past ten months more than 350 have been converted to God, in connection with that awakening — and still the work progresses. It has now extended as far as Nice, along the very path trod by the persecuted Huguenots when fleeing from Popish vengeance 250 years since.

The revived piety of the French Protestant Churches, now supports more than forty different religious and benevolent societies to extend the Kingdom of God in France, as well as in other

parts of the world. One stretches out its hand to the heathen of South Africa and the Antilles; another gathers the fatherless of both sexes, relieves the poor, tends the bed of sickness, and visits those who are in prison. One addresses itself to Romanists; another to the Jews; another seeks out the scattered Protestants; some circulate the Word of God, and others disseminate tracts and other good books; schools and churches are aided by two other societies. 'Tis true the efforts of these societies are on a small scale when compared with those of England and the United States, but they are all good, and all are honored by the great Head of the Church.

Trials may await the little flock of God in France, but "a good work" has been begun, and our confidence is that, notwithstanding the restraints which may be interposed, the great Shepherd of the Sheep, will carry it on until regenerated France shall come forth to do her part in the subjugation of the world to the Cross of Christ. Amen.

Westfield, Mass., Oct. 6th, 1853.

ON ASSURANCE.

To be assured of our salvation, Augustine saith; is no arrogant stoutness; it is our faith. It is no pride; it is devotion. It is no presumption; it is God's promise. — *Bishop Jewell.* 1570.

If the ground of our assurance rested in and on ourselves, it might justly be called presumption; but the Lord and the power of his might being the ground thereof, they either know not what is the might of his power, or else too lightly esteem it, who account assured confidence thereon presumption. — *Gouge's Whole Armour of God.* 1647.

The greatest thing that we can desire, next to the glory of God, is our own salvation; and the sweetest thing we can desire is the assurance of our salvation. In this life we cannot get higher, than to be assured of that which in the next life is to be enjoyed. All saints shall enjoy a heaven when they leave this earth; some saints enjoy a heaven while they are here on earth. — *Joseph Caryl.* 1653.

It was a saying of Bishop Latimer to Ridley — "When I live in a settled and steadfast assurance about the state of my soul, methinks then I am as bold as a lion. I can laugh at all trouble; no affliction daunts me. But when I am eclipsed in my comforts, I am of so fearful a spirit that I could run into a very mouse-hole." — *Quoted by Christopher Love, 1653.*

And hereby we *know* that we are of the truth, and shall assure our hearts before him. — 1 John iii, 18, 19.

Editorial Miscellany.

THE BLESSING MAY BE LOST.

ALAS! how many of those who read these words, could furnish from their own past experience a sad corroboration of the truth here expressed. Yes, IT MAY BE LOST. We do not say that it need *necessarily* be lost. Far from this. We know of many of God's dear children, who have been enabled day after day, for successive years, to say — "Jesus saves me." "He preserves me blameless." "He is my refuge and my fortress: my God, in him will I trust." He does "deliver from the snare of the fowler." But while we admit the possibility of retaining this grace, we cannot, and would not, conceal the fact that it may be lost. The knowledge of our danger will constitute, to a good degree, a safeguard against it. Keep this danger constantly before your mind. Inscribe upon the tablet of your memory those words of the Apostle: "Let him that thinketh he standeth *take heed* lest he fall!" "TAKE HEED, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." "If any man draw back, my soul shall have no pleasure in him." Thus impressed with a sense of your danger watch unto prayer — and while you run the race that is set before you, keep "*looking* unto Jesus." You may be tempted, but while you make Christ your strength you are safe.

"Unless the fold we first forsake,
The wolf can never harm."

Our danger then, lies in forsaking the fold — in relaxing the faith by which we cling to Christ. There are many things that tend to this result. We are brought into daily contact with unbelief, in every form; temptations arise from sources of which we never dreamed — the "accuser of the brethren" first attacks, and then in the excitement produced by the assault, charges us with having yielded to him; and thus induces us to "cast away our confidence which hath great recompense of reward." And then again we are not always careful to stimulate our faith by frequent devotional exercises, and those works which, while they should never take the place of, invariably accompany a genuine faith.

Realizing these dangers, we feel a deep solicitude for those who have recently commenced to travel in the King's highway. Oh, beloved! abide in Christ. Keep yourselves in the love of God. "This," as Mr. Wesley justly remarks, "is the highest gift of God — humble, gentle, patient love. The heaven of heavens is love. There is nothing higher in religion; there is in effect nothing else. Settle it then in your heart, that, from the moment that God has saved you from all sin, you are to aim at nothing but more of that love described in 1 Cor. xiii." To aid you in this blessed work, we subjoin a few of its *tests*, as contained in Mr. Fletcher's "Address to Perfect Christians:"

1. Love is humble. "Be, therefore, clothed with humility," says Mr. Wesley. "Let it not only fill, but cover you all over. Let all you speak and do show that you are little, and base, and mean, and vile, in your own eyes. As one instance of this, be always ready to own any fault you have been in. Be open and frank when you are taxed with any thing. Let it appear just as it is; and you will thereby not hinder, but adorn the Gospel."

2. Humble love becomes "all things" (but sin) "to all men," although it delights most in those who are most holy. Ye may and ought to set your love of peculiar complacency upon God's dearest children. Upon those who, like yourselves, "excel in virtue;" because they more strongly reflect the image of the God of love, the Holy One of Israel. But, if ye despise the weak, and are above lending them a helping hand, ye are fallen from Christian perfection, which teaches us to bear one another's burdens, especially the burdens of the weak.

3. "Where the loving Spirit of the Lord is, there is liberty." Keep therefore at the utmost distance from the shackles of a narrow, prejudiced, bigoted spirit. The moment ye confine your love to the people who think just as you do, and your regard to the preachers who exactly suit your taste, you fall from perfection and turn bigots.

4. Love, pure love, is satisfied with Supreme Good — with God. "Beware, then, of desiring anything but Him. Now you desire nothing else. Every other desire is driven out. See that none enter in again. "Keep thyself pure;" let your eye remain "single, and your whole body shall be full of light." Admit no desire of pleasing food, or any other pleasure of sense; no desire of pleasing the eye or the imagination; no desire of money, of praise or esteem; of happiness in any creature. You may bring these desires back, but you need not; you may feel them no more. Be patterns to all of denying yourselves, and taking up your Cross daily. Let the constant language of your heart with regard to pleasure or pain, honor or dishonor, riches or poverty, be

"All's alike to me, so I
In my Lord may live and die."

5. The best soldiers are sent upon the most difficult and dangerous expeditions; and, as you are the best soldiers of Jesus Christ, ye will probably be called to drink deepest of his cup, and to carry the heaviest burdens. "Expect contradiction and opposition," says the judicious divine whom I have just quoted, "together with crosses of various kinds. Consider the words of St. Paul, 'To you it is given in the behalf of Christ, (for his sake, as a fruit of his death and intercession for you,) not only to believe, but also to suffer for his sake.' Phil. i. 29. Love can never do nor suffer too much for its Divine Object. Be then ambitious like St. Paul, to be made perfect in sufferings."

6. Love is modest: it rather inclines to bashfulness and silence than to talkative forwardness. "In a multitude of words there wanteth not sin," be therefore slow to speak, nor "cast your pearls before" those who cannot distinguish them from pebbles. Nevertheless, when you are solemnly called upon to bear testimony to the truth, and to say what great things God has done for you, it would be cowardice or false prudence not to do it with humility. If diamonds glitter, if

stars shine, if flowers display their colors, and perfumes diffuse their fragrance, to the honor of the Father of Lights and Author of every good gift—if, without seeking, they disclose His glory to the utmost of their power,—why should ye not go and do likewise?

7. Love or "charity," rejoiceth in the "display of an edifying truth." Fact is fact all the world over. If you can say to the glory of God, that you are alive and feel very well when you do so, why could you not also testify to his honor, that you live not, but that Christ liveth in you, if you really find that this is your experience?

8. If you will keep at the utmost distance from the vanity which proved so fatal to good King Hezekiah, follow an excellent direction of Mr. Wesley: When you have done anything for God, or "received any favor from Him, retire, if not into your closet, into your heart, and say, 'I come, Lord, to restore to thee what thou hast given, and I freely relinquish it, to enter again into my own nothingness. For what is the most perfect creature in heaven or earth in thy presence, but a void, capable of being filled with thee and by thee, as the air which is void and dark, is capable of being filled with the light of the sun?' Grant, therefore, O Lord, that I may never appropriate thy grace to myself, any more than the air appropriates to itself the light of the sun, who withdraws it every day to restore it the next; there being nothing in the air that either appropriates his light or resists it. O give me the same facility of receiving and restoring thy grace and good works! I say, thine; for I acknowledge that the root from which they spring, is in thee and not in me." The true means to be filled anew with the riches of grace is thus to strip ourselves of it; without this it is extremely difficult not to faint in the practice of good works." "And therefore, that your good works may receive their last perfection, let them lose themselves in God."

9. Would you see this deep precept put in practice? Consider St. Paul. Already possessed of Christian perfection, he does good works from morning till night. He weeps "every one night and day with tears." He carries the Gospel from east to west. Wherever he stops, he plants a Church at the hazard of his life. But instead of resting in his present perfection, and in the good works which spring from it, he grows "in grace, and in the knowledge of our Lord Jesus Christ," unweariedly following after, if that he may apprehend that perfection for which he is apprehended of Christ Jesus,—that celestial perfection of which he got lively ideas, when he was "caught up to the third heaven, and heard unspeakable words, which it is not lawful for a man to utter."

TO CORRESPONDENTS.—We have several communications on hand, most of which will appear in due course of time. Correspondents must not feel aggrieved if occasionally we lay a communication "under the table." While there are few really destitute of excellencies, we receive many which require to be recast and rewritten before they can go in type—and we have not always time to do this. We trust we enjoy the confidence of our contributors, and if in the exercise of our best judgment, we should commit an error, we hope it will be viewed in a charitable light.

TRACTS ON HOLINESS.—We would call the attention of our readers to the advertisement on the cover. The want of such tracts has long been felt. We have purchased all that are to be found in this city. As we have but a limited quantity, our friends will do well to send in their orders without delay.

LITERARY NOTICES.—We have received several books, but for the want of room must delay our notice of them till our next issue.

THE
GUIDE TO HOLINESS.

DECEMBER, 1853.

ORIGINAL.

CHRISTIAN PERFECTION.

EXEMPLIFIED IN THE EXPERIENCE AND PRACTICE OF
THE REV. DR. OLIN.

BY N. HANCOCK, D.D.

I HAVE in previous numbers given several authorities from the sacred Scriptures, in defense of the doctrine of Christian Perfection, and have also endeavored to illustrate it by some examples of Christians who lived in more modern days. These examples, furnish the most palpable evidence of the truth and reality of this heart-felt religion. In such we see it embodied in a living and moving form, exhibiting its holy principles in an active life, and bearing testimony to its efficacy, in triumphant deaths. The doctrine presents it in theory, and the theory may be true, but if true, its truth must be tested by actual experiment; by the living example of those we have known, and by their dying testimonies. Such have appeared upon the pages of ecclesiastical history, and such there are now living.

But of the living we may not speak, lest we exalt them above measure, or expose them to the envious "criticisms of those who seek an occasion to speak evil of dignities," and who delight to hurl their shafts of censure at the innocent. We know very well, that there are those who are ever ready to transmute an innocent infirmity into a wilful crime, and to magnify a venial error into an unpardonable fault. That these infirmities and errors are consistent with "perfect love" is manifest from the testimony of holy Scripture, and is not denied by the most strenuous advocates of

the doctrine of Christian perfection. Though, therefore, these defects appear in the faith and practice of those who profess this high state of grace, they do not invalidate the reality of that holy religion which they profess.

But though we may not speak of the living, we may of the dead, without reserve. These are beyond the reach of censure, for we can hardly think that envy and hate will follow the objects of their malice beyond the grave, and rake up their ashes, and scatter them about on their characters, with a view to render them odious, or to gratify a malevolent disposition. At least, there are exceedingly few such among professing Christians. These are not wanting in that candor which is ready to acknowledge excellences which did exist, and admire the characters of those whose doctrines and lives bore testimony to the truths we advocate. If there should be any such unreasonable beings living among professed Christians, they may well be left to their own musings, to be eaten up by the corroding influence of their own envious and jealous tempers, and to die in their own rottenness; while the good and the pious, those who "rejoice not in iniquity, but rejoice in the truth," will hail with delight every acquisition to the amount of solid piety which may be collected from the living or the dead.

Among those to whom we can thus appeal for the truth of our doctrine, we are much gratified in being able to select STEPHEN OLIN, D. D. He long went in and out among us as a minister of the Lord Jesus Christ, and stood before the public as a man of profound learning; was, for several years, at the head of one or another of our colleges, in which he maintained the reputation, not only of a man of learning and science, but of high endowments, and varied acquirements, and to those who had the pleasure of his acquaintance, he appeared in the amiable character of a holy, devout Christian. It is in this character chiefly, that I would speak of him, for though he will compare favorably with the most eminent of our literary men, and stood high as a man of commanding talents, he at the same time exhibited in his christian temper and disposition, in his private intercourse with his brethren, all the humility of the humblest Christian, and all the docility and simplicity of the meek disciple of Jesus Christ. It was not often indeed, that he spoke of his own personal experience with a view to illustrate the workings of Divine grace upon the human heart; but whenever he did so, it was evident that he spoke from the depths of his soul, ascribing, with deep humility, all the good that was in him to the grace of God in Christ Jesus, saying, "By grace I am what I am." It was not possible, therefore, to be

long in his company without being convinced that you were associated with a man deeply devoted to God.

But did he profess to enjoy the blessing of "perfect love?" His biographer informs us that he did. He says, "It was his own personal experience that led him to the doctrine of christian holiness." It was especially under the deep affliction he passed through in Europe, consequent on the death of the first Mrs. Olin, that he felt the want of this blessedness, and of a more perfect submission to the Divine will, and we remember his saying that it was during his wandering in Egypt, and while engaged in deep meditation and mental prayer on the banks of the Nile, that he first felt that "perfect love that casts out fear." From this time, the doctrine of full redemption was very precious to him, and he looked with painful feelings upon anything calculated to bring it into disrepute, or lower the standard of piety which it implies.

In addition to this testimony of his biographer, we have his own, in a record which he made of the exercises of his heart, under date of March 13th, 1842. He says:—

"I have been much exercised, for many months past, upon the subject of a universal dedication of myself, and all I possess to God. The experience I have had of his goodness, has made a deep impression upon my mind. I have felt something like surprise, that I was kept from apostacy, and returned to my country not worse, I trust, but rather a good deal improved in spiritual things. I found the throne of grace especially accessible, and confidence in God unusually strong, and easy to be called into exercise. Upon the whole, I enjoyed more *peace* than I ever did before, and felt a more sure and steady faith in Christ. I have been also led to the exercise of more lively *gratitude*, and have had a more affecting sense of the agency of divine providence in the things which have befallen me. This especially has been my frame of mind for the last year and a half, and it now is. I have seemed to be led by these feelings to a sense of *obligation* to consecrate myself fully to God, and to seek *perfect conformity to His will*, which I never realized to the same extent before."

"I think that I also perceive the reasonableness of the Methodist doctrine of holiness, and its entire conformity to the tenor of the holy Scriptures, and to the genius of the gospel, with a clearness and application which they did not formerly possess in my view. And I have been led strongly to desire a deeper experience in true vital religion. I have endeavored to make a *new* and solemn offering of soul and body to Christ, and am earnestly seeking for the experience of perfect love. I record my feelings here, and my vows with the hope that thus I may give increased

stability to my purposes, and be the means of inciting me to greater diligence in seeking for the fulness of christian experience. It will have this effect only if God will, in whose sight, and in humble reliance upon the merits of Christ, and the aid of the Holy Spirit, I here enter my solemn vow, which I have often made, and which I now more formally repeat, that I will from this hour, and through all future life, make God's will the sovereign rule of my actions; that I will perpetually present before Him, in living sacrifice, my body and soul, my life and health, my humble talents and attainments, my influence, my time and property, to be used only as a trust for which I am strictly accountable. I will not consult my own will, but always labor to fulfil, so far as I may, the duty implied and imposed upon Christians in the Savior's prayer, 'Not my will, but thine, Father, be done.' I humbly pray for grace to keep this solemn pledge, which I here record with great deliberation, and under a deep sense of its import. O God, give me this needed grace for the sake of the infinite merits of my Lord and Savior Jesus Christ, in humble reliance upon whose blood I have come into thy presence with this act of self-dedication."

Under date of August 7th of the same year, after recounting numerous instances of Divine interposition in his behalf, he says, "I never before experienced such rest in Christ, such calm, unshaken faith, such ready, unreserved consent of the heart to the Divine will, such an utter surrender of my own to God's will. I cannot find, after much prayerful examination, that I have any disposition to do or to love any thing that is not well-pleasing in his sight. I write this with great self-distrust, but as the result of self-examination."

In a letter to Dr. and Mrs. Palmer, occur the following words:—"I cordially believe in the doctrine of Christian holiness, and my highest aspiration is that I may live without sin, perfecting holiness in the fear of God. And yet, when I ask for the witness, that I am now in the enjoyment of this high spiritual state, I feel somewhat like a rebuke. I am thrown back upon the peace I enjoy, the sweet repose in Christ, which I feel to be more the absorption of my own will into that of God, which, so far as I know myself, I constantly experience. What more should I ask? only that these things may remain in me, and bring forth their proper fruits; that I may be ever thankful, humble, faithful, believing, simple-hearted, and blameless in my life."

"I will confess, however, that this general *spiritual satisfaction*, if I may so speak, is accompanied by a strong wish, I may say is a little disturbed at times by a wish, to possess all that I yet lack

of the fulness of the Gospel, whether that deficiency may consist in a want of a deeper experience or a clearer evidence. I pray for this from day to day, and I am filled, in answer to my prayers, with confidence in God, and unruffled, inestimable peace."

The only thing, in my judgment, that beclouded his mind at this time, was his erroneous views respecting a "witness" over and above that "sweet repose in Christ," which he felt to be his; to that "*spiritual satisfaction*," which he then enjoyed; to that "unruffled, inestimable peace" which pervaded his soul, in answer to his prayers, for which he looked, and which, I presume he never forgot. God always leaves an impress of himself on all his works, and on none more manifestly than on that work of sanctification which he works in the heart of a believer in Christ. And what other evidence do we need that the work is done, than that which accompanies the work itself? What other evidence do we need that the sun shines into the windows of the house, than that which the sun itself brings that it does so? And what should we think of a man, who, seeing the sun shining, by the glare of light with which he is surrounded, should ask for some other evidence that the sun now shines? Just so, when the "sun of righteousness arises with healing in his wings," heals the maladies that sin has made in our natures, dissipates the clouds of darkness from our understandings, removes hardness and unbelief from our hearts, and sheds abroad the love of God in them, he brings an evidence clear and bright, that this great work has been done; and hence, as Dr. Olin said of himself, if they question it, they will "feel rebuked" for their unbelief, and will be "thrown back upon the peace" they already enjoy, and may rest securely in that "unruffled, inestimable peace" which the spirit of God has imparted to their souls, as a sufficient evidence of that perfect love after which they have so constantly sought.

It is true that the Scriptures inform us that the Spirit itself bears witness with our spirits that we are the children of God. But how are we made children? Is it not by the inworking of this same spirit upon the heart, changing it from nature to grace, and then adopting us into the family of God? And when thus changed, thus adopted, does he not accompany this change, and this adoption, with an evidence that the work is done? Or does he first do the work, and then send a witness to let us know it is done? I apprehend not, but that the same Almighty Hand that effects the work of our purification leaves a sacred impress behind, bearing the signature Divine, that the work has been done, and done to that perfection, that the purified heart looks up by the eye of faith and sees God passing by, or rather realizes in himself that

Christ has been "formed within him the hope of glory." If therefore he hesitate to believe and to recognize the Word of God, he will be rebuked for his unbelief, and commanded to rest in that "sweet repose in Christ" which he most assuredly feels.

I have made these remarks, not because I think myself wiser or more deeply experienced in the things of God, than was Dr. Olin,—for his own wisdom and experience corrected his error—but simply for the purpose of calling the reader's attention to this subject, with a view to prevent him from imbibing the like error, and thereby perplexing himself with doubts and fears, merely because he is looking for a witness to be superadded to that which accompanies the work of sanctification itself. If a child gets a new suit of clothes, he knows it without another telling him the fact: and though he may not know the name by which each garment is distinguished, yet he will know he has something which he never had before. So a person brought into the possession of perfect love, being "clothed upon" with the garment of righteousness, may not at first be able to discriminate with sufficient accuracy to give a right name to every feeling of his soul, or to describe minutely all the parts of that heavenly-wrought robe which now covers him from head to foot, yet he knows that he has what he never had before,—that divine peace, love, and joy reign in his soul, and that a "spiritual satisfaction" pervades his entire being; and in this he may rest, only being careful to go forward continually in the work of faith, the labor of love, and the patience of hope.

Now I consider this testimony of Dr. Olin, to the reality of this work of sanctification, no slight corroboration of the fact that it is not only possible but the duty and the privilege of every believer in Christ, to come up into this high state of religious enjoyment. How often is it said by those who wish to disparage this work, or to undervalue its worth, that none but the weak, the ignorant, and the fanatical, profess the enjoyment of this great blessing. The poet has alluded to such unreasonable objectors, in the following very expressive words:—

"So wretched and obscure
The men whom ye despise,
So foolish, weak, and poor,
Above your scorn we rise:
Our conscience in the Holy Ghost
Can witness better things,
For He whose blood is all our boast
Hath made us priests and kings."

Now let those who tauntingly and perhaps sneeringly say of those who profess to enjoy the blessing of perfect love, "Aye, you

profess to be holy, do you? you are mighty good! you esteem yourself above your fellow Christians! you must take care how you speak and act, &c." and conclude that all this profession arises from weakness of intellect, or from vain pride, or some other contemptible passion,—let such, I say, look at the example of Dr. Olin, and say whether they think he was led astray, from intellectual weakness, from fanaticism, or from a vain desire to show himself off by the appearance of superior sanctity. As to strength of intellect, no man who knew him, would question but that he soared far above most of his compeers in the ministry, and that he shone in the galaxy of literature and science as a star of the first magnitude. His comprehensive mind was in the habit of weighing evidence, of balancing the claims of truth and error, and deciding upon the merits of the various subjects presented to his consideration according to the light of well attested facts. He did not take things upon trust, but examined every thing thoroughly and formed his judgment after maturely considering the weight of evidence for and against a proposition. And it appears that he was so skeptical on the doctrine of holiness as held by our Church, that at the time he was admitted into the Conference, those questions in the Discipline, "Are you going on to perfection? Do you expect to be made perfect in this life? Are you groaning after it?" were waived in his behalf—a very dangerous precedent in my judgment. And yet with all this skepticism hanging about him, and with all that power of a comprehensive mind which enabled him to grasp a subject in all its length and breadth, he bowed to this important truth of Divine revelation, "Be ye Holy, for I am holy," sought and obtained a clean heart, by receiving an application of that blood which cleanseth from all unrighteousness.

I cannot but consider the experimental testimony of such a man to the truth of this vitally interesting doctrine, no small acquisition to the cause of pure and undefiled religion, though its truth rests upon a more infallible basis, even upon the word of the living God; yet it is no slight corroboration of its Divine reality, to have such men as Stephen Olin come out boldly in its defence, declaring that they have tested it by their own experience.

I would recommend these volumes of biography to the reader with all my heart, as the judicious manner in which the facts of his life are arranged, and the variety of incidents stated and illustrated, as well as the easy epistolary style of the letters inserted, render it both instructive and entertaining, and will hand it down to posterity as an important link in the chain of great and good men which binds the church together in the indissoluble

bonds of infallible truth and righteousness. The reader will not be wearied with a diurnal record of commonplace remarks, a repetition of the same thoughts and experience, or the reiteration of dull, prosy sentiments of a superficial thinker, but will be entertained with a great variety of facts and incidents of an interesting character, will be carried along from place to place with an easy pace, while he will stop long enough in each to survey its length and breadth, count the number and converse with some of its chief and best inhabitants, and regale himself with its curiosities, and taste of its beauties, as well as loathe its vices and deformities. Nor will he miss the opportunity of becoming thoroughly acquainted with the traveler himself, but will be let into a knowledge of the secrets of his heart, will deeply sympathise with him in his afflictions, participate with him in his joys, and join him in his songs of praise and thanksgiving to God for His sustaining and comforting grace, and finally exult with him in the brightening prospect of everlasting life.

Standing upon the mountain of redeeming and sanctifying love, we may look off with him upon those plains of celestial light and glory, which lie beyond the Jordan of death, and joyfully anticipate an everlasting entrance upon their eternal delights, in the enjoyment of which there are "pleasures for evermore."

"O the transporting, rapturous scene,
That rises to our sight!
Sweet fields arrayed in living green,
And rivers of delight."

"Be it so, we all reply,
Him let all our orders praise;
Him that did for sinners die,
Savior of the favored race!

Render we our God his right,
Glory, wisdom, thanks, and power,
Honor, majesty, and might,
Praise him, praise him evermore."

May this be our happy lot.

PRAYFR. — One has somewhat quaintly, but very truly, said: "God looks not at the oratory of your prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but he looks at their *sincerity* — how spiritual they are."

SELF-DENIAL is one of the first laws of Christ's kingdom.

SELECTED.

WHAT WILL PEOPLE THINK.

FOURTH CONVERSATION BETWEEN MRS. L. AND AUNT MARY.

BY B. J.

Aunt Mary. And how has my dear niece been getting along, during the past week?

Mrs. L. I have made no progress.

Aunt Mary. What has been the obstacle?

Mrs. L. You have been urging me to strike out into a new path. Did ever any one live in the fulfilment of an entire consecration, and in the exercise of perfect faith, really loving God with all their hearts, and loving everything and everybody in and for him?

Aunt Mary. You are satisfied that God requires all this of each one of us?

Mrs. L. Yes.

Aunt Mary. And you see with equal clearness, that in offering to dwell in you by his Spirit, he offers all the help you need?

Mrs. L. Yes; a piety of this stamp looks to me beautiful and infinitely desirable, but hopelessly out of reach. For, notwithstanding all you have said, I can't help feeling as if it would be presumption in me to undertake to live so much better than anybody else. I have read a great many biographies of religious people, yet none of them seem to have had this steady, cheerful kind of piety; occasionally their faith is strong, and then they draw back. They have a great many conflicts, wherein they triumph sometimes, and sometimes are defeated. I don't recollect anybody but the Apostle Paul, who could say, "Blessed be the Lord, who always causeth us to triumph."

Aunt Mary. Blessed be the Lord that he said so, and left it on record as being his own experience and that of his fellow Christians.

Mrs. L. But Paul was inspired, and he was the great Apostle of the Gentiles, and we may suppose that he had larger measures of the Spirit than others can expect to receive.

Aunt Mary. God does not offer to make us as *great* as Paul, but he does offer to make us as *good*.

Mrs. L. Do you know any Christians in these days that you think are living that life of consecration and faith which you describe?

Aunt Mary. Yes, many; and I find abundant evidence that there have been Christians of this stamp in all ages and in all Churches. To go no further back than our Puritan fathers; they called this state "the full assurance of hope," and made it ever after their conversion, a specific subject of prayer and effort. They used often to preach about it, and earnestly exhort Christians not to rest short of it. We read in the life of one of the early preachers of Boston, that during the first three years of his ministry, his mind was greatly exercised on this subject. He had good evidence himself and afforded good evidence to others, that he was a converted man; but he wanted this "full assurance," which is the certain result of entire consecration and perfect faith. He writes in his journal, that he obtained the blessing he had been seeking so long, on the morning of the day he was married; and ever after he was wont to call that "the day of his double espousals;" "because," he said, "from that time, my soul was espoused to Christ." Our Methodist friend would say that he obtained at this time, "the blessing of sanctification." The experience itself is a blessed reality for which I cannot find a name; that is, I cannot find a name to which some might not object.

Mrs. L. Yet, you will doubtless allow, that if some have been brought into this state, the number is very small indeed, even among those who are considered good Christians?

Aunt Mary. The whole tone of the book of Acts, and the Epistles, and early Church History shows that this was the prevailing type of piety in the primitive church; and we are assured by the inspired writers that it will be so again, when "Zion shall arise from the dust and put on her beautiful garments."

Mrs. L. Yes, God has expressly declared, that a time is coming, when his people shall be all holy, and "Holiness to the Lord, shall be written on the bells of the horses,"—that is, I suppose, on everything. It seems to me, that if I had lived in

the days of the primitive church, when the Spirit was poured out so abundantly, it would have been easy to lead the holy life you describe; and I imagine it will be easy to live so in the Millennium, but somehow it does not seem as if anybody could now.

Aunt Mary. Not if they were favored with a similar baptism of the Spirit?

Mrs. L. Yes, then they could;—but is such a baptism to be expected in these days?

Aunt Mary. The apostle says, speaking of this very thing, “The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.” The promise has not been reversed—the words of the Savior were, “Lo I am with you always, even to the end of world.”

Mrs. L. Then why is this experience so rare in these days?

Aunt Mary. The mass of professing Christians do not desire it, but prefer to go on with the old experiment—trying to serve God and mammon.

Mrs. L. But then there are a great many earnest, conscientious Christians, who seem to be “fighting the good fight of faith,” but get no permanent victory.

Aunt Mary. I am afraid that in most cases it is not “the good fight of faith,” but rather a legal struggle. Conscience goads them on to do things that they don’t love to do; hence there is a perpetual struggle—as there always must be, till “conscience falls asleep in the bosom of love,”—provided it don’t first fall asleep in the bosom of selfishness. And then there is the continual effort to be something and do something, which keeps them all the while in a worry, and yet nothing is gained.

Mrs. L. There seem to be some, who, after a while, get beyond this, and are evidently hungering and thirsting after righteousness, yet they are not filled. What is probably the difficulty here?

Aunt Mary. It may be the want of suitable instruction. The two great doctrines of justification by faith and sanctification by faith were lost in the dark ages. Luther revived the first, and now we need another Luther to revive the second. I have had occasion to observe that when any Christian has his mind fairly

roused on the subject of personal holiness, and begins to ask "how shall I be saved from sin?" he does not readily find religious teachers or books that fully meet his wants. It is matter of devout thanksgiving, however, to every lover of holiness, that within a few years some able pens have been employed in this service. Prof. Upham has, in his "Interior Life," and other works, imparted precisely the kind of instruction needed. That book—"The Interior Life"—has been a well-spring to many a thirsting soul.

But we are wandering. The question is not—"Are there few or many who are thus fully saved?" If you should ask the Savior this question, he would answer, "What is that to thee?—Follow thou me." If we could not find one well authenticated case of entire consecration and perfect faith, it would not alter our obligation to be holy. So long as God says, "Thou shalt love the Lord with all thy heart, soul, strength and mind," and so long as he continues to say, "I will circumcise thy heart, to love the Lord with all thy heart," so long you and I are bound to "take sweetly the command and the grace together."

Mrs. L. Yes, I see it clearly—it must be so. No matter how great the difficulties, since He has undertaken to overcome them. God can overcome great difficulties as easily as he can small ones. Great and small are both alike to him. "I will trust and not be afraid!"—Yet, this moment, a fear springs up in my heart.

Aunt Mary. What is it?

Mrs. L. It seems to me that I ought to have some remarkable exercises of mind, such as others have, before I venture to "take the grace!"

Aunt Mary. There is nothing in Scripture to warrant your waiting for this. The command is addressed to people in whatever state of mind—"Come out and be separate," and the promise is, "I will receive you." Now do you really desire to "be separate," and never more to "touch the unclean thing?"

Mrs. L. I do.

Aunt Mary. Then consecrate all you have and are to God, and believe, nothing doubting, that he receives you—whether you

have any remarkable feelings or not—simply because *he says he does*. Then go forward, in a humble but confident reliance on the ever present Spirit to keep you. You will find that it is unto you according to your faith. So long as you really wish to be kept, and really expect him to keep you, he will keep you. But if you only *wish* to be kept, and do not *expect* to be, then—however sincere, however strong the desire may be, you will certainly fall. Because the immutable condition is *faith*. “By faith ye stand.”

Mrs. L. That desire to stand complete in all the will of God, which I now feel, must be his gift—the work of the Spirit; would he give the desire if he was not willing and ready to grant it?

Aunt Mary. Surely not. But if you do not add faith and obedience to your desire, you will probably lose that desire.

Mrs. L. The grace of God assisting me, I will endeavor to do both.

Advocate and Guardian.

ORIGINAL.

LETTERS TO A FRIEND.

NUMBER FIVE.

BY IFA.

MY DEAR C—: Perhaps it may not be unprofitable to continue the subject of temptation still farther.

The Christian's path through life is one of tribulation. “In the world ye shall have tribulation,” said the blessed Jesus, but that his disciples might not be disheartened, he immediately added, “but in *me* ye shall have peace.” “Peace I leave with you,” and “my peace I give unto you,” are soul-cheering promises. Peace, the Savior's precious legacy, may abide with the Christian always. During all his persecution from the world, and conflicts with the powers of darkness, it will bide in the heart of the trusting disciple, and afford him strength and comfort. “Thou wilt keep him in *perfect peace*, whose mind is stayed on thee,” is the every day experience of the believing, confiding soul. Let the individual

whose mind is not thus at rest, be assured that it is because his thoughts have wandered from the centre where they should always be fixed.

Satan takes advantage of those circumstances transpiring around us, which are calculated in themselves to produce disquietude, and will frequently cause them so to bear upon the mind, as to turn it away for awhile from God, thus occasioning great agitation and perplexity. If perchance, we have received an injury from some one, and Satan can only induce us to dwell upon the matter, to ponder it over in our hearts, he will be very likely to persuade us to retaliate, or to adopt some improper method to defend our character from the attacks made upon it. By keeping the mind stayed upon God, in a committal of the whole matter into his hands, with a firm reliance on the assurance that all things work together for good to those who love Him, and fully believing that naught can really harm us, if we be followers of that which is good, we shall be kept in perfect peace. This state of mind is highly necessary and important to that soul who wishes to be led by the Spirit of God; for unless the mind be in a state of quietude (I do not mean an inactive state of mind) it is impossible to discern the still small voice of the Spirit.

Another method adopted by the enemy of souls to turn them away from Christ, is by injecting into their minds many vain and foolish suggestions. He will take advantage of various circumstances, and throw some temptations corresponding therewith, into the mind. To illustrate. Something may transpire, calculated in itself to produce irritable feelings, and Satan will so bring that circumstance to bear upon the mind, that he will, unless the individual is on the alert, excite anger in his breast. Again: something very trifling perhaps in itself may lead us to suppose that another does not regard us very favorably, and though we may have no just cause for our suspicion, yet Satan, taking advantage of our weakness, awakens a feeling of jealousy, which often leads to a separation between true friends.

He will often take advantage of dress, and endeavor to inspire pride. Thousands are by this snare brought into bondage. By a strict observance of the rule laid down in 1 Tim. ii. 9, 10, and

1 Pet. iii. 3, 4, the enemy will not be likely to gain an advantage over us in this respect.

He will also take advantage of a nice dish, and tempt the appetite to transgress. Indeed there is hardly a faculty of the mind, through which Satan will not tempt us to sin. His temptations are even connected with the performance of religious duties. If the minister of Christ is blest with much freedom of expression, he will slyly whisper in his ear, "What a fine sermon you have preached!" and if, on the contrary, the preacher has been very barren of thought, he will change his position, and tell him what wretched work he made of his subject, and that the people were all dissatisfied with him. If he gains his object, he will so mortify him as to almost discourage him from making another attempt. Nor is it the minister alone, that is called to suffer in this way, but private members frequently in their public exercises of exhortation or prayer are likewise assaulted. But we ought not to permit the enemy thus to turn our minds from God to ourselves. Having sought wisdom from God, and the guidance of the Spirit, and then performed our duty as well as we could, we should leave the result with Him, and not neglect present duties by an undue anxiety respecting those in the past.

There is one thing that we should keep in memory, viz: That however often and powerfully Satan may thrust his fiery darts, they cannot harm the soul, so long as the will opposes, and the shield of faith repels them. The temptation has to enter the mind, and mingle with the thoughts, in order to be perceived, but unless there is a *yielding of the will* to the temptation, it does not bring a stain upon the conscience.

Blasphemous thoughts may be suggested, (and we know they often are,) but unless indulged, they do not become sin. Wandering thoughts may sometimes intrude upon devotional exercises; but if the individual looks to God for grace, and resists their influence, he maintains his integrity.

There are other points on which I wish to address you, dear C——, but lest I weary you, will reserve them till my next.

Your Sister in Christ.

LETTERS TO A FRIEND.

NUMBER SIX.

BELoved C——: Have there ever been times with you when your soul was left barren and desolate, deprived of all sensible enjoyment? When the Bible became, as it were, a sealed book, and when in turning over its sacred pages, to find something on which to feast, it appeared old, like a story that one has perused so frequently that it has ceased to interest? And while contrasting your present feelings with those formerly enjoyed when light emanated from every page, and you feasted upon its truths, has the suggestion ever been made to your mind, "you have fallen from grace?" Few Christians there are who have not been assailed by this specious temptation. It is indeed true, that when one has "fallen from grace," the Bible ceases to interest or edify; but it is equally true that the Christian is often brought into this state of mind, either by bodily infirmity, or he is permitted thus to suffer seeming desertion for the trial of his faith. It is not difficult to determine which of these causes is the true one. We have the unerring word by which to examine ourselves. If that does not condemn, then with holy David we may exclaim, "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the light of my countenance, and my God." Although greatly dejected, David suffered not his faith to waver, but trustingly claims God still as his God, and encourages his heart with the expectation of yet praising him who, in the midst of his desolation, was "the light of his countenance." When clouds pass between us and the sun, hiding for a season the brightness of his rays, we do not for a moment suppose that the great orb of light has at all changed its relation towards us. So it should be with us when the radiance of the Sun of Righteousness is obscured for a time, by the vapory clouds of trial or temptation, which flit across our mental horizon. We should remember that his position is unchanged—he is still there, and his relation toward us is still the same.

How encouraging the reflection, my dear sister, that Christ has been tempted in all points like unto us ; hence he knows well how to sympathize with us in our heaviness, and is able to succor and provide a way for our escape. No temptations assail us but such as are "common to man ;" therefore let us "count it all joy when we fall into divers temptations, knowing that the trial of our faith worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost, which he hath given unto us." "Blessed is the man who endureth temptation, for when he is tried he shall receive a crown of life. That you may ever, with the shield of faith, resist the fiery darts of Satan, is the sincere prayer of your devoted friend.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BY F. A. F.

BEING blessed with pious parents, I was taught in early childhood to fear and reverence God. From my earliest recollection, I realized in a degree the claims of God upon me ; still I lived in rebellion against him, constantly sinning against light and knowledge. Fear of eternal punishment often aroused me to a sense of my danger, but this fear soon subsided, and I again relapsed into a cold, careless state. Thus I lived in this vacillating way, until nearly twenty years of age, when, under the ministerial labors of Rev. Mr. C——, of C——, I was brought to see my dangerous condition more fully, gave myself to the Lord, and through faith in the atonement found peace with God, through our Lord Jesus Christ. Being but a babe in Christ, I did not consider sufficiently that "the just shall live by faith ;" so that when my emotions of joy subsided, and the tempter assailed, I was led to believe my religion was gone, until fresh

emotions dispelled the clouds occasioned by unbelief. I lived in this way several years, maintaining my standing in the church, and attending regularly the prayer and class meeting, yet almost entirely destitute of vital piety. But God's mercy, which "is great above the heavens," was exercised towards me. He did not withdraw the influence of his Spirit, but continued to strive with me. O, what shall I render to the Lord for his long forbearance, and infinite condescension. He spared me, and brought me to his fold again.

"O, to grace how great a debtor."

The minister under whose labors I was again brought to the Savior, professed holiness, and faithfully enforced it, both by his pulpit efforts and example. From this period, holiness has been the highest object of my pursuit. At times I have believed all was consecrated; then again by disobedience and unbelief my spiritual vision became clouded. Thus I lived until the year 1850, when I became more established in holy living. Being detained from the services of the sanctuary by the inclemency of the weather, the thought was suggested, that it would be a favorable opportunity to strive to enter upon the "narrowest way." I took up Mrs. Palmer's Faith and its Effects, and while reading where she speaks of "laying all upon the altar," and that "as soon as the offering touches the altar it is made holy," new light broke in upon my mind in an instant. In the strength of grace I was enabled *then* to lay all upon God's altar, while the Spirit witnessed to the fact that no part of the sacrifice was withheld; and I saw clearly it was my duty to believe the sacrifice accepted. I believed, and the work was accomplished according to God's declaration. These words involuntarily escaped my lips, "I am cleansed from all sin." I had a clear sense of a complete renovation, and the language of my heart was, "Praise the Lord!" Glory be to God! for the accomplishment of such a work. I desired an opportunity to testify to the efficacy of the blood of Christ to cleanse from all sin, which I did at our next prayer meeting. I was tempted not to tell what the Lord had done for me, when an opportunity was given to speak; but I remembered,

that "with the mouth confession is made unto salvation," — and in confessing Christ I gained new strength and joy. I began to realize more deeply my utter helplessness out of Christ, and that God was emphatically my strength. Since that time I have lived a higher spiritual life, and have realized more clearly the necessity of a present Savior and a present salvation, in order to be thoroughly furnished for every good word and work.

Alexander, Oct. 17, 1853.

ORIGINAL.

PERSONAL EXPERIENCE.

FROM A CLERGYMAN TO HIS BROTHER IN THE MINISTRY.

DEAR BROTHER: — Not long since I received the following letter from a much esteemed and much loved brother in the ministry, residing in the State of Maine. My own heart burned as I read it, and I wrote on, asking his permission to send it to you for publication. I received to-day his assent, and I forward it to you in the belief that many hearts will be refreshed in reading such a testimony from one of the watchmen on Zion's walls.

I am yours truly,

T. C.

Detroit, Mich., Oct. 10, 1853.

MY DEAR BRO. C.: — I have not heard from you since I wrote you last, but I feel constrained to write you a few lines in reference to my own spiritual state. Since the date of my last letter, I have been greatly, wonderfully blessed. At Eastham Camp Meeting last week, I was enabled to lay myself fully on the altar of *entire consecration*. Christ accepted *me*; yes, even *me*. O, how he blessed my poor heart! He applied the precious blood of the Lamb to my poor soul as I never felt it before. Since my return, I have felt such *sweetness* — such communion with my Savior — such deadness to the world, as I never before experienced. I feared to return to my place, where things were so very different. I asked, can I live it in my family? Can I maintain it in my

social intercourse with the people? Can I keep it when mingling in the fashionable circle where it would seem impolite to speak of Christ? I *now* feel that he *keeps me* — bless his name! Brother, I love God with all my heart. This is a great profession, I know: but I have a great Savior. I trust him fully! O the bliss in being conquered! My soul thanks my Infinite Redeemer for his soul subduing power!

O, my brother, pray for me — pray that I may be kept by the power of God through faith unto salvation, ready to be revealed in the last time. The meeting to which I allude was a great scene; the mighty power of our God was there; many were sanctified — many were converted. New England must feel the influence of that meeting — eternity alone will reveal its results.

Write me, my dear brother, some words of instruction and encouragement. I feel like sitting at the feet of all my brethren, and learning from them the way more perfectly.

Yours, affectionately,

H. C. T.

Rockland, Aug. 19, 1853.

The Missionary Work.

MISSIONS ON THE EUROPEAN CONTINENT.

BY REV W. DOTLER.

BRITISH Christians have been, during the past few years, making vigorous, but quiet, efforts to introduce Evangelical Christianity into several of the popish states of Europe. They have aimed to accomplish this chiefly by the circulation of the Holy Scriptures in the languages of those countries, and by evangelical missionaries, and where these were not tolerated they have endeavored by social intercourse and tract distribution to extend spiritual religion. Captain Pakenham and General Beckwith, of the British army,

Sir C. E. Smith and others, in connection with the committee of the Evangelical Alliance, have been leading agents in carrying on this good work. And considering the difficulties they had to encounter, their efforts have been honored with very large success. They have operated in France especially, and also in Italy, Belgium, Tuscany, Sardinia, Switzerland, Russia, Austria, Holland, and Sweden. They sustain more than one hundred clerical agents (besides colporteurs) who either itinerate or are fixed over flocks gathered by their labors. They have also built a great number of churches and school houses — some of them, too, in countries (as Sardinia) where such things would not have been permitted twenty years ago. They have also put into the hands of the people several hundred thousand copies of the Scriptures, besides great numbers of religious books and tracts, showing the way of salvation. The results of these labors are now being manifested : this good seed has taken root, and has begun to bear fruit. Of the reality of this there can be no doubt ; — the expulsion of the missionaries and the Bible by the Austrian Government, the Bull of the present Pope, and the blind persecuting zeal of the Grand Duke of Tuscany, are sufficient proof that an evangelical reformation is spreading among the papists of the continent, that its agents are feared, and its success dreaded.

Among these hopeful results we may mention that through these evangelical labors of our British brethren, Popery has been confronted, and her claim to be the church of Christ denied to her very face in countries where no voice, since that of Luther, has been raised to question her claims. The people have been taught the real character of that Protestantism which a wicked priesthood have so caricatured and vilified to them.

In addition to this, neology and rationalism have been rebuked, and thus something has been done to save the evangelical results of the labors of the German reformers from utter destruction by their own degenerate sons. The discussions in the ecclesiastical conference (Kirchentag) of the churches of Germany, held in Berlin last month, fully justify this statement, and plainly show that the influence of a foreign evangelism is restraining the spirit of intolerance, inculcating a spirit of Christian union in the churches, and

drawing their attention away from formalism and a dead faith to the saving truths of the gospel of Christ. These principles will spread (as they are spreading in Sweden and other places) until they teach politicians and princes the claims of religious liberty. Our British brethren have done more. They have by deputation and otherwise remonstrated with persecuting despots, and where expostulation has failed they have made those tyrants (as in the case of the Duke of Tuscany) a terror to themselves, by publishing the facts to the world and thus fixing the earnest gaze of Christendom upon these persecutors and their acts. In despite of every opposing effort the Bible is read, and men are being enlightened, and really *saved*, even in bigoted Tuscany and in Italy; and in scores of cities and towns on the Continent companies of truly pious Christians are to be found, and that too in countries where the severest laws and the keenest surveillance are exercised against Protestantism.

Another advantage of those labors is that a most encouraging sympathy is thus made to reach those converts. They are made to know and feel that believers both in England and America remember them and pray for them, and acknowledge them as a part of the same spiritual Church of Christ with themselves. Those evangelical labors have also sustained the faith and the spirit of Protestantism, especially when the Protestants are few, and scattered, and oppressed, while they have, at the same time, checked the proselytism of Rome, and prevented her from scattering those feeble flocks. This remark will be particularly applicable to the Waldensian Churches in Piedmont, a people that never yet bowed the neck to Rome, and among whose valleys the faith of Jesus shed its grateful light when all the rest of Europe were sitting in the darkness of anti-christian error.

The British and Foreign Bible Society (the parent of all such institutions throughout the world) having now entered on its 50th year, the committee have resolved to celebrate its jubilee, and to raise an extra fund in furtherance of its objects. This noble society has issued since 1804 (the year it began its operations) 26,517,103 copies of the Word of God, at an expense of \$19,700,000, and it has assisted other societies, particularly in Europe

and Asia, in the circulation of 19,000,000 copies more, making a grand total by this society and its auxiliaries, of 45,517,103 copies of the Scriptures, printed in 148 languages, within the last fifty years.

None but God can know the aggregate of spiritual and eternal benefit which has been the result of this mighty agency.

This society now numbers 8,322 associations in connexion with it, both at home and abroad. Its circulation during the last twelve months alone, has amounted to 1,168,792 copies of the Sacred volume, and its annual income has risen to over \$500,000.

Such a result as this, is unexampled in the history of the world. It marks, as with a sunbeam, the finger of God in the undertaking. Infidelity and Popery have alike been compelled to recognize its influence. An impulse has been given by it to missionary and educational movements in every part of the globe. It has been the means of uniting the various portions of Christ's Universal Church in one hallowed brotherhood, and engaged their energies in one glorious object,—the circulation of the charter of their common salvation. It has tended to fix the public mind on the supreme value of the Inspired Volume, and has exhibited the mighty power which the divine Word possesses, when accompanied by the Spirit's grace, to awaken, to illuminate, and to sanctify a fallen world. "Most truly do I say," writes the bishop of Calcutta, the excellent Dr. Wilson, in his published letter to the president of the society, "that the nearer I approach eternity, the more highly does the value of the book which reveals an eternal salvation rise upon my mind, and of the society which circulates it. To make known that redemption in all languages, and to all people, is the noblest design that can enter the human mind."

But the labors of this society are only beginning. The challenge once made to it by America, to unite in presenting a copy of the Bible to every family of the human race, it has accepted, and is endeavoring to fulfill its part of the mighty contract.

We rejoice to announce that the jubilee fund already amounts to over \$135,000.

Westfield, October 25th, 1853.

Editorial Miscellany.

REGENERATION AND ENTIRE SANCTIFICATION.

THE principal opposition to the doctrine of holiness, or entire sanctification, has been from those, who in view of the disastrous effects of the fall, or in other words the depth of human depravity have regarded it as presumption to even expect the attainment of such a state while we tabernacle in "these vile bodies." While this class of objectors still exist, another class have arisen, who oppose the doctrine on the ground that as God cannot be imperfect in his work, the soul that He truly regenerates is saved — *fully* saved from the guilt, power, and dominion of sin. — and that consequently there remains nothing more for such to attain to on earth than those successive stages of advancement implied in the command to "grow in grace" Both of these views, in our judgment, are fraught with error and tend to hinder the pursuit of that state of perfect holiness "without which no man shall see the Lord." As objections of the former class are met, more or less, in the contributions furnished by correspondents, we propose to submit a few thoughts touching the latter. The position we shall endeavor to sustain is the following:—

THAT THE WORK OF GRACE WROUGHT IN THE HEART AT CONVERSION IS NOT GENERALLY A PERFECTED WORK.

By a perfected work we mean a *completed* work, — not that it lacks genuineness, but completeness. In support of this position we maintain:— I. *That the words used in Scripture to indicate that change, do not necessarily express or imply that the work of grace is perfected or completed.*

Those in whom this change has been effected, are said to be "born again,"—"born of God,"—"born of the Spirit," and hence those thus changed are called the "*children of God.*" The objector would ask, "What would you have more than a *child of God*?" Before answering this question, we would call attention to the figure here employed. Does it denote perfectedness? Is a child a perfect development of the creature God designs it to be? You may ask in reply: Is he he not a perfect child? We answer, yes—but he is not a *man*; and these very terms are employed in Scripture to denote the difference between those in whom the work is *not* perfected, and those in whom it *is*. The one is called a *babe* in Christ, using milk—the other, one of full age, (*perfect*, in the margin), to whom belongeth strong meat. (See Heb v. 14.) Let this text be examined in connection with what follows, and it will be found that it is not gray hairs that makes one of this latter class, but a "leaving of the principles of the doctrine of Christ," &c. In reply then to the inquiry, What would you have more than a child of God? we answer, a *perfected* child of God. We do not deny the *paternity* of the child, but we do deny its *maturity*.

Again, those in whom this change has been wrought, are said to be *justified*—(Rom. v. 1.) This word denotes pardon. As, however, when sins are forgiven the heart is also changed, it is frequently used to express a converted state. In its *primary* signification, however, we see there is nothing by which the completeness of the change is indicated. For if it be asked, what would you have more than

pardon? we would answer, a change of the heart,—“a new creature” in Christ Jesus.

Saints, or holy ones, is another title by which those who have been the subjects of this change are designated. But this title does not imply that the work of holiness in such persons is completed, perfected. So far from this, Paul thus addresses those whom he calls saints, (2 Cor. i. 1): “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of God.” (2 Cor. vii. 1).

We maintain

II. *That it is plainly taught in the Holy Scriptures;*

1. In those passages in which the attainment of a perfected state is set forth, and urged upon the Christian.

1 Thes. v. 23. “And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.” Who are the subjects of this prayer? In the context, they are called the “elect of God,”—the apostle’s “hope or joy or crown of rejoicing,”—who had received “in truth the word of God, which effectually worketh in you that believe,”—of whose “faith and charity he had received good tidings,” through Timothy,—“children of the light and children of the day,” whom God had appointed “to obtain salvation through our Lord Jesus Christ.” Such were the persons in behalf of whom the apostle prays. Now whatever state of grace is implied by the word *sanctify*, it is evident that these Christians had not had that work perfected or completed in them,—else there would be no propriety in the petition that they might be sanctified *wholly*.

2 Cor. vii. 1. “Having therefore these promises, dearly beloved, let us cleanse ourselves,” &c. The promises here referred to are contained in the preceding chapter, from verses 14 to 18; and evidently embrace the same class of blessings as those which the apostle, in this text, exhorts them to seek after. The perfection then of that grace by which God promises to “dwell in” his people, “and walk in them,” these “dearly beloved” of the apostle, and whom he calls in his opening address “saints,” had not yet attained unto.

1 Cor. iii. 1–4. Here the apostle, speaking of persons whom he calls “babes in Christ,” and in verse 9, “God’s husbandry,” “God’s building,” says that they were carnal, there being among them “envyings, strife, and divisions.” By these strifes we are not to understand, of course, a contention that manifested itself in actual blows, (for he that *committeth* sin is of the devil,)—but such an undue attachment to the creature, *i. e.*, Paul and Apollos, as led to divisions or disputations. They were not loved in God. The glory that belonged alone to the Creator, was given too much to the creature.

The same doctrine is taught

2 In those passages where the graces of the perfected Christian are referred to, in distinction, from those in whom these graces have not been perfected.

In 1 John, ii. 5–6, and iv. 16–18, the nature and necessity of perfect love, and the tests by which it is indicated, are clearly set forth. Now we would ask, what shall be said of him who has not yet attained that perfect love which casteth out (slavish) fear? Is he, or is he not a Christian? If not, but a *very small* propor-

tion of those who are now regarded as worthy members of the church, can lay any claim whatever to the Christian name.

The full assurance of faith, is spoken of in Heb. x. 22. Is this the degree of faith enjoyed by every regenerated heart ?

Again,

3. *The doctrine is confirmed by the almost, if not quite, uniform experience of holy men.*

On this point we might furnish any amount of testimony ; but as our space will not admit of extended quotations we will content ourselves with brief abstracts from the diaries of persons distinguished for their piety.

1. *Dr. Edwards.* "It used to appear to me that I had not much sin remaining ; but now I perceive that there are great remainders of sin. Where may it not bring me to, if God should leave me ? Sin is not enough mortified. Without the influences of the spirit of God, the old serpent would begin to rouse up himself from his frozen state, and would come to life again"—*Edwards' Life*, page 77. (By sin here he does not mean actual transgression, but a want of conformity to God,—moral weakness.) Again, he says:—"I am sometimes apt to think that I have a great deal more of holiness than I really have. I find now and then that abominable corruption, which is directly contrary to what I read of eminent Christians."—Page 78. "I find my heart, in great part, yet adheres to the earth. O, that it might be quite separated from thence. I find when I have power and reputation as others have, I am uneasy, and it does not satisfy me to tell me that I have chosen God for my whole portion, and that I have promised to rest entirely contented with him."—Page 83. "O, how much more base and vile am I when I feel pride working in me, than when I am in a more humble disposition of mind ! O, that God would fill me with exceeding great humility, and that he would ever more keep me from all pride.—*Ibid.*

Can any one say that Dr. Edwards was not a Christian ? Alas ! does not every Christian that reads these lines, feel that this language is but an exposure of their own spiritual conflicts. And yet here is a confession of pride, earthly mindedness, love of the creature, and abominable corruptions, contrary to what he had read of other eminent Christians.

2. *Dr. Payson* makes the same confessions in his diary. "There is no vice" says he, "of which I do not see the seeds in myself and which would bear fruit did not grace prevent"—Page 56. Feb. 16. "Very dull and lifeless in the morning. Made a resolution to restrain my temper, and the next moment broke it." Feb 17. "In the morning felt strong in the Lord, and in the power of his might ; thought I could stand all enemies, but soon was as lifeless as ever. When shall I learn that all my sufficiency is of God !"—Page 57. March 28. "I know that I love my Savior ; and though my love is infinitely short of his merits, I trust He who gave it me can and will increase it. I am *sinful*, but he died for sinners."—Page 60. May 23. "Was favored in prayer. Was applied to by the selectmen to deliver an oration on the 4th of July. Refused at first ; but being persuaded to consider of it, pride and vanity prevailed, and I foolishly complied."—Page 63. June 15. Sabbath. "Never felt such strong and lively faith in prayer, as this morning. It seemed as if I had nothing to do but to take whatever I pleased." June 28. "Felt myself exceedingly vile. Found no comfort in the exercises of public worship.

My heart is a snare to me. O, what an astonishing, bewitching power a thirst for applause has over my mind!"

Here the same individual who expresses himself at one time as being "strong in the Lord, and in the power of his might" and enjoying "a strong and holy faith in prayer,"—at another, declares that there is no vice of which he has not the seed in himself,—that such was his weakness that he could not keep a resolution to restrain his temper,—that pride and vanity prevailed in his heart, and that he and himself controlled by the bewitching power of a thirst for applause." How do we reconcile this seeming paradox, except on the principle, that while the power of sin had been broken, the remains of sin were not extracted.

It *Hannah Rogers* is very definite and explicit on this point. "And now also," says she, "the Lord began to reveal in my heart that sin was not all destroyed, for though I had constant victory over it, yet I felt the remains of anger, self-will, pride, and unbelief, often rising, which occasioned a degree of heaviness and sorrow. At first I was much amazed to feel such things, and often tempted to think I had lost a measure of grace; yet when I looked to my Lord, or whenever I approached Him in secret, he shed his precious love abroad, and bore witness also with my spirit that I was still his child. Yea, and at this time I received many remarkable answers to prayer, many proofs of his undoubted love and goodness to my soul; and I ever felt I would rather die than offend him; so that I was a mystery to myself! I resolved however to use more self-denial of all kinds, and, whatever it cost me with respect to health or life, more fasting and prayer; for I hoped by these means to mortify and starve the evil tempers and propensities of my nature till they should exist no more; and if my body expired in the combat, I thought I was certain of endless life. I met with some also who told me that nothing but death would end this strife! that this is the Christian's warfare, which cannot but with the life of the body. After some time I began to believe these miserable comforters, and of consequence longed for nothing so much as to die; yea, I was impatient to be gone that I might be freed from sin; for I truly felt, and more so every day,

"'Twas worse than death my God to love,
And not my God alone."

Memoirs, pp. 35, 36.

From these premises, drawn from both Scripture and human experience, it seems to us that the conclusion is irresistible, that we may be truly the children of God, and yet be not saved *fully* from the power and dominion of sin. In conclusion we would briefly glance at a few of the objections urged against these views.

First. It is objected, that the Scriptures speak of but one blessing to the believing soul, *i. e.* salvation,—while the doctrine we advocate intimates a second blessing. We believe in but *one* blessing, and hence have always objected to the phrase "*second blessing*." But the Scriptures do not assert that that blessing is bestowed in its *fulness* at conversion. Regeneration or partial sanctification, is the *commencement*—entire sanctification the *completion* of one blessing.

Second. It is argued, that the Scriptures speak of a growth in grace, whereas this view precludes it. We deny it. So far from this, we affirm that it *promotes* growth. A healthy child would certainly grow more rapidly than one in whose system the seeds of disease continued to lurk. The law of progress applies, we

believe, to the highest and purest intelligence. Every fresh discovery that the soul makes of God's character, will increase its love to him. Every instance in which the graces of patience, meekness, humility, &c., are called into exercise, promotes, from the law of habit, the growth of those graces. We may be said to only begin to grow, when we are brought into perfect harmony with God.

Third. It is objected, that this doctrine jeopardizes the safety of the newly regenerated soul. This we also deny. We believe, as fully as any one, that every soul that believes in the Lord Jesus Christ shall be saved. The devil cannot touch the soul that has taken refuge in Jesus. But, it may be asked, what if that soul should be taken away from the world just after it embraces Christ by faith, before it is entirely sanctified? We reply, that we have such confidence in our blessed Savior, that we do not believe he will suffer a soul that is cleaving to him with all the faith of which it is capable, to leave the world without sanctifying it wholly; yea, cleansing it from all "filthiness of the flesh and spirit," so that it may enter where nothing that "defileth or worketh abomination or maketh a lie" can enter. He will finish the work, and cut it short in righteousness. He will, at the same moment, discover the extent of its disease and the sufficiency of the remedy. But the case of such individuals is very different from those who after a discovery of their innate depravity, from their averseness to the remedy, become pleaders for Baal, and their other idols, and refuse to submit to the self-crucifying process by which they might be saved to the uttermost.

LITERARY NOTICES.

MINNIE BROWN, or *The Gentle Girl*, is the title of the third number of the series called "My Uncle Toby's Library." It illustrates, in a well written story, the valuable discipline of trials even in childhood; and shows, by contrast with its opposite, the loveliness of a gentle and self-disciplined spirit. *Boston: Geo. C. Rand, No. 3 Cornhill.*

MEMORIALS OF EARLY CHRISTIANITY. By JAMES G. MIALL. *Boston: Gould & Lincoln: with illustrations.* We have read the entire book with great interest. The sufferings and triumphs of the early Christians are vividly delineated, and suggest many an earnest thought to the Christians of these times. Persons given to speculation in doctrines will here find a healthful warning to keep to the simple plainly revealed truths of the New Testament. The reader of this book will hardly be satisfied, but will wish, (if he has not), to peruse Neander and Mosheim, and trace the history of the church to the present day.

CHRISTIAN PROGRESS is the title of a new book from the pen of the *Rev. John Angel James*, of Birmingham, England, a name familiar to the Church on both sides of the Atlantic. Those who have read the "Anxious Inquirer" will wish to see this, the sequel to that very useful volume.

"Christian Progress!" O, that every member of the Church would ponder these words and think deeply of their import. We commend this book to our readers; the earnest one, seeking to "follow on to know the Lord," cannot but be benefitted by its perusal. *Boston: Gould & Lincoln.*





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